Class 92 Book Se831
General Theological Seminary Library
CHELSEA SQUARE, NEW YORK

VIE DE SÉVÈRE

SÉVÈRE

PATRIARCHE D'ANTIOCHE

512-518

TEXTES SYRIAQUES PUBLIÉS, TRADUITS ET ANNOTÉS

PAR

M.-A. KUGENER

DOCTEUR EN PHILOSOPHIE ET LETTRES

PREMIÈRE PARTIE

VIE DE SÉVÈRE

Par ZACHARIE LE SCHOLASTIQUE

92
Se 831
104021

PERMIS D'IMPRIMER.

Paris, le 29 mai 1903.

G. LEFEBVRE,
Vic. gén.

Tous droits réservés.

AVERTISSEMENT

L'ouvrage que nous publions sous le titre : *Textes syriaques relatifs à la vie de Sévère, patriarche d'Antioche,* paraîtra en trois fascicules.

Le premier que nous présentons aujourd'hui au public comprend le texte syriaque et la traduction française de la Vie de Sévère par Zacharie le Scholastique ; le second contiendra le texte et la traduction : 1° de la Vie de Sévère par Jean, higoumène du couvent de Beth-Aphthonia ; 2° des diverses notices que les écrivains syriens nous ont laissées sur ce célèbre patriarche ; le troisième donnera l'introduction, le commentaire, l'*index nominum* et un *index syriacitatis*.

Les Vies composées par Zacharie et par l'higoumène Jean ont été écrites primitivement en grec, mais le texte grec en est perdu. La littérature syriaque nous en a heureusement conservé une excellente version, qui nous est parvenue, pour la première de ces Vies, dans le ms. *Sachau* 321[1], et pour la seconde[2] dans le même ms. *Sachau* 321 ainsi que dans l'*add.* 17.203 du British Museum[3]. Toutefois, dans ce dernier manuscrit, le texte est très mutilé par suite de la disparition de plusieurs feuillets.

La Vie composée par Zacharie a été publiée par M. Spanuth en 1893[4], et traduite par M. Nau, en 1899-1900, dans la *Revue de l'Orient chrétien*[5]. L'édition de M. Spanuth, qui est actuellement épuisée[6], a été faite avec beaucoup de soin. Il nous a cependant été possible d'y apporter quelques améliorations, en supprimant parfois quelques

[1] Fol. 109 r°-135 r°.

[2] Fol. 135 r°-147 v°.

[3] Ce ms. n'a que seize feuillets et ne renferme pas d'autre texte que la Vie de Sévère par l'higoumène Jean.

[4] *Zacharias Rhetor, Das Leben des Severus von Antiochien in syrischer Uebersetzung,* Goettingue, 1893, in-4°, 31 pages (Wissenschaftliche Beilage zum Programm des Königlichen Gymnasiums zu Kiel).

[5] Tome IV, p. 343-353, p. 544-571 ; tome V, p. 74-98.

[6] Nous reproduisons en marge, en caractères gras, la pagination de l'édition de M. Spanuth.

fautes d'impression[1], en rétablissant ailleurs la leçon du manuscrit, enfin, en faisant certaines corrections qui nous ont paru nécessaires. Le texte de cette Vie est loin d'être toujours facile à comprendre. Nous nous sommes efforcé d'en reconstituer par endroits l'original grec, et nous sommes ainsi parvenu à pénétrer le sens de maint passage obscur. Ce n'est pas que toutes les difficultés du texte soient résolues, mais nous croyons avoir réussi à diminuer, dans une assez large mesure, le nombre de celles qui restent à résoudre. Nous avons mis entre parenthèses dans notre traduction les mots grecs que le traducteur syrien a employés et qu'il a empruntés, sinon toujours, du moins presque toujours, au texte de Zacharie[2]; et nous avons placé au bas de la page, pour certains mots et certaines locutions, l'original grec que le traducteur semble avoir eu sous les yeux. Pour plus de clarté, nous avons suppléé souvent des noms propres; les noms propres suppléés sont imprimés en caractères ordinaires, les autres en caractères italiques.

La Vie composée par l'higoumène Jean est restée inédite jusqu'à ce jour; elle a seulement été résumée par M. Nau à la suite de sa traduction de la Vie de Sévère par Zacharie[3]. Quant aux notices sur Sévère, plusieurs d'entre elles seront publiées pour la première fois.

L'Introduction et le Commentaire seront étendus : dans l'Introduction, nous étudierons toutes les questions littéraires qui se rattachent aux documents publiés; dans le Commentaire, nous fournirons tous les renseignements historiques de nature à illustrer ces documents et à faire apprécier leur valeur par les historiens.

M.-A. KUGENER.

[1] Signalons, par exemple, à titre de curiosité, la faute ܒܝܫ au lieu de ܒܝ (p. 1, l. 4 de l'édition de M. Spanuth = p. 7, l. 6 de la nôtre), qui a passé dans le dictionnaire de Brockelmann (p. 304[b] et p. 424).

[2] Les mots grecs qui reviennent souvent dans le texte syriaque et dont la notation ne présente guère d'intérêt, tels que : φιλόσοφος, φιλοσοφία, νόμος, γραμματικός, etc., n'ont été signalés que dans les premières pages.

[3] *Revue de l'Orient chrétien*, t. V, p. 293-302. — La traduction de M. Nau de la Vie de Sévère par Zacharie et son résumé de la Vie de Sévère par l'higoumène Jean, ont aussi paru à part chez E. Leroux, Paris, 1900.

VIE DE SÉVÈRE

PAR

ZACHARIE LE SCHOLASTIQUE

ܙܟܪܝܐ ܕܐܬܝ ܠܡܒܥܐ ܡܕܡ ܫܡܗ ܐܬܐ ܗܘ ܠܗ ܠܟܠ ܚܒܪ
ܘܐܡܪ ܐܝܟ ܕܟܬܒ ܒܗ ܒܟܠܗ ܕܚܟܡ ܗܘ ܠܗ ܠܡܪ ܣܘܪܝܢ ܕܐܢܛܘܟܝܐ
ܘܠܐ ܡܫܬܟܚ ܠܗ ܠܡܢ ܕܐܬ ܒܗ ܠܡܫܡܥ ܡܢ ܦܘܡ ܐܢܫ ܕܫܡܗ ܙܟܪܝܐ ܣܟܘܠܣܛܝܩܘܣ ܕܐܬ ܠܗ ܠܡܫܡܥ ܡܢ ܦܘܡ ܐܢܫ ܕܫܡܗ ܙܟܪܝܐ ܣܟܘܠܣܛܝܩܘܣ

ܒܟ ܐܡܪ ܠܗ ܠܡܪ ܣܘܪܝܢ ܕܐܢܛܘܟܝܐ ܐܘ ܫܡܥ ܡܢܝ.

ܒܟ ܐܡܪ ܠܗ ܠܡܪ ܣܘܪܝܢ ܕܐܢܛܘܟܝܐ ܐܘ ܫܡܥ ܡܢܝ:

ܒ ܡܟܡܚ ܐܠ ܗܕܐ ܒܗܘܐ ܐܠ ܚܠܡ ܡܟܚܐ: ܡܢ ܐܠ ܗܘ ܒܗ
ܐܡܐ ܐܠ ܟ ܡܟ ܐܠ ܡܟ ܒܡܪܚܡ ܡܟ ܒ ܐܠ ܟ ܡܟ ܗܕܐ:
ܡܟ ܟ ܡܟ ܗܟ ܐܠ ܐܡ: ܐܡ ܒܟܡܐ ܟ ܐܠ ܗ ܐ. ܐܠ ܗ ܐ ܗ ܡ:
ܡ[1] ܡ ܡ ܡ

ܗܘ ܐܡܪ ܠܝ ܐܢܐ ܡܚܫܒ ܐܢ ܐܘ ܦܘܟܪ ܐܢ ܚܘܫܒ ܒܣܒܪܐ ܕܫܩܝܪ
ܐܠܐ ܚܠܝ. ܐܠܐ ܒܓܠ ܕܚܠ ܐܡܪ ܐܡܪܬ. ܐܝܟܐ ܐܢܐ ܐܬܐ ܠܘܬ ܐܢܬ
ܒܕܓܠ ܦܘܢ: ܚܠܝ ܚܕ ܒܥܐ ܕܡܬܬܐ: ܐܠܐ ܒܓܠ ܕܐܝܬ ܠܝ ܒܐ
ܐܡܪ ܐܢ. ܐܠܐ ܠ ܐܝ ܐܠ ܚܠܝ ܚܕ ܕܐ ܒܙܐ: ܐܠܐ ܚܕ ܚܕ ܒܝ. ܒܐ
ܕܐ ܐܠܗܐ ܐܡܪ: ܚܠܝ ܐܢ ܐܝ ܐܠ ܐܢ ܐܢ ܐܢ

ܕܝ ܒܠܥܕ̈ܐ: ܠܐ ܠ ܗܘ ܒܐ ܕܡ ܙܐ ܕܡ ܕܡ ܕܡ

avons tous été bannis à la suite de la transgression[1] d'Adam, et que le divin Apôtre nous invite à rechercher de nouveau. *Car nous n'avons point ici,* dit-il, *de ville permanente, mais nous cherchons celle où nous devons habiter un jour*[2], *celle dont Dieu est l'architecte et le fondateur*[3]. Il fut élevé par des parents distingués[4], comme l'ont dit ceux qui les connaissaient. Ils descendaient de ce *Sévère,* qui fut évêque[5] de * la ville de Sozopolis à l'époque où le premier concile (σύνοδος) d'*Éphèse* fut réuni contre l'impie *Nestorios*. Après la mort de son père, qui faisait partie du sénat (βουλή) de la ville, sa mère devenue veuve l'envoya[6] avec ses deux frères, qui étaient plus âgés que lui, à *Alexandrie,* pour étudier la grammaire (γραμματική) et la rhétorique (ῥητορική), tant grecques que latines (ῥωμαΐος). * fol. 110 r° a.

La coutume étant établie dans son pays, comme on le rapporte, de ne pas s'approcher du saint baptême, à moins de nécessité (ἀνάγκη) urgente, avant l'âge mûr, il se fit que Sévère et ses frères n'étaient encore que catéchumènes[7], quand ils vinrent à *Alexandrie,* pour la cause indiquée. A cette époque, moi aussi je séjournais[8] dans cette ville pour le même motif. Les trois frères se

1. παράβασις. — 2. Hebr., XIII, 14. — 3. Hebr., XI, 10. — 4. ἀξιόλογοι — 5. ἀρχιερεύς. — 6. Si l'on garde le texte du ms., on obtient comme sens : « Après la mort de son père, *comme* il faisait partie du sénat *avec* sa mère devenue veuve, il fut envoyé, etc. » — 7. Littéralement : « auditeurs » (ἀκροώμενοι). — 8. διατριβὰς ἐποιούμην.

ܗܘ ܕܗܘ ܡܢ ܩܕܡ ܗܘ ܕܐܬ ܠܗ ܒܫܘܠܡ ܘܒܥܐ ܠܗ ܒܟܠ ܠܒܐ ܕܢܣܒ ܠܗ ܫܘܒܚܐ ܘܫܘܠܡ ܠܟܠ ܐܢܫ

ܗܘ ܐܝܟ ܕܐܡܪ ܠܢ ܒܪ ܐܠܗܐ ܕܐܡܬ ܗܘ ܕܢܫܬܘܕܥ ܠܗ ܒܫܘܠܡܗ ܘ

ܗܘ ܕܐ ܗܝ ܐ ܕ ܒ ܐ ܕ ܒ ܐ ܕ ܒ

ܗܘ ܕܐܝܟ ܕܒܗ ܐܝܬ ܠܗ ܒܪ ܐܢܫ ܐܚܪ ܕܢܗܘܐ ܠܗ ܥܡ ܫܘܠܛܢ ܕ

ܘܐܝܟ ܕܐܬ ܒܗ ܒܟܠ ܡܕܡ ܕܡܬܝ ܠܗ ܠܡܐ

ܘܐܡܪ ܠܗ ܐܢ ܬܫܒܩ ܠܝ ܒܪܬܟ ܘܐܢܬ ܥܡ ܒܥܠܗ ܘܐܬܝ ܠܝ ܠܐܠܟܣܢܕܪܝܐ ܐܢ ܐܠܗܐ ܢܬܠ ܠܟ ܒܢ ܘܒܢܬ ܘܐܢ ܠܐ ܐܬܝ ܠܝ ܠܐ ܐܬܝ ܠܟ ܘܐܢ ܐܬܝ ܠܝ ܐܬܝ ܠܟ ܘܐܢ

ܘܒܐ ܕܐܬܐ ܥܡܗ ܫܪܒܝܬܐ ܘܥܒܕ ܠܗ ܩܘܪܒܢ ܣܓܝ̈ܐ ܠܫܐܕ̈ܐ ܘܠܐ ܐܬܝܗ ܠܗ ܡܕܡ ܡܢ
ܗܢܘ ܥܒܕ̈ܐ ܕܫܐܕ̈ܐ. ܒܗ ܕܚܙܐ ܠܗ ܒܚܠܡܐ ܕܐܝܣܝܣ ܕܡܬܟܒ̈ܐ ܥܡܗ ܘܐܡܪ ܠܗ ܡܢ
ܐܠ̈ܗܐ ܕܐܢ ܐܙܕܘܓ ܥܡ ܨܠܡ ܐܝܣܝܣ ܘܒܗ ܐܬܝܠܕ ܠܗ ܒܪ. ܘܒܗ ܗܘ ܦܝܠܣܘܦܐ ܐܬ̈ܐ
ܠܗ ܒܗ ܒܛܠ̈ܐ ܣܓܝ̈ܐ ܘܐܦ ܟܗܢܐ ܕܡܢ ܣܘܟ̈ܠ ܗܘ ܐܬ̈ܐ ܠܗ ܒܣܘܦ ܐܬ̈ܐ ܠܗ ܒܗ
ܒܐܒܢܐ ܕܐܝܣܝܣ ܘܒܐܒܢܐ ܐܙܕܘܓ ܥܡ ܐܢܬܬܗ. ܐܢܬܬܗ ܗܝ ܥܩܪܬ ܒܗ ܘܒܣܘܦ ܐܬ̈ܐ ܠܗ
ܟܗܢܐ ܕܢܐܡܪ ܠܗ ܕܢܐܙܠ ܠܐܣܛܘ ܘܬܡ ܢܬܩܛܢ ܒܗ ܘܢܐܙܠ ܥܡ ܐܢܬܬܗ ܒܠܚܘܕ ܕܢܐܙܠ
ܠܗ ܒܪ ܐܝ ܡܢ ܒܪ ܙܒܢ ܠܗ ܒܗ ܘܢܣܒ ܒܪ ܒܪ ܙܒܢ ܠܗ ܒܗ ܘܢܣܒ ܒܪ ܒܪ ܙܒܢ ܠܗ ܒܗ
ܘܢܣܒ ܒܪ ܒܪ ܙܒܢ ܠܗ ܒܗ ܘܢܣܒ ܒܪ ܒܪ ܙܒܢ ܠܗ ܒܗ ܘܢܣܒ ܒܪ ܒܪ ܙܒܢ ܠܗ ܒܗ
ܘܢܣܒ ܒܪ ܒܪ ܙܒܢ ܠܗ ܒܗ ܘܢܣܒ ܒܪ ܒܪ ܙܒܢ ܠܗ ܒܗ ܘܢܣܒ ܒܪ ܒܪ ܙܒܢ ܠܗ ܒܗ

Il séjourna un certain temps à *Ménouthis* et offrit un nombre considérable de sacrifices aux démons. Mais cela ne lui servit de rien. La stérilité de sa femme persista également là. Ayant cru voir en songe *Isis* couchée auprès de lui, il s'entendit déclarer par ceux qui interprétaient là-bas les songes et qui servaient le démon figuré par *Isis,* qu'il devait s'unir à l'idole de cette déesse, puis avoir commerce avec sa femme; qu'ainsi lui naîtrait un enfant [1]. Notre philosophe ajouta foi à une tromperie aussi grossière, comme le prêtre qui l'avait conseillé depuis le commencement le reconnut à la fin, et s'unit à la pierre qui représentait *Isis,* et, après la pierre, il s'unit à sa femme. Celle-ci resta stérile malgré cela. A la fin, le prêtre lui conseilla d'aller, mais
* fol. 111 v° b. rien qu'avec sa femme, au village d'*Astu* (Ἄστυ), d'y demeurer * un certain temps, puis de prendre pour son enfant [2] celui qui était né à la prêtresse, une compatriote à lui, peu de temps auparavant. Car les dieux et les destins, disait-il en extravagant, voulaient qu'il fît cela. Asklépiodotos suivit également ce conseil, alla avec sa femme, sans que personne les accompagnât, auprès de la mère de cet enfant. Il lui donna une certaine somme d'argent et prit son enfant. Puis il revint à *Alexandrie,* en se vantant qu'une femme stérile avait enfanté après tout ce temps. Il s'ensuivit que tous ceux qui étaient livrés à la folie des païens, se glorifièrent grandement de cette fable [2], comme d'une

1. παῖς. — 2. πλάσμα.

ܘܠܐ ܢܗܘܐ ܫܘܬܦܐ ܠܗ ܒܡܕܡ ܕܥܒܕ ܒܗ ܫܘܠܡ[1] ܐܝܟ ܕܐܡܪ ܒܗ ܡܪܝ ܫܠܡ ܠܟ ܘܠܐ ܢܗܘܐ ܠܟ ܚܠܩ ܥܡ ܐܠܗܐ ܕܐܢ ܐܝܬ ܠܟ ܐܝܡܢܐ ܕܫܘܬܦܐ ܥܡ ܐܠܗܐ ܕܫܘܠܡ ܠܟ ܡܢ ܕ

ܗܘ ܗܢ ܐܢ [ܐ]ܡܬ. ܒ ܒ ܡܫܡܫ ܗܘ.... : ..... ܡܥܒܕ ܕ.. ܗܘ
ܐܡܬ ܥܡ ܡܠܟ ... ܗܘ.. ܒ ܗܗ ܒ ....ܡܟ ܗܘ ܒܐܡܬ ... ܐ
ܕܡܟܡ ܒܡܐܡܪ. ܐܡܪ ....ܗܘ ܟܬܒܬ: ܒ ܥܡܫ ... ܫܢܐ ܢܙ.

ܐܡܬ ܒ ܡܙܡܪ ܐܫܪ ܒܐ. ܫܐ ܒ ܐܡܗ ܥܡܪܐ ܐܠ ܐ
ܐܡܗ ܟܐ ܗܘ ܒܡܐ ܐܢ ܟܐ ܕܥܒܕ. ܗܘ ܥܡ ܡܟ. ܫܢ 5
ܐܡܗ. ܒ ܒ ܒ ܐ ܒܐ ܗ ܒ ܒ ܐ ܗ ܐ. ܙ ܗ ܗ.
ܒܡܟ ܗ[ ] ....

ܒ ܐܟ ܒܗ ܒܥܘ ܕܚܫܒܬܐ ܗܢܐ ܒܟܠ. ܕܐܬܥܒ ܠܗ ܠܐ ܒܥܝܢ
ܐܝܟ ܕܐܢ ܒܥܠ ܕܒܝܬ * ܠܗ ܫܡ. ܕܒܕܝܘ ܒܥܠ ܒܗ: ܕܒܥܠ ܐܢ ܕܐܢ ܫܒ
ܕܒ ܠܗ. ܠܐ ܟܡ ܕܐ ܕܐܬܐ ܒܥܝܢ ܐ. ܒ ܒܬ ܒܥ ܕܐ ܐ ܕܐ ܕ.
ܕܐ ܐ ܕܐ ܕܒ ܠܐ ܟ. ܒܗ ܠ ܕܒ ܐ: ܕ ܐ ܕ ܐ ܕ ܐ ܕ
ܟ ܐ ܕ ܒ ܐ ܕ ܐ ܕ ܐ ܕ

ܐܗܠܗܠܐ. ܟܠ ܟ ܗܘ̈ܢ. ܠܐ ܐܬܚܫܒ ܡܚܡܕ ܐܠܗܐ ܡܢ ܐܝܟ ܐܢ ܫܡܥ
ܐܚܪܢ. ܐܦ ܒܡܪܝ ܟܠ ܟܫܝܐ ܟܡܐ ܬܒܘ. ܡܟ ܡܬܪ̈ܥ ܟܠ
ܟܠ. ܠܐ ܟܐ ܐܢ ܒܐܝܟ ܕܬܥ ܒܘ̈ܡ ܟܐ. ܐܠܗ ܡܢ ܒܟ ܟܐ ܒ
ܡܟܡܐ ܟܐ ܒܪ̈ܐ. ܒ ܪ̈ܥ ܒܢܣܒܐ ܒܐܟ ܡܢ ܐܟ ܒܐ ܒ
ܡܐܝ. ܒܡܢ ܐ̈ܢ ܐܢ ܐܪ̈ܐ ܒ̈ܐ. ܒ ܐ̈ܢ ܐ̈ܢ ܐ̈ܢ

ܕܟܬܒ ܒܝܕܗ ܕܐܦ ܠܐ ܡܫܬܟܚ ܠܗ ܕܡܒܝܢ ܥܡ ܪܒܐ
ܒܝܡ ܕܟܬܒ ܡܢܗ.

ܒ ܕܚܪܫ ܠܗ ܠܐ ܡܫܟܚ ܠܗ ܐܦ ܒܗܢ ܕܐܫܬ
ܐܠܗܐ ܗܘ ܕܐܦ ܠܐ ܠܗ ܠܐ ܐܠܗ ܐܠܐ ܐܚܕ. ܐܡܪ
ܐܠ ܒܠܫ. ܒ ܠܐ[1] ܐܠܐ ܐܦ ܕܬܫܥܝܬ ܗܝ ܠ ܡܬܚܫ
ܒ ܐܦ ܠܐ ܐܡ ܐܦ ܠܐ ܐܫܬ ܐܠܗ ܐܠܐ ܐܚܕ. ܐܦ
ܒ ܕܐܡ ܐܠ

(il est comme moi de *Gaza*) et *Zénodote* de *Lesbos*. Comme nous nous trouvions constamment dans les saintes églises avec ceux qu'on appelle (à Alexandrie) Φιλόπονοι, qui sont appelés en d'autres lieux *zélateurs* et dans d'autres encore *compagnons*, et que nous leur (aux élèves païens) paraissions [1] dans une certaine mesure redoutables, nous nous approchâmes des perturbateurs qui étaient nombreux, et nous leur affirmâmes qu'ils n'agissaient pas bien du tout, en faisant souffrir de la sorte quelqu'un qui voulait devenir chrétien. C'était, en effet, ce que criait Paralios. Les païens, voulant nous tromper et nous tranquilliser par leurs témoignages, disaient : « Nous n'avons pas affaire à vous, mais nous nous vengeons de Paralios comme d'un ennemi. »

Nous eûmes beaucoup de peine, à cause de certains perturbateurs, à arracher *Paralios* à ces mains meurtrières. Nous le conduisîmes aussitôt au lieu dit Ἔνατον auprès des moines. Nous leur montrâmes * les meurtrissures qu'il avait reçues pour la religion chrétienne [2], leur fîmes savoir combien il avait souffert injustement [3], pour avoir blâmé l'erreur des païens, et leur apprîmes qu'il avait offert au Christ comme de belles prémices [4] les souffrances qu'il avait endurées pour lui. Aussitôt, le grand *Salomon* (le supérieur d'*Étienne* et d'*Athanase* [5], les illustres) prit des moines avec lui, alla à *Alexandrie*, et fit

1. En maintenant le texte du ms., le sens est : « et qui leur paraissent ». — 2. εὐσέβεια. — 3. παρανόμως. — 4. ἀπαρχή. — 5. οἱ περὶ Στέφανον, etc.

connaître ce qui était arrivé à *Pierre*, qui était à cette époque le patriarche [1] de Dieu. Pierre était un homme très capable [2] et d'une ardente piété. Il excita contre les païens la plupart des notables de la ville, au nombre desquels se trouvait aussi le sophiste *Aphthonios* qui était chrétien et qui avait beaucoup d'élèves. Aphthonios ordonna aux jeunes gens qui suivaient ses cours d'aller avec nous et de nous aider. Nous décidâmes tous d'aller dénoncer ensemble les païens meurtriers à l'évêque (ἐπίσκοπος) [3] Pierre. Celui-ci, après nous avoir adjoint son archidiacre (ἀρχιδιάκων) [diacre] et protonotaire [4], qui est appelé en latin [5] *primicerius*, nous envoya auprès d'*Entrichios* (Ἐντρέχιος?), qui, en ce temps-là, était préfet (ὕπαρχος) d'*Égypte*. Entrichios était un adepte caché des païens, et l'assesseur [6] qu'il avait comme σύμπονος, s'adonnait ouvertement au culte des démons païens. Ce dernier commença par nous outrager, puis il fit expulser la grande masse des jeunes gens, et ordonna qu'un petit nombre seulement exposassent l'affaire. * Après le départ des élèves d'*Aphthonios*, nous restâmes au nombre de cinq : *Paralios* qui, avant le baptême, était confesseur; l'illustre *Ménas* que j'ai mentionné plus haut; *Zenodotos* de *Myti-*

* fol. 113 v° a.

* fol. 113 v° a.

1. ἀρχιερεύς. — 2. ἱκανός. — 3. Sauf indication contraire, le mot « évêque » est représenté dans le texte syriaque par le mot grec ἐπίσκοπος. — 4. Je considère le mot « diacre », que j'ai mis entre crochets, comme ne formant dans le texte syriaque qu'un seul mot avec ἀρχιδιάκων. — 5. « En langue latine (ῥωμαΐος) ». — 6. πάρεδρος.

ܒܟܪܟܐ. ܘܒܗܢܘܢ ܕܐܡܪ ܒܗ ܗܘ ܕܐܬܚܙܝ ܠܟܘܠܗܘܢ ܫܩܠܗ ܕܢܫܐ
ܒܫܘܠܛܢ ܒܟܠ ܚܕ. ܚܘܕ ܐܢ ܐܝ ܒܥܐ ܒܥܐ ܐܢ ܐܢܐ ܢܬܒ ܗܘܝܬ. ܟܕ ܗܘܐ ܦܪ
ܐܢ ܙܒܢ ܒܟܠ ܚܕ ܡܢ ܟܠ ܫܠܛܢ ܒܗܘܢ. ܐܢ ܒܥܐ ܗܘ ܕܢܥܒܕ ܠܗ ܕܟܬܒ ܐܓܪܬ
ܟܕ ܐܬܝ ܠܗ ܕܢܬܒ ܠܗ ܟܬܒ ܐܓܪܬ ܟܡܐ ܕܫܦܝ ܒܥܝܢܘܗܝ ܕܐܢ ܐܢܫ ܡܢ ܐܢܫ
ܟܕ ܐܬܝ ܠܗ ܕܢܬܒ ܠܗ ܟܬܒ ܐܓܪܬ ܟܡܐ ܕܫܦܝ ܒܥܝܢܘܗܝ ܕܐܢ ܐܢܫ ܡܢ ܐܢܫ
ܐܢ ܙܒܢ ܒܟܠ ܚܕ ܡܢ ܟܠ ܫܠܛܢ ܒܗܘܢ. ܐܢ ܒܥܐ ܗܘ ܕܢܥܒܕ ܠܗ ܕܟܬܒ ܐܓܪܬ
ܟܕ ܐܬܝ ܠܗ ܕܢܬܒ ܠܗ ܟܬܒ ܐܓܪܬ ܟܡܐ ܕܫܦܝ ܒܥܝܢܘܗܝ ܕܐܢ ܐܢܫ ܡܢ ܐܢܫ

ܒ ܒܝ ܦܪ ܒܗ ܕܐܬܚܙܝ ܠܗ ܕܐܬܚܙܝ ܠܗ ܕܐܬܚܙܝ ܠ

en effet, enfuis, à commencer par *Horapollon,* qui fut cause que tous les païens furent poursuivis. Le préfet, dans son amour pour eux, ne les avait pas inquiétés.

A la nouvelle de ces faits, le grand *Étienne* nous appela à Ἔνατον, au couvent de *Salomon*. Il demanda à *Paralios* s'il pourrait montrer les idoles païennes cachées à *Ménouthis*. Paralios répondit qu'il les montrerait, qu'il livrerait l'autel et prouverait les sacrifices qu'on avait osé accomplir. Là-dessus, nous décidâmes de nouveau, avec le très illustre[1] *Salomon,* d'aller faire connaître ces choses à l'évêque *Pierre*. Arrivés là, *Paralios* promit devant Pierre de montrer les idoles, l'autel et les sacrifices, et de faire connaître le prêtre de l'erreur idolâtre. Le grand patriarche[2] de Dieu, *Pierre,* nous donna alors des membres du clergé (κλῆρος)[3] et invita par lettre ceux qui habitaient le couvent dit des *Tabennésiotes* (Ταβεννησιώτης) situé à *Canope* (Κάνωβος), de nous aider à extirper et à renverser les dieux démoniaques des païens.

Après avoir prié comme il le fallait, on partit pour *Ménouthis* * et on arriva à une maison, qui était alors totalement couverte d'inscriptions païennes (hiéroglyphiques). Dans l'un de ses coins, était bâtie une double muraille. Derrière cette muraille, étaient cachées les idoles. Une entrée étroite en forme

* fol. 114 r° a.

* fol. 114 r° a.

1. πολυκλεής. — 2. ἀρχιερεύς. — 3. Au mot « clergé » correspond toujours dans le texte syriaque le mot grec κλῆρος.

ܡܫܟܚܢܐ ܕܟܠ ܡܕܝܢܬܐ ܗܘ ܒܗ ܒܝܘܡܐ ܗܘ ܕܐܬܓܠܝ ܡܠܬܐ ܕܟܠ ܡܕܝܢܬܐ. ܘܚܫ
ܕܐܦ ܒܗ ܒܝܘܡܐ ܗܘ ܕܐܬܓܠܝ ܡܠܬܐ ܕܟܠ ܡܕܝܢܬܐ: ܐܡܪ ܠܗ ܦܪܠܝܘܣ ܕܠܐ ܐܬܐ ܠܗ ܫܘܠܡܐ
ܕܐܦ ܒܝܬ ܡܫܟܢܗ ܗܘ ܐܬܓܠܝ ܡܠܬܐ ܕܟܠ ܡܕܝܢܬܐ. ܐܦ ܐܢܘܢ ܕܥܡܗ ܒܝܬ ܡܫܟܢܗ ܗܘ
7 ܐܬܓܠܝ ܡܠܬܐ ܕܟܠ ܡܕܝܢܬܐ. ܐܦ ܐܢܘܢ ܕܥܡ ܐܢܫ ܒܝܬ ܡܫܟܢܗ ܗܘ ܐܬܓܠܝ ܡܠܬܐ ܕܟܠ ܡܕܝܢܬܐ.
ܐܠܐ ܕܐܦ ܗܘ ܒܝܬ ܡܫܟܢܗ ܗܘ ܐܬܓܠܝ ܡܠܬܐ ܕܟܠ ܡܕܝܢܬܐ. ܗܘ ܕܐܦ ܗܘ ܒܝܬ ܡܫܟܢܗ ܗܘ ܐܬܓܠܝ ܡܠܬܐ ܕܟܠ ܡܕܝܢܬܐ.
ܐܠܐ ܕܐܦ ܗܘ ܒܝܬ ܡܫܟܢܗ ܗܘ ܐܬܓܠܝ ܡܠܬܐ ܕܟܠ ܡܕܝܢܬܐ. ܗܘ ܕܐܦ ܗܘ ܒܝܬ ܡܫܟܢܗ ܗܘ ܐܬܓܠܝ ܡܠܬܐ ܕܟܠ ܡܕܝܢܬܐ.
ܐܠܐ ܕܐܦ ܗܘ ܒܝܬ ܡܫܟܢܗ ܗܘ ܐܬܓܠܝ ܡܠܬܐ ܕܟܠ ܡܕܝܢܬܐ. ܐܦ ܐܢܘܢ ܕܥܡ ܐܢܫ

ⲙⲛ̀ⲧⲉⲩⲥⲟⲩⲛ ⲛ̀ⲛⲟⲩⲧⲏ ⲙ̀ⲡⲉⲓⲣⲁⲛ ⲛ̀ⲧⲉ ⲡⲓⲕⲁⲕⲟⲇⲁⲓⲙⲱⲛ ⲉⲩⲉⲓ ⲉⲡⲓⲥⲧⲉⲩⲉ

ܒܥܘܡܝ ܗܘ ܕܥܡܐ ܕܐܬܝܢ ܒܗ ܡܢ ܩܕܡ ܐܝܟ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܒܫܘܡ
ܝܫܘܥ. ܠܐ ܡܫܟܚ ܐܢ ܢܥܒܕ ܠܗܘܢ ܐܝܟ ܕܐܡܪ ܒܪܝܫ: ܘܒܥܠܡܐ ܠܐ ܗܘ ܕܥܒܕ
ܒܐܝ. ܩܛܠ ܡܢ ܕܐܡܪ ܕܐܦ ܫܘܠܛܢ ܕܫܐܪ ܐܝܟ ܕܝܫܘܥ. ܘܥܠ ܗܕܐ ܐܝܟ
ܕܐܡܪ ܒܟܬܒ ܩܕܫ ܕܐܦ ܐܢ ܐܠ ܐܝܟܢܐ ܕܥܒܕ ܐܢ ܐܝܬ ܒܗ. ܘܐܦ ܗܘ ܕ 5
ܐܡܪ: ܒܫܡܗ ܕܝܫܘܥ ܩܘܡ ܗܠܟ: ܠܐ ܡܫܟܚ ܐܢ ܢܥܒܕ ܐܝܟ ܕܐܡܪ. ܘܐܦ ܟܕ
ܐܬܝ ܒܫܘܠܛܢ ܕܐܠܗܐ ܘܫܠܝܛ ܥܠ ܟܠ ܡܕܡ ܕܐܝܬ ܒܥܠܡܐ. ܘ ܐܦ
ܐܦ ܩܛܠ ܡܢ ܕܐܡܪ: ܕܐܦ ܟܕ ܐܬܝ ܒܫܘܠܛܢ ܕܐܠܗܐ: ܕܐܦ ܒܝ: ܘ
ܕܐܬܝ ܝܫܘܥ ܘܐܦ ܒܫܐ ܐܠܗܐ ܕܐܦ: ܒܪܝܫܐܝܬ ܗܘ ܐܦ ܐܢ ܐܬܝ ܕܐܦ ܒܝ: ܐܦ 10
ܐܦ ܒܝ ܒܥܠ ܒܥܠ ܒܫܡ: ܕܗܘ ܒܟܘ ܒܟܠ ܒܫܐ: ܠܐ ܡܫܟܚ ܐܢ ܢܥܒܕ
ܐܝܟ ܕܐܡܪ ܒܟܬܒ ܩܕܫ ܕܐܦ ܐܢ ܐܝܬ ܒܗ. ܘܥܠ ܗܕܐ ܐܝܟ ܕܐܡܪ ܒܪܝܫ
ܕܐܦ ܐܢ ܐܝܬ ܒܗ ܕܐܦ ܐܢ ܐܝܬ ܒܗ: ܘܐܦ ܒܝ ܐܬܝ ܒܫܘܠܛܢ ܕܐܠܗܐ
ܕܐܦ ܒܝ: ܘ ܐܬܝ ܒܫܘܠܛܢ ܕܐܠܗܐ ܕܐܦ ܒܝ: ܘ ܐܬܝ ܒܫܘܠܛܢ ܕܐܠܗܐ
ܕܐܦ ܒܝ: ܘ ܐܬܝ ܒܫܘܠܛܢ ܕܐܠܗܐ ܕܐܦ ܒܝ: ܘ ܐܬܝ ܒܫܘܠܛܢ ܕܐܠܗܐ

* fol. 114 v° a. Les païens qui habitaient ce village pensaient, * sous l'influence des démons qui les possédaient, qu'il n'était pas possible que l'on eût la vie sauve, si l'on infligeait quelque outrage aux idoles ; ils croyaient que l'on périrait sur-le-champ. Nous voulûmes donc leur montrer par les faits que toute la puissance des dieux païens et des démons était brisée et abolie depuis la venue et l'incarnation du Messie, le Verbe de Dieu, qui souffrit pour nous volontairement la croix, afin de détruire toute la puissance adverse ; car il a dit : *J'ai vu tomber Satan comme un éclair du ciel, et je vous ai donné le pouvoir de fouler aux pieds les serpents et les scorpions et toute la puissance de l'ennemi*[1]. Et ce fut pour ce motif que nous livrâmes une partie des idoles aux flammes[2]. Quant aux autres idoles, nous fîmes une description de celles qui étaient d'airain et qui étaient fabriquées avec un certain art ingénieux, ainsi que de celles qui étaient en marbre[3], de toutes les formes, sans oublier l'autel d'airain et le dragon de bois. Puis nous envoyâmes cette description en ville, à *Pierre,* le patriarche[4] de Notre-Seigneur Jésus-Christ, en lui demandant de nous apprendre ce que nous avions à faire.

Ceux qui passaient pour être chrétiens à *Ménouthis,* et ceux qui faisaient partie du clergé de l'église de ce village, étaient, à l'unique exception de leur prêtre, tout à fait faibles dans leur foi, à ce point qu'ils étaient asservis

1. Luc, x, 18-19. — 2. καίειν πυρί. — 3. Mot à mot : « en matière (ὕλη) de marbre ». — 4. ἀρχιερεύς.

ⲟⲩⲁ ⲟⲟⲟ * ⲙⲡⲉⲓⲣⲏⲛⲓⲕⲟⲛ ⲛⲁⲓ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲃⲟⲗ ⲉⲛⲉⲓⲇⲱⲗⲟⲛ ⲉⲧⲉ ⲡⲓⲕⲁⲓ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲃⲟⲗ ⲉⲛⲉⲓⲇⲱⲗⲟⲛ ⲉⲧⲉ ⲡⲓⲕⲁⲓ ⲛ

« ⲛⲉⲧⲙⲁⲩ ⲛⲓⲙ ⲛⲉⲩ ⲛⲓⲙⲁⲁⲩ ⲉⲧⲣⲉⲩⲙⲟⲩ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲱⲧⲙ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲁⲃⲉ ⲛⲁⲩ ⲛⲓⲙ.
* fol. 115 r° a. ⲛⲉⲧⲙⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲱⲧⲙ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲁⲃⲉ ⲛⲁⲩ ⲛⲓⲙ ⲛⲉⲧⲙⲁⲩ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲙⲟⲩ

temps le chef des Φιλόπονοι, maintenant il est prêtre) avait excité tout le monde au zèle, avec l'aide de *Ménas,* dont nous avons parlé plus haut, qu'il nous avait semblé bon de laisser en ville. Le patriarche[1] de Dieu fit connaître à tout le monde dans son allocution (προσφώνησις) la description des idoles que nous avions envoyée, dans laquelle étaient indiqués la matière (ὕλη) et le nombre *des idoles qui avaient été trouvées. Là-dessus, le peuple s'enflamme, apporte * fol. 115 r° b.
toutes les idoles des dieux des païens, soit qu'elles se trouvent dans les bains (βαλανεῖον), ou dans les maisons, les place en tas[2] et y met le feu.

Nous revînmes peu de temps après dans la ville. En même temps que les idoles, nous ramenions aussi leur prêtre avec nous. Il nous avait en effet été possible, avec l'aide de Dieu, de nous emparer également de lui. Vingt chameaux avaient été chargés par nous d'idoles variées, quoique nous en eussions déjà brûlé à *Ménouthis,* comme nous l'avons raconté. Nous les introduisîmes au milieu de la ville, sur l'ordre que nous reçûmes du grand *Pierre.* Celui-ci convoqua immédiatement auprès de lui, devant le Τύχαιον, le préfet d'*Égypte,* chefs des corps (τάξις) de troupes, et tous ceux qui étaient revêtus de quelque charge, ainsi que le sénat (βουλή), les grands[3] et les propriétaires (= les *possessores*) de la ville. Quand il fut assis avec eux, il fit amener le prêtre des

1. ἀρχιερεύς. — 2. εἰς μέσον κατατιθέναι. — 3. μεγιστᾶνες.

ܗܕܐ[1] ܕܡܕܡܢ. ܐܡܪ ܕܡܪܟܐ ܗܘ ܕܡܡܬܐ ܒܣܬܝܠ. ܥܡ ܟܠܗ ܕܡܗ
ܡܥܡܪ ܘܐܡܪ ܒܥܡܪ ܩܠ: ܡܩܠ ܠܗ ܐܡܪ ܥܡ ܗܘ ܕܡܪܟܐ. ܘܐܡܪ
ܕܡܕܡܢ ܗܘ ܕܟܣܐ ܐܬܐ ܒܗ ܠܐ ܐܡܪ ܐܬܐ ܠܐ ܒܥܐ. ܡܥܐ ܒܟܣܐ ܡܕܡܢ
ܘܐܡܪ ܩܠ ܟܗ. * ܘܐܡܪ ܐܡ ܟܗܢܐ ܐܗܟܡܐ ܒܟܣܐ ܡܕܡܢ. ܥܡ ܟܗ * fol. 115 v° a.
ܕܡܐ ܡܢ ܥܡ ܐܡܪ ܐܢܐ ܟܗ: ܡܟܡܢ ܒܡܐܡܪ ܩܕܡܝ. ܡܐ 5
ܡܟܡ ܠܐ ܡܡܬܐ ܐܡܬܐ ܒܐܬܐ ܒܣܬܝܠ ܩܡܟܡ. ܡܐ ܒܗ ܕܡܡܬܐ
ܐܡܪ ܐܡ. ܥܡ ܒܡ ܡܐ ܟܗܢ ܒܣܐ ܐܠ: ܡܡ ܐܢܣܐ ܒܡܡܐ. ܥܡܬܐ ܒܡܗ
ܡܐܡܪܡܢܡ ܡܡ ܡܐܡܪ ܐܡ. ܡܡ ܐܢܣܐ ܐܡ ܡܡ ܒܟܣܐ ܐܡ. ܡܐ
ܡܡ ܐܡܪ ܐܡ ܟܗ ܡܡܐ ܐܡ ܡܐܡܪ ܐܡ ܐܡ. ܡܡ ܡܡ ܡܐ ܡܐ 10
ܣܬܐ ܡܐ. ܡܐ ܡܐ ܐܡ. ܡܐܡܪ ܡܐ ܟܡܐ ܡܐ ܐܡ ܐܡ ܐܢܣܐ.
ܡܡ ܐܡ ܡܐ ܐܡ ܟܡ ܐܡ ܒܐܡ ܐܡ ܐܡ ܐܡ ܐ[2] ܡܡ ܐܡ.
ܟܐ ܒܐ ܐܡ. ܡܐ ܡܡ ܡ ܡ ܐ ܡ ܐ ܡ ܐ

ܗܘ ܕܡܬܩܪܐ ܐܦܪܘܕܝܛܝ. ܐܝܬ ܒܗܘܢ ܐܦ ܚܕ ܕܢܛܪ ܠܚܡܪܐ. ܕܝܘܢܘܣ ܗܘ ܕܡܛܪ ܠܫܟܝܪܘܬܐ. ܘܗܐ ܐܦ ܕܪܩܘܢܐ ܡܪܕܐ ܐܬ ܒܝܢ ܗܠܝܢ ܨܠܡܐ. ܐܦ ܟܠܒܐ ܐܝܬ ܒܗܘܢ ܘܩܘܦܐ ܘܐܦ ܡܫܦܚܬ ܚܘܪܒܐ. ܓܡ ܗܠܝܢ ܐܝܟ ܐܠܗܐ ܡܨܪܝܐ ܗܘ ܡܛܠ ܕܗܟܝ ܐܡܪ ܗܘ ܕܥܡܐ ܒܗ ܠܨܠܡܐ ܐܚܪܢܐ. ܘܐܦ ܠܐ ܠܗ ܕܡ ܐܝܟ ܕܠܐ ܐܝܬ ܒܗ ܪܓܠ ܘܐܝܕ ܕܡ ܐܝܟ ܕܠܐ ܐܝܬ ܒܗ ܐܢܦ ܠܐ ܐܝܬ ܒܗ ܐܦ

ܘܒܫܟܗ ܘܒܟܕܐ ܠܐܢܩܝ ܕܗܘܐ ܢܗܘܐ ܕܒ ܒܐ ܕܒ ܒܐ ܐܡܪ ܘܐܡܪ ܕܐ. ܕܥܡܗ
ܕܗܘܐ ܢܗܘܐ ܕܐ ܒܐ ܕܐ ܐܡܪ ܘܐܡܪ ܕܐ ܐܡܪ ܘܐܡܪ ܕܐ ܐܡܪ ܘܐܡܪ

ܕܒܗ ܕܡ. ܕܫܟܚ ܐܦܐ ܗܘܐ ܒܗ ܕܒܗ

ܐܬܚܫܫ ܒܗ ܐܬܗܦܟ ܒܚܡܪ ܐܚܪ ܐܡܪ ܠܝ. ܐܢ ܐܝܬ ܠܟ ܒܟܬܒ ܡܢ ܟܬܒ ܐܠܗܝ ܕܥܡܡܐ.
ܐܬܒܝܫ ܒܠܒܘܗ ܘܐܡܪ ܠܝ: ܐܝܬ ܠܝ ܡܢ ܐܠܗ ܕܥܡܡܐ ܘܐܢ ܐܝܬ ܠܟ ܐܢ ܬܫܬܘܩ ܠܗ.
ܐܡܪ ܠܝ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢ ܬܫܬܘܩ ܠܡܐ ܕܐܝܬ ܠܟ ܠܗ. ܐܡܪ ܠܝ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢ ܬܫܬܘܩ ܠܡܐ ܕܐܝܬ ܠܟ ܠܗ.
ܐܬܒܝܫ ܒܠܒܘܗ. ܘܐܡܪ ܠܝ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢ ܬܫܬܘܩ ܠܡܐ ܕܐܝܬ ܠܟ ܠܗ. ܐܡܪ ܠܝ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢ ܬܫܬܘܩ ܠܡܐ ܕܐܝܬ ܠܟ ܠܗ.
ܐܠܐ ܐܢ ܐܬܐ ܠܟ ܒܐܝ ܐܡܪ ܐܚܪ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢ ܬܫܬܘܩ ܠܡܐ ܕܐܝܬ ܠܟ ܠܗ. ܐܡܪ ܠܝ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢ ܬܫܬܘܩ ܠܡܐ ܕܐܝܬ ܠܟ ܠܗ.
ܐܠܐ ܐܢ ܐܬܐ ܠܟ ܒܐܝ ܐܡܪ ܐܚܪ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢ ܬܫܬܘܩ ܠܡܐ ܕܐܝܬ ܠܟ ܠܗ. ܐܡܪ ܠܝ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢ ܬܫܬܘܩ ܠܡܐ ܕܐܝܬ ܠܟ ܠܗ.
ܐܠܐ ܐܢ ܐܬܐ ܠܟ ܒܐܝ ܐܡܪ ܐܚܪ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢ ܬܫܬܘܩ ܠܡܐ ܕܐܝܬ ܠܟ ܠܗ. ܐܡܪ ܠܝ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢ ܬܫܬܘܩ ܠܡܐ ܕܐܝܬ ܠܟ ܠܗ.
ܐܠܐ ܐܢ ܐܬܐ ܠܟ ܒܐܝ ܐܡܪ ܐܚܪ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢ ܬܫܬܘܩ ܠܡܐ ܕܐܝܬ ܠܟ ܠܗ. ܐܡܪ ܠܝ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢ ܬܫܬܘܩ ܠܡܐ ܕܐܝܬ ܠܟ ܠܗ.
ܐܠܐ ܐܢ ܐܬܐ ܠܟ ܒܐܝ ܐܡܪ ܐܚܪ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢ ܬܫܬܘܩ ܠܡܐ ܕܐܝܬ ܠܟ ܠܗ. ܐܡܪ ܠܝ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢ ܬܫܬܘܩ ܠܡܐ ܕܐܝܬ ܠܟ ܠܗ.
ܐܠܐ ܐܢ ܐܬܐ ܠܟ ܒܐܝ ܐܡܪ ܐܚܪ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢ ܬܫܬܘܩ ܠܡܐ ܕܐܝܬ ܠܟ ܠܗ. ܐܡܪ ܠܝ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢ ܬܫܬܘܩ ܠܡܐ ܕܐܝܬ ܠܟ ܠܗ.

disait-il, sous l'influence des paroles chrétiennes. Je lui demandai s'il n'avait pas par hasard des formules d'invocation aux dieux des païens. Il avoua, lorsqu'il eut fait appel à son souvenir, qu'il possédait des papiers (χάρτης) de ce genre. Il m'entendit alors lui dire : « Si tu veux être délivré de l'obsession des démons, livre ces papiers (χάρτης) aux flammes [1]. » C'est ce qu'il fit aussi devant moi, et, à partir de ce moment, il fut délivré de l'obsession des démons.* Je lui lus après cela l'homélie d'exhortation du divin *Grégoire*. Lorsqu'il eut entendu ces paroles : « Mais vis-tu dans le monde et es-tu souillé par les affaires publiques, et te serait-il pénible de perdre la miséricorde divine? Le remède est simple : si c'est possible, fuis le forum et sa belle société; attache-toi les ailes de l'aigle ou plutôt de la colombe, pour parler d'une façon plus appropriée. (Qu'y a-t-il, en effet, de commun entre toi et César, ou les affaires de César?) Tu t'arrêteras là où n'existe pas le péché ni la noirceur, là où il n'y a pas de serpent qui mord dans le chemin et qui t'empêche de marcher dans la voie de Dieu. Arrache ton âme de ce monde, fuis Sodome, fuis l'incendie, fais route sans te retourner de peur que tu ne te figes en pierre de sel, sauve-toi sur la montagne de crainte que tu ne périsses. » Lors-

* fol. 116 v° a.

1. καίειν πυρί.

ܗܘ ܕܢܫܡܥ. ܡܕܡ ܠܐ ܐܡܪ. ܟܕ ܫܡܥ ܦܪܠܝܘܣ ܟܠ ܗܢܐ ܡܠܬܐ ܕܐܡܪ: ܢܣܒ ܟܢܦܝܢ ܘܢܬܪܘܡܡ ܠܘܬ ܦܝܠܣܘܦܝܐ ܐܠܗܝܬܐ ܒܡܥܡܕܐ ܕܦܘܪܩܢܐ. ܒܗܕܐ ܪܥܝܢܐ ܥܒܪ ܘܐܬܐ ܠܘܬ ܡܥܡܕܐ ܩܕܝܫܐ ܘܐܬܬܠܝ ܒܣܬܪܝܗ ܐܠܗܝܐ. ܒܬܡܢܝܐ ܝܘܡܐ ܒܬܪ ܡܥܡܕܐ ܟܕ ܗܘ ܡܫܬܠܡ ܠܡܦܫܩ ܡܢ ܠܒܫ ܥܡܕܐ: ܐܦ ܐܝܬܝܐ ܠܐ ܐܚܕ ܠܗ ܠܐ ܠܒܪ ܡܢ ܐܚܝ ܕܐܬܝ ܠܗ ܡܢ

ܕܡܫܬܘܕܥ ܗܘ ܐܠܐ ܕܐܝܟ ܕܐܠܗܐ ܕܬܠܬܐ ܩܕܝܫܐ ܘܚܕ ܒܬܘܫܒܚܬܐ. ܐܡܪ ܠܗܘܢ ܒܗ
ܕܐܢ ܒܥܝܢ ܐܢܘܢ ܕܢܬܠܡܕܘܢ ܡܢ ܡܐ ܕܗܘ ܬܘܩܦܐ ܕܟܪܣܛܝܢܘܬܐ. ܐܡܪ ܠܗܘܢ ܕܬܕܟܪܘܢ
ܐܝܟ ܣܓܝ ܕܕܒܚܢ ܐܢܚܢ ܟܕ ܐܓܪܝܢ ܐܢܘܢ ܐܝܟ ܥܡܡܐ ܠܐܠܗܝ ܥܡܡܐ ܕܫܐܠ ܐܢܚܢ ܠܗܘܢ
ܕܢܗܘ ܠܢ ܐܠܗ ܗܠܝܢ ܕܐܡܪܝܢ ܐܢܘܢ ܕܐܠܗܐ ܗܘ ܘܒܟܠ ܗܢܐ ܕܢܬܦܣܩ ܠܢ ܡܢ ܐܠܗ ܗܠܝܢ
ܕܐܡܪܝܢ ܐܢܘܢ ܕܐܠܗܐ ܗܘ ܘܒܟܠ ܗܢܐ ܕܢܬܦܣܩ ܠܢ ܡܢ ܐܠܗ ܗܠܝܢ ܕܐܡܪܝܢ ܐܢܘܢ ܕܐܠܗܐ ܗܘ ܘܒܟܠ ܗܢܐ ܕܢܬܦܣܩ ܠܢ ܡܢ ܐܠܗ ܗܠܝܢ
ܕܐܡܪܝܢ ܐܢܘܢ ܕܐܠܗܐ ܗܘ ܘܒܟܠ ܗܢܐ ܕܢܬܦܣܩ ܠܢ ܡܢ ܐܠܗ ܗܠܝܢ ܕܐܡܪܝܢ ܐܢܘܢ ܕܐܠܗܐ ܗܘ ܘܒܟܠ ܗܢܐ ܕܢܬܦܣܩ ܠܢ ܡܢ ܐܠܗ ܗܠܝܢ
ܕܐܡܪܝܢ ܐܢܘܢ ܕܐܠܗܐ ܗܘ ܘܒܟܠ ܗܢܐ ܕܢܬܦܣܩ ܠܢ ܡܢ ܐܠܗ ܗܠܝܢ ܕܐܡܪܝܢ ܐܢܘܢ ܕܐܠܗܐ ܗܘ ܘܒܟܠ ܗܢܐ ܕܢܬܦܣܩ ܠܢ ܡܢ ܐܠܗ ܗܠܝܢ
ܕܐܡܪܝܢ ܐܢܘܢ ܕܐܠܗܐ ܗܘ ܘܒܟܠ ܗܢܐ ܕܢܬܦܣܩ ܠܢ ܡܢ ܐܠܗ ܗܠܝܢ ܕܐܡܪܝܢ ܐܢܘܢ ܕܐܠܗܐ ܗܘ ܘܒܟܠ ܗܢܐ ܕܢܬܦܣܩ ܠܢ ܡܢ ܐܠܗ ܗܠܝܢ
ܕܐܡܪܝܢ ܐܢܘܢ ܕܐܠܗܐ ܗܘ ܘܒܟܠ ܗܢܐ ܕܢܬܦܣܩ ܠܢ ܡܢ ܐܠܗ ܗܠܝܢ ܕܐܡܪܝܢ ܐܢܘܢ ܕܐܠܗܐ ܗܘ ܘܒܟܠ ܗܢܐ ܕܢܬܦܣܩ ܠܢ ܡܢ ܐܠܗ ܗܠܝܢ
ܕܐܡܪܝܢ ܐܢܘܢ ܕܐܠܗܐ ܗܘ ܘܒܟܠ ܗܢܐ ܕܢܬܦܣܩ ܠܢ ܡܢ ܐܠܗ ܗܠܝܢ ܕܐܡܪܝܢ ܐܢܘܢ ܕܐܠܗܐ ܗܘ ܘܒܟܠ ܗܢܐ ܕܢܬܦܣܩ ܠܢ ܡܢ ܐܠܗ ܗܠܝܢ
ܕܐܡܪܝܢ ܐܢܘܢ ܕܐܠܗܐ ܗܘ ܘܒܟܠ ܗܢܐ ܕܢܬܦܣܩ ܠܢ ܡܢ ܐܠܗ ܗܠܝܢ ܕܐܡܪܝܢ ܐܢܘܢ ܕܐܠܗܐ ܗܘ ܘܒܟܠ ܗܢܐ ܕܢܬܦܣܩ ܠܢ ܡܢ ܐܠܗ ܗܠܝܢ

1. ܐܠܐ.

chemin du repentir, et à embrasser le culte d'un seul Dieu, je veux dire, de la Trinité sainte et consubstantielle [1]. Il les engageait à apprendre par les faits quelle était la puissance du christianisme. Il leur rappela des histoires comme celle de la rébellion d'*Illos* et de *Pamprépios*. « Souvenez-vous, leur disait-il, combien de sacrifices nous offrîmes, comme païens, en *Carie*, aux dieux des païens, lorsque nous leur demandions, à ces prétendus dieux, tout en disséquant des foies et en les examinant par la magie, de nous apprendre si avec *Léontios*, * fol. 117 r° a. *Illos* et *Pamprépios* et tous ceux qui se rebellèrent avec eux, nous vaincrions l'empereur [2] *Zénon*, de pieuse fin [3]. Nous reçûmes alors une multitude d'oracles en même temps que des promesses, comme quoi l'empereur [2] *Zénon* ne pouvait pas résister à leur choc, mais que le moment était venu où le christianisme [4] se désagrégerait et disparaîtrait, et où le culte des païens allait reprendre. Cependant l'événement montra que ces oracles étaient mensongers, comme cela arriva pour ceux rendus par *Apollon* à *Crésus* le *Lydien* et à *Pyrrhus* l'*Épirote*. » — Et, continua-t-il, vous connaissez aussi les faits suivants : « Lorsque nous sacrifiions dans la suite, dans ces lieux situés hors ville, nous restions privés de tout signe, de toute vision, de toute réponse, quoique auparavant nous fussions habitués à éprouver quelque illusion (φαντασία) de ce genre. En proie à

1. ὁμοούσιος. — 2. βασιλεύς. — 3. ὁ τῆς εὐσεβοῦς λήξεως. — 4. τὰ τῶν Χριστιανῶν.

ܢܟܝܫ. ܡܚܩܦܚ ܥܡ ܕ ܡܕܡܚܡ ܗܟ. ܡܡܚܫܦܚ ܥܡ ܡܕ ܥܡܠ
ܥܡܡܠ ܐܠ ܡܠ ܐܡܡܠ. ܐܕ ܥܡ ܕ ܐܡܠ ܕ ܚ[1] ܐ ܕ ܐܡ. ܐܠ ܡܠ ܐܡܡܠ
ܡ. ܡ ܡ ܡ

ܐܡܗܘ. ܘܠ ܗܘ ܒܗܘ ܕܟܬ ܐ ܐܬ: ܡܢ ܗܘ ܒܗ ܒܗ ܕܡ ܕܡ:
ܗܘ ܟܬܐ ܡ ܕܗܘܒܗ ܡ ܒܗ ܗܘ. ܡܗ ܐ ܟܗ ܟܬ
ܒܗ ܕܡ: ܟܗ ܐܬܐ ܗ ܗܘ ܒܗ ܗ ܟܬ ܐ ܗ ܟ
ܒܗ ܗ ܗ

C'est par ces histoires et ces admonitions que *Paralios* chercha à détourner ses frères de l'erreur, sous l'inspiration du grand *Étienne* et de son frère *Athanase*. Lui-même s'appliqua avec une telle allégresse à la philosophie divine que beaucoup de jeunes étudiants l'imitèrent et embrassèrent la vie monastique dans le couvent de l'admirable *Étienne,* qui les prit tous dans les filets de la doctrine apostolique. *Jean* aussi eut le plaisir de jouir de son amitié [1]. Chacun d'eux est aujourd'hui directeur dans ce couvent et égale en vertu ses prédécesseurs; l'un d'eux avait été l'adjudant (βοηθός) de la cohorte (τάξις) du préfet (ὕπαρχος) d'*Égypte,* l'autre cultiva la vraie philosophie, après avoir étudié d'une façon remarquable la médecine * et la philosophie profane. Le grand *Étienne* fut le maître d'hommes de cette valeur. * fol. 117 v° b.

Quand, au bout d'un certain temps, *Étienne,* le maître commun de nous tous, fut retourné à Dieu, *Paralios* se rendit avec son frère, l'illustre *Athanase,* en *Carie,* pour convertir ses frères; il y fonda une communauté chrétienne dont il abandonna, comme de juste, la direction à son frère et à son père. Peu de temps après, il partit pour « les tentes éternelles [2] » et fut reçu dans le sein d'*Abraham. Athanase* vécut encore quelque temps. Il baptisa aussi en Ca-

1. Passage obscur, qui nous semble corrompu. — 2. αἱ αἰώνιοι σκηναί; cf. Luc, XVI, 9.

ܘܐܝܟ ܕܗܘ ܒܥܠ ܡܫܟܚܐ ܕܚܙܝ. ܐܦ ܗܘ ܒܥܠ ܡܫܟܚܐ ܕܫܡܥ ܒܫܡܥܬܐ ܕܐܠܗܐ: ܒܗ ܕܚܝ ܐܦ ܗܘ ܒܥܠ ܡܫܟܚܐ ܕܡܫܟܚ ܒܗ ܐܠܗܐ ܘ

ܒܗ ܒܥܝܢ ܕܐܝܬ ܠܝ ܒܓܘܫܡܐ ܘܒܢܦܫܐ[1] ܘܗܘ ܐܡܪ ܠܝ ܒܠܒܗ ܕܐܦ ܐܢܐ ܐܡܘܬ ܒܗ ܒܥܕܢܐ ܗܢܐ ܒܓܠܝ ܥܠ ܕܝܢ ܕܐܝܬ ܠܢ ܐܢܫܝ ܐܬܪܐ ܕܐܠܗܐ ܕܥܒܕ ܠܢ ܫܘܒܚܐ ܘܝܩܪܐ

* 12 ܠ ܙܕ ܐܡܪ ܕܐ ܒܗ ܠܗ ܗܕܐ ܕܐ ܐܡܪ ܗܕܐ ܕ ܐ ܐ ܐ

ܕܐܙܠ ܒܝܪܘܬ ܠܡܐܡܪ ܠܗ ܕܢܣܒ ܠܗ ܢܡܘܣ ܕܐܪܥܐ ܘܠܡܐ ܕܢܣܒ ܠܗ ܢܡܘܣ ܕܐܪܥܐ ܘܠܡܐ
ܕܢܣܒ ܠܗ ܢܡܘܣ ܕܐܪܥܐ ܘܠܡܐ

ܐܚܝܢ ܕܐܡܪ ܠܝ ܐܠܗܐ ܕܐܢ ܐܫܬܘܕܥ ܠܟ ܒܗ ܒܗ ܐܬ ܒܗ ܒܗ ܒܗ

dessus, il vint avec moi au temple de la *Mère de Dieu*. Après avoir d'abord récité avec moi les prières qu'il fallait, il me posa la même question [qu'au début]. Commençant alors par le livre de la Genèse, qui a été écrit par le grand *Moïse*, je lui fis voir la sollicitude de Dieu à notre égard; comment après avoir créé tout ce qui existe et nous avoir tirés également du néant, il avait placé nos premiers parents dans le paradis (παράδεισος); comment il leur avait donné, comme à des êtres doués de raison et maîtres d'eux-mêmes, la loi de salut, au sujet de ce qu'ils devaient faire; et comment, après avoir méprisé les commandements souverains, par la tromperie du serpent, ils avaient perdu cette vie heureuse, et échangé l'immortalité contre la mort, dont la loi les avait menacés d'avance. Tout en lui disant cela, je lui montrais *Adam* et *Ève* — ils étaient peints dans le temple — revêtus de tuniques de peau, après leur expulsion du paradis (παράδεισος). Je lui fis voir ensuite les nombreuses souffrances qui étaient résultées de là, toute la ruse et la puissance des démons que nous avions déchaînées volontairement contre nous, * en obéissant à celui qui est à la tête de toute révolte. Puis je mentionnai la miséricorde de Dieu envers nous. Dans sa bonté il ne permit pas que sa créature périt, elle, qui aurait été incorruptible, qui n'aurait point été sujette aux souffrances de la nature humaine, une fois sortie du néant pour entrer dans le devenir[1]; elle,

* 13
* fol. 119 r° b.

* fol. 119 r° b.

1. Passage un peu obscur, que nous avons traduit assez librement.

ولا مصلحا بحلّ من حيا نُهحا ١٥٥[1]. كله كنعصها بكلها لهُنّا.
وبأحيا حلّا نعصها حيبا. اف هُه حلّحيا مهه حبّ معصا: معبّ هيتنا
بحتا مبتعا كُبّ كحيا. الا محلّ بحلّ اهيصا بمحلّا مع بهُنه سرّه
كحسصا بهيصا. هُه محلّا بكلها ححبا هكّ لح. ج حرحيا
وأحا وبنيسا مبعا الكّنف. ج ٢٠٠ بسا اسلاصه. مع متصحا أنهُ لح.
كحلح بحسعصا محلّحكّ معا سُلحح ٥٥٥. ج مع نيسا مبعا ححهز
الحلح. مع حقحا قلاحيا ولا قحلّهعا بقّف حسلا وبنيسا مبعا. ج لامحا
حلاحكّا لهُنّ. ٥٥١ اسصا مبعصا ٥٥٥ بهههه: كلهيا ولا رنحا ولا
سُلا. مكبا بحلّ من حيا حلابعهنا حبّ. مج رُحا بعنهه لح مع
اسبا بأحكمزا هُه مننا وأحلح كه بعف. رحيحا بحكعح رحيلا
ححهز قحلّ. مج هعنيا حقّحا هيه ٥٥٥. لحلا مقحا معز. ج هزا
* fol. 119 v° a. لهنصا[2] بأحكمزا. *وبعاوا حتّعا محبّنصه. مع حبه بم ولاسبا بكله
وقحلا. ج احبا امعز لح حمحه. ولاحلح حمحه حعصيا امر بحلحا.

1. ٥٥٥١; corr. S. — 2. الصيغ; corr. S.

qui aurait reçu l'immortalité supérieure à notre nature, si elle avait gardé la loi de Dieu. » Ensuite je continuai : « Après la loi naturelle, Dieu nous donna aussi la loi écrite par l'intermédiaire de *Moïse*. Il vint également en aide à la nature par l'entremise de beaucoup de saints prophètes. Mais quand il vit que la plaie avait besoin d'un remède plus puissant, le Verbe de Dieu et le Dieu Créateur nous visita, après avoir été fait homme par la volonté du Père et du Saint-Esprit. *Soleil levant, il brilla des hauteurs sur nous qui étions assis dans les ténèbres et dans l'ombre de la mort*[1]. Il fut conçu du Saint-Esprit dans la chair, et sortit par la vertu du Saint-Esprit d'un sein virginal et immaculé. Il laissa à sa mère sa virginité. Ce fut là la première preuve qu'il donna de sa divinité : il produisit par un miracle une conception sans semence et sans tache, et un enfantement au-dessus de la nature. Il voulut ensuite nous arracher à la puissance du diable, ce rebelle à qui nous avions vendu notre âme, et accepta volontairement la croix pour nous dans son corps. Il livra son corps à la mort comme prix de notre rançon, et ressuscita le troisième jour, ayant brisé la tyrannie du diable * et des démons pervers, ses auxiliaires, ainsi que le pouvoir de la mort. Il nous ressuscita avec lui, nous fit asseoir avec lui dans le ciel, comme le dit l'Écriture[2], et nous montra la nouvelle

1. Luc, I, 78-79. — 2. Éphés. II, 6.

ܗܠܝܢ ܕܒܗܝܢ ܡܬܬܪܥܝܢ ܠܗ ܠܐܠܗܐ ܒܫܘܒܚܐ ܕܝܠܗ ܘܒܬܘܕܝܬܐ ܕܝܠܗ ܕܢܗܘܘ

ܒܗܘ ܕܐܝܬ ܠܗ ܒܗ ܚܫ ܠܡܐ ܕܢܫܬܘܕ ܒܗ ܐܢܫ ܐܚܪܢܐ ܕܠܐ ܡܢ ܒܝܬ ܡܕܪܫܗ ܗܘ ܕܐܬܐ ܠܗ

ܡܬܠ ܕܠܡ ܒܩܕܡܐ ܐܠܐ ܕܒܫܒܬܐ ܒܟ ܫܒܬܐ ܡܩܕܡ ܐܬܐ[1]
ܕܒ ܡܟܠܦܢ ܒܟ ܦܘܡܐ: ܡܚܙܝ ܕܐܠܐ ܫܒ ܒܟ ܫܒܥܐ ܒܟ ܒܙܒ
ܦܠܣܝܣ ܣܒ. ܡܚܫܒܢܐ ܣܒ ܚܟܡܬܗ ܒܡܐ ܒܚܕ ܒܡܪ * ܣܒ * fol. 120 r° a.
ܕܥܒ. ܐܦ ܐܢ ܐܐ ܒܡܐ ܐܦܠ ܦܡ ܒܡܐ ܠܐܚܪ.

ܠ ܐܦ ܒܡܐ ܒܟ ܥܕ ܐܡܪ ܐܢ ܐܡ. ܚܐܐ ܒܢ ܒܥܙܒ. ܚܩܠܦܢ
ܒܢ ܡܚܩܠܦܢ: ܚܦܘ ܒܡ ܐܢ ܐܢ ܐܢ ܐܡ ܡܚܫܠܦܢ
ܒܢܡܫܠܦܢ ܡܫܒ ܡܚܙܝܢ: ܚܦܘ ܒܥܢ. ܒ ܚܟܡܬ ܟܡ ܫܒ
ܐܬܐ ܒܥܡ. ܒܚܠܟ ܒܙ ܒܡ ܒܩܠ ܒܟܡ ܚܬܠܦ
ܟܩܠ ܡܚܩܠܦܢ ܡܩܠ ܒܢ ܡܚܩܠܦܢ ܒܢ. * * 14

ܐܦ ܒ ܐܡ: ܡܠ ܐܐ ܐ ܐܡ ܦ ܐܠ ܐ ܐܐ ܒܐ ܡܚ
ܡ[3] ܡܚ. ܡܠ ܐܐ ܒܡ ܒ ܡ ܒ ܐ ܒ ܡ ܐ ܒ ܡ ܐ ܒ ܡ

ܥܡ ܫܡ ܐܠ ܐ ܐ ܐ

ܟܠܡܐ ܕܒܝܬ ܐܠܗܐ ܥܡ ܐܢܫܐ ܕܐܬܝܠܦ ܒܗ ܒܫܘܠܡ ܕܐܢܐ ܐܦ ܐܙܠ ܒܗ ܒܫܘܠܡ ܕܐܬܝ

ܗܘ ܕܐܬܝ ܒܗ ܠܓܒ ܫܘܠܛܢܐ ܕܢܡܘܣ ܕܥܠ ܟܠ ܡܕܝܢܬܐ ܘܥܡ ܟܠ ܐܢܫ ܕܐܬܐ

ܗܠ ܕܐܦ ܒܗ ܐܝܟ ܕܐܢ ܐܝܬ ܠܗ ܒܥܠ ܕܝܢ ܐܘ ܠܐ

ܗܘ ܕܐܝܟ ܕܐܢܫ ܕܐܠܗ ܒܥܠ ܡܕܝܢܬܐ ܕܐܓܦܛܘܣ ܕܡܨܪ ܥܠ ܕܐܬܝܐ ܡܢ ܬܝܒܐ ܕܡܨܪ ܕܐܬܩܪܝ ܦܘܠܘܢ ܕܗܘ ܐܝܬ ܒܗ ܒܥܠ ܡܕܝܢܬܐ ܕܐܓܦܛܘܣ

esclave et fit passer des gens en cet endroit. Effrayés de leur propre audace ainsi que de cet incident imprévu, ils prirent la fuite, et l'*Éthiopien* trouva de la sorte l'occasion de s'échapper de leurs mains meurtrières, déjà prêtes à le mettre à mort.

Cet esclave fit connaître l'attentat médité contre lui à un compatriote de son maître, qui était un très bon chrétien et craignait le jugement de Dieu. Ce compatriote, vu l'intérêt qu'il portait au maître de l'esclave et la pitié qu'il ressentait pour l'esclave lui-même, nous fit part de la tentative criminelle de ces personnes, ainsi que de leur désir de meurtre, et sollicita pour l'âme * de son compatriote, assiégée par les démons, un secours chrétien. Il * fol. 121 v° a.
s'intéressait en effet, disait-il, à celui-ci, en sa qualité de compatriote. Lorsqu'il nous eut appris ces choses, nous lui demandâmes si son compatriote possédait des livres de magie ; car le fait qu'il était magicien était en quelque sorte connu de tous ceux qui étudiaient les lois dans cette ville. — Oui, dit-il, l'*Éthiopien* en a aussi parlé. — Nous décidâmes alors, moi, *Évagrios, Isidore* et *Athanase* — ces deux-ci étaient d'*Alexandrie,* c'étaient deux frères animés d'une ardente piété — ainsi que celui qui nous avait fait connaître ces choses, de nous adjoindre *Constantin* et *Polycarpe,* qui étaient de *Béryte,* pour délibérer sur ce que nous avions à faire. Le pre-

mier[1] exerçait depuis longtemps la profession d'avocat (δικανική) dans cette ville; le second[2] était soldat dans la cohorte (τάξις) du préfet (ὕπαρχος). Tous les deux avaient l'expérience des affaires, et fréquentaient avec nous les saintes Églises. De plus, *Constantin* passait pour être l'ami de celui qui avait été accusé de choses aussi graves. Nous les mîmes au courant des faits, comme il le fallait. Après avoir délibéré beaucoup sur les moyens à em-
* fol. 121 v° b. ployer * pour délivrer, avec l'aide de Dieu, cet homme de l'erreur des démons et du danger (κίνδυνος) qui le menaçait, nous décidâmes de nous rendre tous ensemble chez lui, de lui parler le langage de l'amitié et de lui dire que nous venions auprès de lui comme auprès d'un frère, que nous nous intéressions à sa bonne réputation (ὑπόληψις) et que nous voulions examiner ses livres à cause du soupçon auquel il était en butte; que nous étions en état, avec l'aide de Dieu, de dissiper le bruit répandu sur son compte dans toute la ville, si nous trouvions qu'en réalité il n'y prêtait pas.

Cette décision nous parut excellente et nous nous rendîmes chez lui. Il nous reçut tant à cause de son compatriote, et de son ami *Constantin*, que parce que nous avions tous l'air doux et l'aspect humble. Nous lui fîmes alors part, avec toute la douceur voulue, des choses dont nous étions convenus

1. Ὁ μέν. — 2. ὁ δέ.

entre nous, après l'avoir prié auparavant d'accueillir en frère nos paroles et de ne pas prendre en mauvaise part notre admonition. Comme il avait caché ses livres de magie sous le siège de sa chaise, qu'il avait fait faire pour eux en forme de caisse (θήκη), et qui était dérobée à la vue de ceux qui se rendaient auprès de lui, il nous répondit avec assurance : * « Puisque tel est votre bon plaisir, à vous qui êtes des amis, examinez mes livres, comme vous voudrez. » Cela dit, il fit apporter tous les livres qui étaient placés en vue dans sa maison. N'y ayant rien trouvé, après les avoir examinés, de ce que nous cherchions, l'esclave de cet homme, dont on avait comploté, ainsi qu'il l'avait dit, l'immolation et le meurtre[1], — nous indiqua furtivement la chaise de son maître, en nous donnant à entendre par signes que si nous enlevions seulement une planche, aussitôt les livres que nous cherchions apparaîtraient. C'est ce que nous fîmes. Lorsqu'il s'aperçut que son artifice était connu de tout le monde, il se jeta sur sa face et nous supplia, les larmes aux yeux, de ne pas le livrer aux lois; nous étions des chrétiens et pénétrés de la crainte de Dieu. Nous lui répondîmes que nous n'étions pas venus auprès de lui pour lui faire du mal, comme Dieu en était témoin, mais dans le désir de sauver et de guérir son âme. Il devait toutefois brûler de sa propre main ces

* fol. 122 r° a.

* fol. 122 r° a.

1. μιαιφονία.

ܟܬܒܐ ܕܟܝܡܝܐ ܕܒܗܝܢ ܗܘ̈ܘ ܨܘܪ̈ܬܐ ܕܫܝ̈ܕ̈ܐ ܒܝ̈ܫ̈ܐ ܘܫ̈ܡ̈ܐ ܒܪ̈ܒܪ̈ܝ̈ܐ ܘܡܠ̈ܠܐ ܪܡ̈ܐ ܘܡܙܝ̈ܩ̈ܐ ܘܡ̈ܠܝ̈ܐ ܓܐ̈ܘܬܢ̈ܐ ܘܡ̈ܬܐ ܠܫ̈ܝ̈ܕ̈ܐ ܒܝ̈ܫ̈ܐ ܗ̈ܘ ܕܐ̈ܡ̈ܪ ܠܗ̈ܘ ܕܐ̈ܝ̈ܬ ܒܗ̈ܘ ܙܪ̈ܕܫܬ ܡ̈ܓܘܣ̈ܐ ܘܐ̈ܚ̈ܪ̈ܢ ܕܐ̈ܝ̈ܬ ܒܗ̈ܘ ܠܐ̈ܣ̈ܛ̈ܢ̈ܝ̈ܣ ܡ̈ܓܘܣ̈ܐ ܘܐ̈ܚ̈ܪ̈ܢ ܕܐ̈ܝ̈ܬ ܒܗ̈ܘ ܠܡ̈ܢ̈ܝ̈ܬ̈ܘܢ ܡ̈ܓܘܣ̈ܐ ܐ̈ܡ̈ܪ ܕܐ̈ܝ̈ܬ ܒܗ̈ܘ ܕܐ̈ܦ ܠܗ̈ܘ ܕ

un repentir et des larmes en proportion de son péché. — Quand ces ouvrages, abhorrés de Dieu [1], furent brûlés, nous mangeâmes tous ensemble, après avoir prié auparavant, et loué et remercié le Seigneur de ce qui venait de se passer. L'heure du repas de midi était en effet déjà arrivée. Nous mangeâmes les vivres que chacun de nous * avait apportés de chez lui, tout préparés pour son déjeuner. Parmi eux, il y avait aussi de la viande. Nous avions, en effet, veillé à ce que cet homme mangeât de la viande avec nous, parce qu'on dit que ceux qui se plaisent dans la magie et qui ont recours aux démons pervers, s'en abstiennent, et considèrent cet aliment comme impur. * fol. 122 v° a. * fol. 122 v° a.

Notre repas achevé, nous nous rendîmes au temple très vénérable du saint apôtre *Jude,* frère de *Jacques* le Juste, qui étaient tous deux fils de *Joseph,* l'époux de la sainte Vierge, toujours vierge, Marie, Mère de Dieu, et qui étaient appelés pour cette raison frères de Notre-Seigneur. — Un certain *Kosmas* était le prêtre et le παραμονάριος [2] de ce temple. Il craignait Dieu avec ardeur et s'acquittait de son service avec diligence. C'était un ascète qui était orné de toutes les vertus du christianisme, et qui exerçait à juste titre [3] le ministère divin [4]. Avec lui se trouvait *Jean* de *Palestine,* surnommé εὐδρανής (l'actif) (?).

1. θεομισής, θεοβδέλυκτος, etc. — 2. C.-à-d. « le *mansionarius* (gardien); on peut aussi lire προσμονάριος en corrigeant ⲡⲣⲟⲙⲟⲛⲁⲣⲓⲟⲥ en ⲡⲣⲟⲥⲙⲟⲛⲁⲣⲓⲟⲥ. — 3. δικαίως. — 4. διακονία τοῦ θεοῦ.

ܗܢܐ ܕܒܗ ܕܐܬ ܒܬܩܢܗ. ܕܗܘ ܡܚܠ ܩܕ ܒܥܐ ܠܐܠܗܐ. ܒ ܒܗܢ
ܘܒܟܗܢܐ ܡܐܟ ܐܠܐ ܡܠܐ ܪܒܐ. ܡܟܝ ܐܠ ܡܠ ܐܠ ܡܠ ܐܠ ܡ
ܒܗܘ ܡܒܐ ܩܢ ܒܩܢ: ܡܠ ܐܠ ܡ ܐܠ ܡ ܐܠ ܡ ܐܠ ܡ ܐܠ ܡ
ܘܒܥܐ ܐܠ ܡ ܐܠ ܡ ܐܠ ܡ ܐܠ ܡ ܐܠ ܡ ܐܠ ܡ ܐܠ ܡ ܐܠ ܡ ܐ
* fol. 122 v° b. ܗ ܐܠ ܡ ܐܠ ܡ ܐܠ ܡ ܐܠ ܡ ܐܠ ܡ ܐܠ ܡ ܐܠ ܡ ܐܠ ܡ ܐ
* 17 ܐ ܐܠ ܡ ܐܠ ܡ ܐܠ ܡ ܐܠ ܡ ܐܠ ܡ ܐܠ ܡ ܐܠ ܡ ܐܠ ܡ ܐ

ܒܫܒܥ ܕܥܡܗ ܒܟܠ ܙܒܢ ܥܕ̈ܬܐ ܩܕ̈ܝܫ̈ܬܐ ܘܩܪܒ ܒܟܠ ܙܒܢ ܥܠ ܚܛ̈ܗ̈ܝ ܩܕ̈ܡ̈ܝ ܘܥܠ ܕ̈ܡ̈ܥ̈ܐ ܕ̈ܡ̈ܪ̈ܝ ܥ̈ܠ ܚ̈ܛ̈ܗ̈ܝ ܩܕ̈ܡ̈ܝ.

ܟܕ ܝܕ̈ܥ̈ܝܢ ܗ̈ܘ̈ܝܢ ܕ̈ܒ̈ܥ̈ܐ ܕ̈ܢ̈ܗ̈ܘ̈ܐ ܕ̈ܒ̈ܗ̈ ܒ̈ܡ̈ܕ̈ܝ̈ܢ̈ܬ̈ܐ ܗ̈ܕ̈ܐ ܕ̈ܒ̈ܟ̈ܠ ܙ̈ܒ̈ܢ̈ ܕ̈ܡ̈ܢ̈ ܒ̈ܥ̈ܐ ܕ̈ܗ̈ܘ̈ܐ ܕ̈ܒ̈ܗ̈ ܒ̈ܡ̈ܓ̈ܝ̈ܩ̈ܘ̈ܬ̈ܐ ܘ̈ܕ̈ܒ̈ܗ̈ ܣ̈ܦ̈ܪ̈ܐ ܕ̈ܡ̈ܓ̈ܝ̈ܩ̈ܘ̈ܬ̈ܐ

ܘܐܬܝܢ ܠܗܘ ܠܬܠܡܝܕ̈ܘܗܝ ܕܐܢ ܡ̈ܢ ܕ̈ܟܬ̈ܒ̈ܐ ܕܫ̈ܘ̈ܚܠ̈ܦ̈ܐ ܕ̈ܐ̈ܢ[1]. ܐܢ ܡ̈ܢ ܕ̈ܟܬ̈ܒ̈ܐ ܕ̈ܐ̈ܢ ܐ̈ܢ ܡ̈ܢ ܕ̈ܟܬ̈ܒ̈ܐ ܕ̈ܐ̈ܢ

ܕܢܦܩ ܠܗ ܒܪ ܕܟܪ ܘܐܡܪ ܠܗ ܕܐܢܬ ܐܡܪ ܠܝ ܕܐܢܬ ܝܠܕ ܠܝ ܒܪ ܕܟܪ ܘܐܢܐ ܐܡܪܬ ܠܟ ܕܐܢܬ ܝܠܕ ܠܝ ܒܪ ܕܟܪ ܕܠܐ ܨܒܐ ܐܢܐ ܕܬܬܥܒܝܢ ܠܟ ܒܪ ܕܟܪ ܘܐܢܐ ܐܡܪ

ܐܚܣܢ ܟܝ ܐܡܪ ܠܗ ܒܗ ܘܐܡܐ ܐܠܗܐ ܗܐܠ ܒܫܥܐ: ܘܐܠܗ
* 18 ܘܐܗܠܟܗ. ܗܠܟ ܐܠܗ ܣܒ ܟܕܪܟ ܘܒܗ ܐܠ. ܐܠ ܒܗ
ܘܐ ܐܫܬ ܠ ܐܡܪ. ܐܠ ܒܗ ܘܗ ܐܠ. ܗܘܐ ܐܠ ܒܗ ܟ
ܘܐ ܘܐܠ ܗܘ. ܐܠ ܟܝ ܐܠ ܟ. ܘܐ ܟ ܐܠ ܗ
ܐܠ ܗܘ ܐ ܐ ܐ

ܬܩܦܠ ܒܗ̇ ܐ̈ ܐ̈ ܕ̈ ܐ̈ ܐ̈ ܐ

ܒܥܒܕܐ ܕܥܡܐ ܒܐܣܪ. ܟܡܐ ܕܫܥܒܕ ܠܐ ܒܥܒܕܐ ܐ ܗܘ ܕܐܡ ܠܡܫܬ
ܠܐܡܪ. ܐ ܗܘ ܕܒܥܒܕ ܠܐ ܐܠܐ. ܘܒܐܝܟܢܐ ܕܐܡܪ ܐܢܐ ܒܐܝܟ ܕܐܡܪ ܐܢܐ.
ܒܐܡ ܕܐܡ ܕܐܡ ܫܡܥ ܠܐ ܒܥܒܕ ܐ ܗܘ ܕܐܡ ܐ ܗܘ ܕܐܡ ܐ ܗܘ ܕܐܡ

avaient appris la chose par le récit des mages et des Perses. » Après avoir inventé cette ineptie, ils se demandaient qui ils trouveraient de nature à accueillir leur tromperie, et qui, par manque d'intelligence, perdrait, dans l'espoir d'obtenir des biens, même ceux qu'il possédait, et serait la victime de cette bouffonnerie persane.

Mis au courant des faits et gestes de *Chrysaorios*, ils lui firent connaître leur fable. Celui-ci l'admit sans difficulté, et demanda comment ils s'empareraient de ces trésors. Ils lui répondirent que l'affaire exigeait le secours de la nécromancie [1], qu'ils avaient parmi eux quelqu'un qui s'entendait à ces évocations; qu'il fallait encore un endroit caché à la foule, afin, disaient-ils, qu'on ne les surprît pas * dans leurs opérations. * fol. 124 v° a.

Chrysaorios, en homme dépourvu d'esprit, [ajouta foi] à ces paroles [2]. Ayant eu pour un certain motif une conversation avec le παραμονάριος de la chapelle dite le *second martyrion* [3], il lui fit part de cette promesse de trésors. Celui-ci, comme il était fasciné par l'or, répondit qu'il y avait beaucoup de tombeaux isolés dans le temple dont il avait la garde, et qu'il leur serait possible d'y accomplir, au milieu de la nuit [4], ce qu'ils avaient en vue. Ils se rendirent donc tous, après avoir attendu ce [5] moment, au *mar-*

1. Mot à mot : « divination par les morts » = νεκρομαντεία. — 2. Le verbe de cette phrase a été omis par le copiste. — 3. μαρτύριον. — 4. ἀωρὶ ou ἀωρίᾳ τῆς νυκτός, τῶν νυκτῶν, νυκτὸς ἀωρί, νυκτὸς ἀωρίᾳ, ou simplement : ἀωρί, ἀωρίᾳ. — 5. ὁ τοιοῦτος.

ܡܠܐܟܝ ܟܠܐ ܗܘܕܐ. ܐܡܪ ܒܗܘ ܩ̈ ܕܟܕ ܐܡ ܒܗܘ ܒܗܘ ܟܠ ܒܪܟ.
ܡܟܠܐ ܠܗ ܒܗܘ ܗܬܕܐ ܕܒ ܗܟ ܕܐ ܒܗ. ܐ̈ ܒ ܕܟܕ
ܐܡ ܐ̈ ܗܟ ܕܟܕ ܒܟܕ. ܡܟ ܟܠ ܗܟ ܐ̈ ܗܟ ܐ̈ ܗ
ܐ̈ ܟܕ ܕ̈ ܐ̈ ܐ̈ ܐ̈ ܒ ܐ̈ ܗ: ܒ ܐ̈ ܗ ܟ̈ ܗ ̈ ̈ ̈

(= le nécromancien) ainsi que *Chrysaorios* eurent beaucoup de peine à échapper au danger (κίνδυνος) qui les menaçait. Les pauvres qui dormaient dans ce temple s'étant rendu compte de ce qu'on avait osé accomplir, poussèrent des cris et allèrent faire connaître ces faits en ville.

Un nouveau soulèvement de tout le peuple résulta de là contre les païens et les magiciens, et de nombreuses clameurs s'élevèrent contre celui qui n'était pas digne d'être appelé παραμονάριος et aussi contre *Chrysaorios*, au moment où l'on célébrait la commémoration et la fête du très glorieux [saint] Jean, Baptiste et Précurseur[1]. Le παραμονάριος, après avoir été arrêté, puis réprimandé par l'évêque, fut envoyé dans un couvent, avec défense d'en sortir pendant un temps déterminé. Quant à *Chrysaorios*, il s'enfuit en ce moment de la ville, et ce fut au prix de beaucoup d'or qu'il acheta plus tard le droit d'y rentrer. — **Léontios* s'était en effet décidé, après avoir pris la fuite lors du premier soulèvement, à recevoir le divin baptême dans le temple du saint martyr *Léontios*, et c'est ainsi qu'il avait pu rentrer dans la ville. Il était revenu en confessant qu'il était maintenant chrétien, et en suppliant tout le monde, dans le vêtement blanc des [nouveaux] baptisés, de lui pardonner ce qui avait eu lieu antérieurement.

* fol. 125 r° a.

* fol. 125 r° a.

1. ὁ Βαπτιστὴς καὶ Πρόδρομος.

ܚܙܐ ܠܐ ܐܦ ܚܝܬܗ ܕܐ ܒܥܒܕ ܒܫܡܗ ܐܠܗܐ: ܫܡܥ
ܐܝܟ ܡܛܠ ܕܐܠܗܐ ܐܫܬܥ ܒܟܠ ܡܕܝܢܬܐ: ܫܡܥ ܐܦ ܒܟܣܦ ܘܒܚܟܡܬ ܪܒ ܟܠ ܓܒܪ̈ܐ ܕܐܬܓܠܝ
ܥܠܝܗ: ܐܠܐ ܕܐܦ ܗܘ ܠܐ ܫܠܛ ܒܗ ܒܡܛܠ ܕܐܠܗܐ ܕܫܗܕ̈ܐ ܘܒܥܐ ܠܡܬܒܪ ܒܗ.
ܘܒܟܠ ܗܢ ܕܐܬܓܠܝ ܥܠܝܗ ܐܠܗ ܕܫܗܕ̈ܐ ܠܐ ܫܠܡ ܒܗ ܘܠܐ ܫܒܩ ܠܗ ܡܢ ܟܠ ܗܢ ܕܐܬܓܠܝ
ܥܠܝܗ ܐܠܗ ܕܫܗܕ̈ܐ ܒܗ. ܐܠܐ ܕܐܦ ܗܘ ܒܥܐ ܠܡܬܒܪ ܒܗ ܒܡܛܠ ܕܐܠܗܐ ܕܫܗܕ̈ܐ ܘܒܥܐ
ܠܡܬܒܪ ܒܗ ܒܡܛܠ ܕܐܠܗܐ ܕܫܗܕ̈ܐ ܘ

ܒܠ ܪܘܚܐ ܕܚܠܡܐ ܢܦܫܗ ܘܠܐ ܚܫܒ ܒܗ ܡܕܡ ܕܥܒܕ ܠܗ ܒܛܝܒܘܬܐ ܡܢ ܩܕܡ ܕܐܬܝ ܥܠ ܗܕܐ ܐܠܐ ܕܩܐܡ ܒܩܫܝܘܬ ܠܒܐ ܐܝܟ ܦܪܥܘܢ ܘܥܡ ܗܕܐ ܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܬܠܬ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܚܡܫ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܫܒܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܬܫܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܚܕ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܠܬ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܚܡܫ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܒܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܫܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܪܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܪܝܢ ܘܚܕ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܪܝܢ ܘܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܪܝܢ ܘܬܠܬ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܪܝܢ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܪܝܢ ܘܚܡܫ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܪܝܢ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܪܝܢ ܘܫܒܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܪܝܢ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܪܝܢ ܘܬܫܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܠܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܠܬ ܘܚܕ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܠܬ ܘܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܠܬ ܘܬܠܬ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܠܬ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܠܬ ܘܚܡܫ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܠܬ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܠܬ ܘܫܒܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܠܬ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܠܬ ܘܬܫܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܐܪܒܥ ܘܚܕ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܐܪܒܥ ܘܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܐܪܒܥ ܘܬܠܬ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܐܪܒܥ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܐܪܒܥ ܘܚܡܫ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܐܪܒܥ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܐܪܒܥ ܘܫܒܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܐܪܒܥ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܐܪܒܥ ܘܬܫܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܚܡܫ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܚܡܫ ܘܚܕ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܚܡܫ ܘܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܚܡܫ ܘܬܠܬ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܚܡܫ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܚܡܫ ܘܚܡܫ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܚܡܫ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܚܡܫ ܘܫܒܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܚܡܫ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܚܡܫ ܘܬܫܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܬ ܘܚܕ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܬ ܘܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܬ ܘܬܠܬ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܬ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܬ ܘܚܡܫ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܬ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܬ ܘܫܒܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܬ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܬ ܘܬܫܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܒܥ ܘܚܕ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܒܥ ܘܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܒܥ ܘܬܠܬ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܒܥ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܒܥ ܘܚܡܫ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܒܥ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܒܥ ܘܫܒܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܒܥ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܫܒܥ ܘܬܫܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܡܢ ܘܚܕ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܡܢ ܘܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܡܢ ܘܬܠܬ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܡܢ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܡܢ ܘܚܡܫ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܡܢ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܡܢ ܘܫܒܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܡܢ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܡܢ ܘܬܫܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܫܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܫܥ ܘܚܕ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܫܥ ܘܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܫܥ ܘܬܠܬ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܫܥ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܫܥ ܘܚܡܫ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܫܥ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܫܥ ܘܫܒܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܫܥ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܬܫܥ ܘܬܫܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܚܕ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܠܬ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܚܡܫ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܒܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܫܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܥܣܪ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܥܣܪ ܘܚܕ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܥܣܪ ܘܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܥܣܪ ܘܬܠܬ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܥܣܪ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܥܣܪ ܘܚܡܫ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܥܣܪ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܥܣܪ ܘܫܒܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܥܣܪ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܥܣܪ ܘܬܫܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܠܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܠܬ ܘܚܕ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܠܬ ܘܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܠܬ ܘܬܠܬ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܠܬ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܠܬ ܘܚܡܫ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܠܬ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܠܬ ܘܫܒܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܠܬ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܠܬ ܘܬܫܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܐܪܒܥ ܘܚܕ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܐܪܒܥ ܘܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܐܪܒܥ ܘܬܠܬ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܐܪܒܥ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܐܪܒܥ ܘܚܡܫ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܐܪܒܥ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܐܪܒܥ ܘܫܒܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܐܪܒܥ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܐܪܒܥ ܘܬܫܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܚܡܫ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܚܡܫ ܘܚܕ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܚܡܫ ܘܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܚܡܫ ܘܬܠܬ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܚܡܫ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܚܡܫ ܘܚܡܫ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܚܡܫ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܚܡܫ ܘܫܒܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܚܡܫ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܚܡܫ ܘܬܫܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܬ ܘܚܕ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܬ ܘܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܬ ܘܬܠܬ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܬ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܬ ܘܚܡܫ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܬ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܬ ܘܫܒܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܬ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܬ ܘܬܫܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܒܥ ܘܚܕ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܒܥ ܘܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܒܥ ܘܬܠܬ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܒܥ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܒܥ ܘܚܡܫ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܒܥ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܒܥ ܘܫܒܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܒܥ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܫܒܥ ܘܬܫܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܡܢ ܘܚܕ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܡܢ ܘܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܡܢ ܘܬܠܬ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܡܢ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܡܢ ܘܚܡܫ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܡܢ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܡܢ ܘܫܒܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܡܢ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܡܢ ܘܬܫܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܫܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܫܥ ܘܚܕ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܫܥ ܘܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܫܥ ܘܬܠܬ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܫܥ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܫܥ ܘܚܡܫ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܫܥ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܫܥ ܘܫܒܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܫܥ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܫܥ ܘܬܫܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܥܣܪ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܥܣܪ ܘܚܕ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܥܣܪ ܘܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܥܣܪ ܘܬܠܬ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܥܣܪ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܥܣܪ ܘܚܡܫ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܥܣܪ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܥܣܪ ܘܫܒܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܥܣܪ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܥܣܪ ܘܬܫܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܠܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܠܬ ܘܚܕ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܠܬ ܘܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܠܬ ܘܬܠܬ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܠܬ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܠܬ ܘܚܡܫ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܠܬ ܘܫܬ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܠܬ ܘܫܒܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܠܬ ܘܬܡܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܬܠܬ ܘܬܫܥ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܐܪܒܥ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܐܪܒܥ ܘܚܕ ܐܠܐ ܕܐܬܝ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܐܪܒܥ ܘܬܪܬܝܢ ܘܠܐ ܫܒܩ ܠܗ ܥܠ ܚܛܝܬܗ ܕܥܣܪ ܘܥܣܪ ܘܐܪܒܥ ܘܬܠܬ

ܕܩܠ ܒܟܠܗ. ܡܠܟܘܬܗ ܕܥܒܕܘܗ. ܟܡ ܕܠܐ ܐܠܗܐ ܐܠܐ ܐܠܗ ܒܟܠܗ
ܗܘ. ܟܠ ܐܠܗ ܟܠܗ ܒܟܠ[1] ܥܒܕ ܥܒܕ ܟܠ. ܟܬܒ
ܟܬܒ ܐܠܗ ܠܐ ܒܬܪ. ܡܠܐ ܗܘ ܕܥܒܕ ܡܠܐ ܕܡܟܬܒ
ܗܘ ܐܡܪ: ܒܡ ܕܡܬܪܐ ܐܠܐ ܒܡ ܕܗ ܐܠ ܐܠ ܗܘ:
ܡܫܝܚܐ ܐܠܗܐ ܒܬܟܠ: ܒܗ ܒܡܠܐ ܡܠܟܐ ܐܠ. ܒܡ ܡܢ
ܒܩܕܫܐ ܚܝܐ.

ܒܗ ܒܗ ܗܘ. ܐܡܪ ܒܩܕܫ ܟܠ ܥܒܕ ܟܠ ܟܠ
ܐܠ. ܒ ܐܠ ܐܡܪ ܒܗ ܠܐ ܗܘ. ܐܬܐ ܐܠ ܒܗ
ܒܗ. ܐܡܪ ܒܟܠ ܗܘ ܒܟ. ܐܪ ܒܗ ܒܗ ܒ ܗ ܐܠ
ܒܩܕܫ ܐܡܪ ܒܟ ܐܠ ܐܡܪ ܐ ܐܡܪ ܟܠ ܐܠ. ܒܗ ܒ
ܐܡܪ ܐܠ ܐܠ ܐܠ ܒ ܗ. ܐܠ ܐ ܐ ܐ

ܕܐܡܪ: ܐ ܡܪܝ ܡܪܝܡ ܕܢܥܒܪ ܠܗ ܡܢ ܗܕܐ ܠܗ ܫܘܒܚܐ.
ܒ * ܡܪܕܝܢ ܒܡܚܐ ܒܐܡܪ ܐܢܐ ܐܡܪ: ܡܪܝ ܐܢܐ ܒܫܐ ܐܝ ܟܐ ܕ fol. 125 v° b.
ܕܡܕܡܐ ܐܠܐ ܒܐܚܪܢ. ܡܢܝܢ ܠܡܕܡ ܡܪܝ ܐܢܐ ܒܫܐ ܒܐܡܪ.
ܒܡܢ ܕܥܒܪ ܠܗ ܐܠ ܐܡ ܒܫܐ ܐܢ ܠܐ ܢܬܝܠܕ ܡܢ ܪܘܚܐ
ܘܡܝ. ܐܡܪ ܠܗ ܡܪܝ ܡܪܝܡ ܠܐ ܬܬܕܚܠ.

ܒ ܐܡܪ ܐܢܐ ܠܗ ܐܝܟ ܐܡܪ. ܡܬܟܢܝ ܘܐܡܪ ܐܢܐ ܐܝܟ
ܐܢܐ ܐܥܒܕ ܐܡܪ.

ܐܡܪ ܒܝ ܐܡܪ: ܟܡܐ ܐܢܐ ܐܡܪ ܐܢ ܒܝ ܕܐ ܕܒܪ ܐܢܫ ܠܡܬܟ ܐܠܐ:
ܒ ܐܝܟ ܕܐܡܪ ܐܢܐ ܐܢ ܐܝܟ ܐܢܐ ܐܡܪ ܐܢ ܐܢܐ ܐܢ ܐܢܐ ܐܢ
ܘܐܢ ܐܢ ܐܢ

ܒܗ ܕܐܡܪ ܠܗ ܡܢ ܐܝܟ ܕܐܡܪ ܡܪܝ ܠܐ ܢܥܒܕ ܠܐ ܢܥܒܕ ܘܠܐ ܢܫܬܘܩ ܠܐ ܢܫܬܘܩ ܐܠܐ

ܡܢ ܗܘ ܐܢ[1] ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܝ ܐܦ ܐܢܐ ܠܟ

ܐܝܠܝܐ ܕܐܢܛܘܠܝܘܣ ܕܫܦܝܪ ܐܝܟ ܕܗܒܐ ܘܐܚܪܢܐ ܕܣܓܝܐ ܐܦ ܐܢܚܢ ܥܡ ܣܘܝܪܘܣ ܠܒܝܬ ܩܕܫܐ ܕܐܠܦܢܐ ܕܫܗܕܐ ܕܡܪܢ ܐܠܦܢܛܝܘܣ ܒܛܪܘܦܘܠܝܣ.

ܘܐܝܟ ܕܐܝܬ ܠܢ ܠܡܐ ܕܢܫܕܪ ܠܗ ܠܘܩܕܡ ܠܘܩܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܒܬܪ ܝܘܚܢܢ ܗܢܐ ܕܦܝܠܣܘܦܐ ܒܟܠ ܐܘܪܚܐ ܕܡܫܚܐ ܘܒܟܠ ܐܘܪܚܐ ܕܡܬܝܘܪܐ[1] ܘܗܘ ܡܢ ܨܒܝܘܬܗ ܐܬܝܪ ܠܐܠܗܐ ܘܗܘ ܡܫܡܫ ܒܗܝܟܠܗ ܕܩܕܫܐ ܕܥܠ ܗܢܐ ܕܡܬܝܪ[2]. ܘܗܘ ܒܗ ܒܗ ܐܝܟ ܕܒܕܚܠܬܐ ܕܐܠܗܐ ܒܢܐ ܐܦ ܒܝܬ ܡܕܪܫܐ ܕܦܝܠܣܘܦܝܐ ܫܪܝܪܬܐ ܒܛܘܪܐ ܕܗܝܟܠܗ ܕܩܕܫܐ ܕܥܠ ܗܢܐ ܕܡܬܝܪ. ܘܐܦ ܣܓܝܐ ܡܢ ܒܢܝ ܐܢܫܐ ܐܦ ܐܢܘܢ ܕܢܫܒܘܩܘܢ ܡܢ ܫܘܠܝ ܥܠܡܐ ܕܢܬܟܢܫܘܢ ܠܚܝܐ ܡܘܢܐܝܬܐ ܘܕܢܣܒܪ ܠܗܘܢ ܫܒܪ ܣܒܪ ܒܝ ܫܘܒܪ ܣܒܪ ܕܫܘܒܪ ܣܒܪ ܕܫܘܒܪ ܣܒܪ ܕܫܘܒܪ ܣܒܪ ܕܫܘܒܪ ܣܒܪ ܕ

* fol. 126 v° a.

ܫܘܒܪ ܣܒܪ ܕ[3] ܫܘܒܪ ܣܒܪ ܕ ܒ ܫܘܒܪ ܣܒܪ ܕ ܫܘܒܪ ܣܒܪ ܕ ܫܘܒܪ ܣܒܪ ܕ

ܒܗܠ ܡܢ ܡܢ ܕܡ ܐܬ ܐ̈ ܕܡ ܡܢ ܡܢ ܕܡ

ܐܡܪ ܒܗ ܘܐܫܬܡܗ ܡܪܝ ܫܡܥܘܢ ܕܒܝܬ ܓܘܙܐ ܕܐܡܪ ܠܗ. ܡܪܝ ܒ
ܕܡܪܝ ܝܫܘܥ ܐܡܪ ܠܗ ܒܡܐ ܐܚܙܝ ܐܢܬ ܠܗܕܐ ܐܫܬܐ: ܢܦܩ ܩܕܡ ܒܝܬ ܓܘܙܐ ܘܫܕܝ ܠܗ:
ܡܪܝ ܒܥܘܬܗ ܒܣܝܡܘܢ ܡܫܡܥ. ܐܡܪ ܠܗ ܫܡܥܘܢ ܟܐܦܐ ܐܚܝ. ܐܡܪ ܠܗ ܝܫܘܥ. ܟܐ
ܠܟ ܐܝܟ ܕܐܡܪ ܠܟ ܒܟ ܐܢܐ ܡܐ ܕܐܡܪ ܠܟ ܐܢܐ ܠܟ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢܐ 5
ܐܡܪ ܠܗ ܫܡܥܘܢ ܟܐܦܐ ܐܚܝ ܐܡܪ ܠܗ ܝܫܘܥ ܐܡܪ ܠܗ ܫܡܥܘܢ ܟܐܦܐ ܐܚܝ.

ܒܗܢ ܕܒܝܬ ܓܘܙܐ ܐܡܪ ܠܗ ܝܫܘܥ ܠܫܡܥܘܢ ܟܐܦܐ ܐܚܝ. ܐܡܪ ܠܗ ܝܫܘܥ
ܒܝ ܐܪܒܥ ܙܒܢܐ ܒܥܐ ܠܡܐ. ܘܐܡܪ ܠܗ ܡܪܝ ܠܡܐ. ܐܡܪ ܠܗ ܝܫܘܥ
ܒܪܝܫ ܫܢܬܐ ܒܪܝܫ ܫܢܬܐ ܐܡܪ ܠܗ: ܒ ܒܪܝܫ ܫܢܬܐ ܐܡܪ ܠܗ ܠܫܡܥܘܢ. ܐܡܪ
* fol. 127 r° a. * ܠܗ ܫܡܥܘܢ ܐܡܪ ܠܗ ܝܫܘܥ. ܐܡܪ ܠܗ ܫܡܥܘܢ. ܐܡܪ ܠܗ ܝܫܘܥ. ܐܡܪ ܠܗ ܫܡܥܘܢ 10
ܐܡܪ ܠܗ ܝܫܘܥ. ܐܠ ܐܡܪ ܠܗ ܫܡܥܘܢ ܒܪ ܝܘܢܐ. ܐܡܪ ܠܗ ܝܫܘܥ.
* 22 ܐܡܪ ܠܗ ܫܡܥܘܢ * ܡܢ ܒܝܬ ܓܘܙܐ ܐܡܪ ܠܗ ܝܫܘܥ ܒ ܫܬ ܫܢ ܒ ܫܬ ܫܢ
ܒܪ ܝܘܢܐ. ܐܡܪ ܠܗ ܫܡܥܘܢ ܟܐܦܐ ܐܚܝ. ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܡܪ ܠܟ ܐܢܐ
ܠܟ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢܐ ܠܟ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܗ ܫܡܥܘܢ ܟܐܦܐ ܐܚܝ.

1. ܒܫܢ; corr. S. — 2. ܐܡ ante ܡܚܫ cum S. supplendum? — 3. ܒܝ.

approché de Dieu avec une telle foi que tous ceux qui furent présents louèrent Dieu au sujet de sa componction. Comme il devait, après le septième jour, quitter les vêtements blancs, qui symbolisent l'affranchissement, et les mettre de côté, il fut triste quelque temps, et désirait, en quelque sorte, s'en aller alors à Dieu, avec cet ornement et ce costume (σχῆμα). Tant il était pénétré de douleur, et si grandes étaient sa connaissance et son intelligence de la cérémonie[1] divine et mystique!

Après les jours fixés et légaux, nous retournâmes à *Béryte,* munis de prières du divin martyr et de ces hommes admirables. A partir de ce moment, Sévère fit de tels progrès dans la vertu, à l'exemple de son père (spirituel), * qu'il jeûnait, pour ainsi dire, tous les jours, ne prenait jamais de bains, et n'accomplissait pas seulement les devoirs du soir dans les Églises de Dieu, mais aussi, la plupart du temps, y passait une bonne partie (?) de la nuit. Tout cela afin que son corps maigrît, que sa chair se consumât, et que sa vertu grandît davantage. Il cherchait ainsi un refuge en Dieu, tout en étudiant et en approfondissant sans relâche le droit pendant les jours où nous avions cours[2]. Aussi en vint-il à posséder dans les lois le savoir d'un professeur, et

* fol. 127 r° a.

1. τελετή (τελείωσις). — 2. Mot à mot : « pendant les autres jours » = les jours autres que le samedi après-midi et le dimanche.

ܗܘ ܕܥܡ ܗܠܝܢ ܕܒܫܘܠܡ ܡܬܚܙܝ ܒܝܘܡ ܡܢ ܝܘ̈ܡ̈ܐ. ܘܐܦ ܥܡ ܗܘ ܕܐܬܚܙܝ ܒܝ ܒܝ ܡܪܝ ܐܠܗܐ ܒܝ ܡܫܟܚ ܠܗ ܒܝ ܡܫܟܚ ܠܗ ܒܝ ܡܫܟܚ ܠܗ

ܡܢ ܗܘ ܕܐܡܪ ܠܝ ܕܠܐ ܚܠܡܐ ܗܘ ܐܠܐ ܐܬܪܐܝܐ ܐܠܗܝܐ ܕܩܪܐ ܒܐܝܕ ܗܘ ܩܕܝܫܐ ܗܢܐ ܠܐܢܣܛܣ ܠܚܝܐ ܕܝܪܚܐ. ܘܥܠ ܗܕܐ ܐܡܪ ܠܗ ܐܢܐ ܠܗ ܐܝܟ ܗܘ ܓܒܪܐ ܪܒܐ ܕܚܙܝܬ ܘܐܢܬ ܠܐ ܡܫܬܗܐ ܠܡܫܡܥ ܠܗ ܐܠܐ ܠܡܥܒܕ ܒܛܝܪܘ. ܗܕܐ ܗܘ ܕܐܝܬ ܠܟ ܒܗ ܪܫܡܐ ܕܗܢܐ ܚܙܘܬܐ. ܘܐܝܟ ܕܐܝܬ ܠܗ ܐܚܘ ܕܟܪ ܒܥܕܬ ܗܘ ܫܠܝܛܐ ܥܠ ܐܪܥܐ ܕܦܪܘܒܩܝܐ ܐܡܪ ܠܝ ܕܡܬܪܚܩ ܗܘ ܡܢ ܡܫܝܪ ܠܐ ܒܝܒܫܐ ܐܠܐ ܒܝܡܐ ܕܢܫܒ ܠܗ ܪܘܚܐ ܕܡܢ ܨܦܘܢ ܕܢܐܬܐ ܒܝܡܐ ܠܐܪܥ ܦܠܣܛܝܢ. ܘܡܢ ܗܕܐ ܥܒܕ ܠܗ ܡܢܝܢ ܝܘܡܐ ܕܠܐ ܗܘ ܡܫܬܗܐ ܠܡܐ ܕܒܥܐ ܗܘ ܘܐܢܐ ܐܦ ܐܢܐ ܐܬܕܟܪܬ ܠܗ ܠܗ ܚܙܝܘܢܐ ܕܚܙܐ ܗܘ ܩܕܝܫܐ ܐܢܐ ܐܡܪ ܠܗ ܕܐܬܪ ܗܘ ܕܢܐܙܠ ܒܐܪܥܐ ܒܪ ܡܢ ܕܢܐܙܠ ܒܝܡܐ ܠܐܪܥ ܦܠܣܛܝܢ. ܘܐܬܐ ܠܗ ܠܒܪ ܡܢ ܕܢܬܐ ܪܘܚܐ ܕܨܦܘܢ ܕܢܐܬܐ

ܕܐܝܟ ܕܐܬܝ ܠܘܬ ܐܢܫܐ ܕܗܘ ܕܫܟܝܢ ܥܡ ܗܘ ܕܐܬܐ ܠܘܬܗ. ܘܒܡܠܠ ܥܡ ܗܢܘܢ ܫܡܥ ܕܐܡܪ ܠܗ: ܠܡܐ ܡܢ ܩܕܡ ܕܐܙܠ ܠܘܬ ܐܢܫ ܐܬܐ ܠܗ ܠܡܐ ܗܫܐ ܐܚܪ. ܘܡܢ ܟܐܦܐ ܐܬܐ ܠܘܬ ܦܛܪܘܣ ܐܬܝܕܥ ܒܢܣܝܢ[1] ܙܕܝܩܘܬ ܗܘ ܓܒܪܐ ܐܠܗܝ ܘܣܦܪ̈ܐ ܕܐܡܪ̈ܝܢ ܥܠ ܥܠܘܗܝ. ܘܟܕ ܫܡܥ ܕܢܬܠ ܠܐܠܗܐ ܕܢܗܘܐ ܒܫܘܬܦ ܚܝ̈ܐ ܕܝܢ ܡܢܙܪ̈ܝ ܘܕܢܗܘܐ ܬܚܝܬ ܦܘܩܕܢܗ[2] ܕܦܛܪܘܣ ܫܪܝ ܡܢ ܟܦܢܘܬܗ ܕܣܦܪ̈ܐ ܕܗܘ ܓܒܪܐ ܐܠܗܝ ܕܐܬܟܢܫ ܥܠ ܦܓܪܗ. ܐܡܪ ܠܐ ܗܘ ܡܘܬܐ ܕܡܢ ܩܕܡ ܐܬܚܙܝ ܥܠ ܦܓܪ̈ܐ ܕܒܢܝ ܐܢܫܐ ܐܠ

ܐܬܐ ܒܗ ܘ̇ܐܡܪ ܠܗ ܡܐ ܕܥܒܕ ܐܢܬ ܗܫܐ ܕܠܐ ܐܙܠ ܠܐܪܥܐ ܕܝܘܢ ܘ̇ܬܬܚܙܐ ܥܡ ܩܕܝܫܐ ܗܘ ܘ̇ܬܬܠܡܕ ܡܢ ܠܘܬܗ ܚܟܡܬܐ ܕܐܠܗܝܬ ܘ̇ܬܬܩܪܒ ܠܗ ܒܬܠܡܝܕܘܬܐ ܫܠܡܐ.

ܒܙܒܢ ܣܓܝ̈ܐ ܡܢ ܗܕܐ ܫܡܥܢ ܕܡܝܬ ܐܝܠܝܐ ܩܕܝܫܐ. ܘ̇ܐܬܝܠ ܠܗ ܐܒܠ ܐܓܪ̈ܐ ܕܫܒܚ ܐܝܟ ܓܒܪܐ ܗܕܐ ܘ̇ܠܐ ܙܟܝ ܠܡܚܙܐ ܐܦ ܠܡܝܕܥ ܒܢܣܝܢܐ ܐܢ ܒܗ ܐܝܬ ܡܢ ܐܠܗܐ ܚܢܢ ܕܐܝܬ ܒܗ ܘ̇ܐܬ ܠܡ ܒܗ ܡܢ ܩܕܡ ܕܐܙܠ ܠܐ ܐܙܠ ܘ̇ܠܐ ܡܬ ܠܡ ܒܗ ܡܢ ܩܕܡ ܕܡܬ ܐܦ ܗܘ ܐܝܟ ܐܢ

ܕܐܬ ܕܒܥܠܡܐ ܕܝܢ ܐܝܟ ܕܟܠ ܗܢ ܕܐܬ ܠܗ ܒܟܠ ܐܝܢ ܕܫܘܒܚܐ.
ܐܝ ܗ̈ ܕܐ ܐܝ ܕܐ ܐ̈ ܕܐ ܐ̈ ܕܐ ܐ̈

ܗܟ ܐܘܢ ܒܪ ܐ ܡܢ ܡܘܕ ܡܬܬܟܠ ܐܠܐ ܠܐ ܡܬܬܟܠ ܐ ܡܢ ܗܘ ܕ
ܚܟܟܗܝܢ ܢܚܗ. ܘܥܠ ܐ ܗܘ ܕܥܠ ܐ ܐ ܗܘ ܕ ܐ ܡܢ ܗܘ ܕ ܐ ܗ.
ܒ[1] ܡ ܐ ܗ ܐ ܡ ܐ ܗ ܐ ܡ ܐ ܗ ܐ ܡ ܐ ܗ ܐ ܡ ܐ ܗ[2] ܐ ܡ ܐ ܗ ܐ ܡ ܐ ܗ ܐ ܡ ܐ ܗ ܐ ܡ ܐ ܗ

raconter mes affaires, quoique je m'accuse moi-même dans ce que je dis. Ceux-là purent certes atteindre les hauteurs de la philosophie; quant à moi, les ailes me tombèrent[1], comme on dit, — tant à cause de ma faiblesse que pour les raisons que j'ai données, — et je revins de nouveau à *Béryte*. La prophétie que l'illustre *Pierre* avait faite à mon sujet s'était accomplie : Lorsque je le revis, à l'époque où j'étais nouvellement revenu dans mon pays d'*Alexandrie*, — j'étais accompagné de *Plousianos* (Πλουσιανός) d'*Alexandrie*, qui est aujourd'hui un pieux moine; il faisait alors partie de la cohorte (τάξις) du préfet d'*Égypte* et était venu auprès de Pierre pour [recevoir] sa prière et [sa bénédiction?] * — lorsque, dis-je, je le vis alors, il dit à mon compagnon, après l'avoir regardé et après avoir deviné son nom : « Va et tonds ta chevelure »; mais à moi il me dit, pendant que je mangeais avec ses disciples à l'heure du repas : « Mange, jeune homme. » Il s'ensuivit que, peu de temps après, mon compagnon choisit la vie monastique, dans laquelle il s'est distingué jusqu'à ce jour, au couvent dit 'Οκτωκαιδέκατον; et que, quant à moi, j'embrassai la profession d'avocat (δικανική), m'étant réellement montré « jeune homme »[2] et plongé dans de nombreux péchés.

* fol. 128 v° b.

* fol. 128 v° b.

1. ἐγὼ δέ, τὸ λεγόμενον, πτερορρυήσας. — 2. νέος, dans le sens de : « inexpérimenté, irréfléchi », c'est-à-dire dans le sens du mot français : « enfant ».

ܗܘ ܕܐܬ ܠܗ ܠܘܬ ܒܝܬ ܐܒܐ ܘܠܘܬ ܐܡ ܘܠܘܬ ܐܚ ܘܐܚܬ ܘܠܘܬ ܒܪ ܐܚ ܘܒܪ ܐܚܬ ܘܠܘܬ ܒܪ ܐܚܬ ܘܒܪ ܐܚ ܘܠܘܬ ܒܪ ܒܪ ܐܚ ܘܒܪ ܐܚܬ ܘܠܘܬ ܒܪ ܒܪ ܐܚ ܘܒܪ ܐܚ

ܒܗܘ ܕܐܬܪ ܕܐܬܒܝ ܕܐܠܗܐ ܡܢ ܟܠ ܡܢ ܕܐܬܒܝ ܠܗ ܒܥܠ ܕܒܪ ܕܐܠܗܐ ܗܘ

établir comme rhéteur (ῥήτωρ) et d'y exercer la profession d'avocat (σχολαστική), il me dit d'aller prier avec lui au temple du très illustre martyr *Léontios,* où il avait reçu le baptême sauveur[1]. De là, il me fit encore aller avec lui à *Émèse,* pour prier devant le chef divin et sacré de saint Jean, Baptiste et Précurseur[2], qui avait été découvert en cette ville. Après y avoir trouvé ce que nous cherchions, et fréquenté beaucoup de personnes qui étaient fortement adonnées là, à cette époque, à la philosophie divine, nous revînmes à *Béryte.*

Après avoir acheté des toges (χλανίδια) pour sa profession d'avocat (δικανική), Sévère résolut d'aller d'abord à *Jérusalem* * et d'y adorer la croix, le tombeau et la résurrection de notre grand Dieu et de notre Sauveur Jésus-Christ[3]; puis de se rendre auprès d'*Évagrios*[4], de lui dire bonjour; ensuite de rentrer dans son pays. Il ne s'était point aperçu que la grâce de Dieu le conduisait à la philosophie elle-même! En quittant *Béryte* avec l'intention d'y revenir encore, il me confia ses bagages[5] et ses serviteurs (esclaves), s'étant contenté de prendre un seul de ceux-ci avec lui, un des anciens. Il adora certes les signes sauveurs des souffrances divines, une fois arrivé dans la ville sainte; mais

* fol. 129 v° a.

* fol. 129 v° a.

1. κατηξιώθη τοῦ σωτηρίου (σωτηριώδους) βαπτίσματος. — 2. Βαπτιστὴς καὶ Πρόδρομος. — 3. ὁ μέγας θεὸς καὶ σωτὴρ ἡμῶν Ἰησοῦς Χριστός. — 4. οἱ περὶ Εὐάγριον; peut-être est-il préférable de traduire ici et plus bas : « Evagrios et ses compagnons ». — 5. σκεύη.

ܘܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ
ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ
ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ
ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ
ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ
ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ
ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ
ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ
ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ
ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ
ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ
ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ
ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ
ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܚܙܘܬܐ ܕܢܒܝܐ

1. ⁿ; corr. S.

lorsqu'il eut rencontré dans la suite l'admirable *Évagrios*[1], qu'il eut fréquenté les héritiers du grand *Pierre,* et qu'il eut vu toute la disposition de leur vie, il fut saisi par l'amour de la philosophie divine, et fit voir un changement digne d'admiration[2] : au lieu de la toge (χλανίδιον), il revêtit l'habit (σχῆμα) monastique; au lieu de se servir des livres des lois, il se servit des livres divins; au lieu des travaux du barreau (δικανική), il choisit les labeurs[3] de la vie monastique et de la philosophie. Peu à peu la grâce divine l'avait proclamé rhéteur de la religion[4], et oint pour le patriarchat[5] d'*Antioche,* la grande ville[6]!

* 25
* fol. 129 v° b.

Parvenu à cet endroit de mon récit, je veux raconter brièvement * tout le genre de vie que l'on menait dans le couvent fondé par le divin *Pierre.* [Les moines] passaient tout leur temps[7] à jeûner, à coucher sur la terre[8], à se tenir debout toute la journée, à veiller pour ainsi dire la nuit entière, à prier constamment et à assister aux offices. Ils ne consacraient qu'une très faible partie du jour au travail des mains, par lequel ils se procuraient ce qu'il leur fallait pour [nourrir] leur corps et pour assister les indigents. D'autre part, chacun d'eux méditait les saintes Écritures[9] même à l'heure du travail manuel[10]. Si grande était leur chasteté que, pour ainsi dire, ils ne regardaient

* fol. 129 v° b.

1. οἱ περὶ τὸν θαυμαστὸν Εὐάγριον. — 2. ἀξιοθαύμαστος. — 3. Mot à mot : « sueurs (= ἱδρῶτες) ». — 4. εὐσέβεια. — 5. ἀρχιερεία. — 6. μεγαλόπολις. — 7. Mot à mot : « tous les jours ». — 8. χαμαικοιτία. — 9. τὰ θεῖα λόγια. — 10. Proprement : « corporel ».

ܕܚܫܚܐ ܐܡ ܠܐ ܟܕ ܐܡܪ: ܐܡܪ ܘܐܡܪ ܒܟܠܡܐ. ܐܠܐ ܚܕ ܒܫܬܐ ܫܘܝ. ܐܠ
ܒ ܡܢ ܚܕ. ܘܐܡܪ ܐܢܘܢ ܐܢܢܘܢ ܫܬܐ ܡܢ ܐܠ ܐܢܢ ܐܢ ܐ.
ܡܢ ܒܫܡ ܐܠ ܟܠ ܟܠ ܐܢ: ܟܠ ܒܐ ܐܡܪ ܐ ܐܠ ܒܐ: ܒ
ܐܠ ܫ ܐ ܟܠ ܐ ܟܠ ܐ ܐ ܡ ܐ ܐ ܐ

ܕܐܬܐ ܕܒܝܬ ܐܒܐ ܕܡܪܝ ܐܝܟ ܕܐܬܐ ܠ

ܗܵܕܵܐ ܟܬܒܐ ܪܒܐ ܕܒ ܐܬܚ ܠܐܬܪ. ܟܡܐ ܡܢ ܥܡܪ ܕܥܡܫ ܕܐ ܒܫܡܥ ܟܗ
ܐܡܪ: ܡܟܐ ܟܥܡܫ ܢܚ ܒܩܒܠ ܒܐ ܒܐ ܒܐܪ ܕܐ ܒܫܡܥ ܕܗܠܝܣ.
ܒ ܥܠܡܐ ܥܠܡ ܐ ܒܟ ܒܐ ܒܐ ܒܐ

ܘܐܬܝ ܠܗ ܠܒܝܬ ܡܢܙܚܐ ܕܥܡ ܐܚܝܗ ܒܫܘܠܡܐ ܘܒܗܝ ܙܒܢܐ ܕ

ܒܗ ܕܐܝܟ ܕܫܡܥ ܠܗ ܥܠ ܦܛܪܘܣ ܕܐܬܐ ܗܘ ܒܥܨܪ ܩܣܪܝܐ ܕܦܠܣܛܝܢ ܒܬܪ ܕܐܬܪܒܝ ܒܗ ܒܗ̈ ܣܦܪ̈ܐ ܒܡ̈ܕܝܢܬܐ ܗܝ ܐܝ ܕܐܝܬ ܠܗ ܠܡܐ ܕܐܬܪ̈ܒܝ ܒܗ ܒܟ̈ܪ̈ܝܛ ܘܢ̈ܡܘܣ̈ܐ ܕܐܝܬ ܠܗ ܠܡܐ ܕܐܬܠ̈ܦ ܐܝ ܐܡ̈ܪ̈ܝܢ ܐ̈ܢ ܘܐ̈ܢ ܐ̈ܝ ܕܐ̈ܠ̈ܦ ܒܗ ܒܗ̈ ܣ̈ܦ̈ܪ̈ܐ ܒ̈ܛ̈ܠ̈ܐ ܘܐ̈ܝ ܕܐ̈ܬ̈ܚ̈ܒ̈ܪ̈ܘ ܒܗ ܒܗ̈ ܒ̈ܪ̈ܝ ܒ̈ܚ̈ܟ̈ܡ̈ܬ̈ܐ ܐ̈ܠ̈ܗ̈ܝ̈ܬ̈ܐ ܒ̈ܒ̈ܝ̈ܬ̈ ܪ̈ܒ̈ܢ̈ܢ ܒ̈ܕ̈ܝ̈ ܐ̈ܬ̈ܐ ܒ̈ܥ̈ܕ̈ܢ̈ ܕ̈ܩ̈ܕ̈ܡ̈ ܒ̈ܗ̈

ci lui dit de ne pas repousser le frère spirituel qui s'était refugié auprès de lui, qu'il (ce frère) prenait part à la même lutte et au même combat, et que c'était surtout par amour de la philosophie et des dons spirituels qu'il s'était rendu auprès de lui. Obéissant alors aux saints Pères, Sévère le reçut comme disciple, de même que *Paul,* le divin apôtre, avait reçu le grand *Timothée*, et avant lui, *Élie* de *Thisbé*, qui était parvenu au ciel par ses vertus, *Élisée*, et si l'on veut, comme le divin *Pamphile,* ce martyr de Notre-Seigneur Jésus-Christ, avait reçu *Eusèbe* * de *Césarée*, ou comme le très illustre *Basile, Grégoire le divin,* * fol. 131 r° b. à l'époque de son séjour dans le *Pont*. D'autres encore vinrent auprès de lui, qui se distinguèrent par le même zèle, et qui montrèrent, en vivant sous l'obédience [1] du grand *Sévère,* de tels fruits de la philosophie que tout le monde louait Dieu à cause de leur progrès et de leur avancement dans la vertu. Quant au disciple *Pierre,* lorsque son père [spirituel] lui eut permis de s'appliquer à la théorie (θεωρία) dont la pratique forme, comme l'a dit *Grégoire le Théologien,* les échelons [2], il concentrait constamment son esprit sur les Livres sacrés [3], sur la méditation des Paroles divines [4] et sur leur explication que sa pensée concevait souvent, avec l'aide de l'Esprit divin, de deux et de trois manières. Il s'acquit de la sorte la richesse de la science et l'abondance des

1. ὑποταγή. — 2. Ce passage n'est pas très clair. Si l'on garde la leçon du ms. : ܐܬܝܗܒ, on obtient pour le commencement de la phrase le sens suivant, qui nous paraît peu satisfaisant : « Quant au disciple Pierre, lorsqu'il *eut abandonné* son père pour s'appliquer, etc. » — 3. ἱερός. — 4. θεῖα λόγια

ܒܝܕ ܐܠܗܐ ܕܟܠ ܗܘ: ܕܥܒܕ ܠܗ ܫܘܦܪܐ ܘܫܘܦܪ ܠܟܠ ܡܢ ܕܥܒܕ ܠܗ ܟܠ ܗܘ ܕܥܒܕ ܠܗ ܫܘܦܪ

ܗܘ ܕܐܦ ܥܠ ܟܠ ܐܢܫ̈ܐ ܕܒܥܘ ܒܥܒ̈ܕ̈ܐ ܕܬܪ̈ܥܝܬܐ ܒܐܬܪ̈ܐ ܕܐܣܟܝܛܝܩܐ ܐܬܩܛܠ: ܥܡ ܥܡܐ ܕܒܐܪ̈ܥܗ ܐܬܪ̈ܥܫ ܒܫܘܠܡ̈ܐ ܥܠ ܫܘܬܦ̈ܘܬ ܩܘܪܒ̈ܢܐ ܕܐܦ ܒܐܠܟܣܢܕܪ̈ܝܐ ܥܡ ܐܟܐܩܝܘܣ ܐܦ̈ܣ̈ܩ̈ܦ ܕܗܘ ܡܕܝܢܬܐ ܗܕܐ ܩܛ̈ܝܪ̈ܬܐ ܘܥܠ ܩܢ̈ܐ ܕܥܒܕ ܒܟܠܩܝܕܘܢ ܣ̈ܢ̈ܗܕ̈ܘܣ ܐܬܩܪ̈ܐ ܗܘ

ܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܒܫܘܠܡ ܕܐܡܪ ܠܗ ܒܫܘܠܡ ܕܐܡܪ ܠܗ ܒܫܘܠܡ

ܗܘ ܕܐܝܟ ܕܐܝܬ ܠܗ ܒܗ ܕܚܠܬܐ ܕܐܠܗܐ ܘܟܕ ܐܬܦܢܝ ܡܢ ܟܠ ܗܪܣܝܣ ܘܒܪܝܫ ܥܠ ܟܠ ܐܢܘܢ ܕܐܦܠܘܢܪܝܣ ܘܕܢܣܛܘܪܝܣ ܘܕܐܘܛܝܟܣ ܕܐܝܟ ܕܢܫܪܐ ܠܗ ܡܢ ܡܪܝܐ ܐܓܘܢ ܠܡܣܒ ܠܗ ܡܠܚܡܬܐ ܕܠܐ ܡܫܟܚ ܠܡܫܡܥ ܠܡܠܬܗ ܕܬܘܩܦܐ ܘܠܐ ܠܥܡܩ ܪܥܝܘܬܗ ܘܠܐ ܠܕܟܝܘܬ ܕܓܒܪ ܕܐܠܗܐ

ܒܟܘܢ ܡܒܫܠܐ ܕܟܟܫܐ ܠܐ. ܒ ܡܟ ܒܫ ܐܫܡ ܟܡܥܫܐ ܡܟܟܐ ܕܐ
ܒܐ ܐܟܟܐ ܘܐܘܒܐ ܐܐ ܐܟ ܒܐ ܐܐ: ܐܐ ܐܐ ܟܐ ܐܐ ܒܐ ܐܐ ܐܐ ܒܐ ܐܐ ܐܐ ܐ
ܐܐ ܒ ܐ ܐ ܐ

tranquilles [1]. Il excita la pitié de l'empereur et des hauts fonctionnaires, lorsque, avec les moines qui l'accompagnaient, il leur eut fait connaître ce qui s'était passé; et il les remplit d'admiration pour sa conduite (τάξις) sage et spirituelle. Aussi, l'empereur ordonna-t-il immédiatement que le *magister* (μάγιστρος) d'alors veillât à ce que ceux qui avaient été traités avec iniquité, rentrassent le plus vite possible en possession de leurs couvents. D'autre part, il écrivit une lettre dogmatique à ceux qui étaient à la tête de ces couvents, dans laquelle il confessait que Notre-Seigneur Jésus-Christ était « hors de deux natures » [2] et dans laquelle il les exhorta à avoir en vue l'union de la sainte Église catholique (καθολική) de Dieu.

Irrités par ces choses, ceux du parti adverse inventèrent que l'admirable *Sévère* et ses associés avaient d'abord été adonnés aux hérésies de l'impie *Eutychès*. * Pour réfuter cette calomnie, Sévère composa contre les hérésies d'*Eutychès* un discours qu'il dédia (προσεφώνησε) à *Apion* et *Paul*, de très illustre mémoire [3], qui étaient patrices (πατρίκιοι). Il envoya également de nombreuses lettres de ce genre à d'autres personnes, dans lesquelles il attaquait *Eutychès*, *Apollinaire* et *Nestorios*.

* fol. 132 v° b.

* fol. 132 v° b.

Ayant appris que des partisans de *Nestorios* [4] avaient fait des extraits des

1. ἐν ἡσυχίᾳ. — 2. ἐκ δύο φύσεων. — 3. οἱ τῆς πανδόξου (ἐπιφανεστάτης) μνήμης. — 4. τινὲς τῶν τὰ τοῦ Νεστορίου φρονοῦντων.

ܕܢܫܬܐ ܥܡ ܟܠܗܝ ܡܐ ܕܐܬ ܒܗ ܡܢ ܩܕܡ ܘܒܬܪ ܗܘ ܕܐܬ ܒܗ ܠܘܬ ܟܬܒ ܐܠܗ ܐ

ܗܘܝ ܠܗ ܠܡܪܝ ܬܐܘܕܘܪ ܕܐܙܠ ܥܡ ܐܝܓܪܐ ܕܝܠܗ ܡܢ ܐܘܪܫܠܡ ܥܠ ܗܘ ܓܒܝܐ ܕܐܬܐ ܠܗ ܠܗܢܐ ܡܕܝܢܬܐ ܡܠܟܘܬܝܐ ܐܝ ܥܠ ܥܠܬܐ ܕܐܬ ܒܗ ܐܝ ܠܐ ܕܐܬ ܒܗ ܐܝ ܠܐ ܕܐܬ ܒܗ ܐܝ ܠ

ܒ ܐܘܬܝ ܡܫܟܚܐ ܕܡܝܬ ܕܥܡ ܩܕܝܫ ܟܬܘܠܝܩܝ ܕܐܠܗܐ. ܒ
ܡܢ ܟܕ ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ܘܥܒܕ ܠܗ ܠܒ ܕܡܫܟܚ ܠܗ ܠܒ ܕܡܫܟܚ:
ܟܕ ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ܘܥܒܕ ܠܗ ܠܒ ܕܡܫܟܚ: ܟܕ ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ܘܥܒܕ ܠܗ ܠܒ ܕܡܫܟܚ:
* 29 ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ܘܥܒܕ ܠܗ ܠܒ ܕܡܫܟܚ. * ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ܘܥܒܕ ܠܗ ܠܒ ܕܡܫܟܚ. ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ܘܥܒܕ ܠܗ ܠܒ ܕܡܫܟܚ.
ܒ ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ܘܥܒܕ ܠܗ ܠܒ ܕܡܫܟܚ. ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ܘܥܒܕ ܠܗ ܠܒ ܕܡܫܟܚ:
ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ܘܥܒܕ ܠܗ ܠܒ ܕܡܫܟܚ. ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ܘܥܒܕ ܠܗ ܠܒ ܕܡܫܟܚ.
ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ܘܥܒܕ ܠܗ ܠܒ ܕܡܫܟܚ. ✧

ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ: ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ܘܥܒܕ ܠܗ ܠܒ ܕܡܫܟܚ. ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ܒ ܐܬܝ.
ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ܒ ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ. ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ܘܥܒܕ ܠܗ ܠܒ ܕܡܫܟܚ.
* fol. 133 v° a. ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ܘܥܒܕ ܠܗ ܠܒ ܕܡܫܟܚ. ✧ ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ✧ ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ
ܐܬܝ: ܒ ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ܘܥܒܕ ܠܗ ܠܒ ܕܡܫܟܚ ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ܒ ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ
ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ܘܥܒܕ ܠܗ ܠܒ ܕܡܫܟܚ. ✧ ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ✧ ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ
ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ✧ ܐܬܝ ܠܗ ܠܒ ܕܪܝܫ ✧ ✧ ✧

ceux qui l'accompagnaient. Tous ceux qui connurent cet homme (Théodore) affirmaient qu'il était l'image parfaite de la vertu et de la pureté. Oui, même des personnes de grand conseil et d'âge[1] étudièrent avec lui. C'est, comme je l'ai dit précédemment, l'un de ceux qui avec le saint *Jean* furent les héritiers de *Pierre*, ce vase d'élection[2], qui donnèrent l'habit (σχῆμα) monastique à l'admirable *Sévère,* le consacrèrent pour la vertu et l'élevèrent à la hauteur de la philosophie divine.

Dans la suite, *Pierre*, le disciple de Sévère, dont j'ai parlé plus haut, * arriva également [ici]. Il venait rappeler Sévère au retour dans son couvent. Tous ceux de nous qui virent alors ce Pierre et apprirent à le connaître, le trouvèrent également orné de toute espèce de vertus, et parfait dans la pratique de la vie monastique et dans la componction. Il était aussi admiré du grand *Théodore*[3] pour sa chasteté et ses autres vertus. * fol. 133 v° b.

A la suite de tout cela, lorsque les événements relatifs à *Macédonios* eurent eu lieu, après la lutte (ἀγών) et la discussion que *Sévère* avait engagées avec lui au sujet des dogmes (δόγματα), devant les juges établis par l'empereur, des

1. « de la grande *Boulé* et du sénat »? — 2. σκεῦος ἐκλογῆς; cf. Act., IX, 15. — 3. οἱ περὶ τὸν μέγαν Θεόδωρον; peut-être est-il préférable de traduire ici : « Théodore et ses compagnons ».

ܥܡܪ ܒܬܠ ܘܐܠܗܘ ܡܢ ܡܠܟܐ. ܐܠܐ ܗܘ ܘܢܥܡ ܗܘ ܠܗ ܠܐ ܟܠ ܗܘ ܟܠ.
ܟܘܢ ܘܐ ܗܘ ܐ ܗܘ ܡܠܟܐ. ܐܠܐ ܗܘ ܒܪ ܡܠܟ ܐ ܗܘ ܡܠܟܐ ܗܘ ܐ ܗܘ.
ܒܪ ܐ ܗܘ ܐ ܗܘ ܐ ܗܘ

motif [que lui]. En outre, avant eux, les moines du couvent de *Tourgas* (?) avaient appris à le connaître. Chassés de l'un des villages situés auprès d'*Apamée,* par ordre de *Flavien,* à cause du zèle dont ils avaient fait preuve contre les doctrines de *Nestorios,* ils étaient arrivés en *Palestine*, au nombre d'une centaine. Ils s'en étaient allés portant chacun sa croix sur ses épaules, et ils avaient été reçus par Sévère et par les héritiers de *Pierre*, d'*Isaïe,* de *Romanos,* de *Salomon*, d'*Acace,* ces hommes illustres.* — De plus, [Sévère fut encore élu] * fol. 134 r° b.
par le peuple tout entier, qui était déjà dans l'admiration de la belle réputation qu'il s'était acquise par les combats qu'il avait livrés ici pour l'orthodoxie, ainsi que dans le concile (σύνοδος) tenu en *Phénicie,* où, sur le désir des évêques orthodoxes (ὀρθόδοξοι), il avait uni ses efforts à ceux du grand *Théodore,* et les avait fait triompher dans tous les combats (ἀγῶνες) [1].

Notre pieux empereur approuva le choix qu'on avait fait pour le patriarchat [2]. Lorsque *Flavien* eut été chassé du trône patriarcal [2], sur la décision générale des évêques de l'Orient, à cause de ses innovations en matière de foi [3], il ordonna à Sévère de quitter son couvent, de se rendre à *Antioche,* en vertu de l'accord unanime des évêques et des moines, d'y recevoir le patriarcat [2] et

1. Passage obscur. — 2. ἀρχιερεία. — 3. αἱ τῆς πίστεως καινοτομίαι.

ܘܐܦ ܠܐ ܡܫܬܘܬܦ ܠܗ ܒܥܘܠܐ ܕܫܠܡ ܥܡ ܟܠ ܡܢ ܕܡܬܚܒܪ ܥܡ ܡܩܕ̈ܘܢܝܐ ܘܥܡ ܟܠ ܡܢ ܕܡܬܦܠܓ ܥܡ ܢܣܛܘܪܝܘܣ ܘܒܥܐ ܠܡܥܒܕ ܒܥܕܬܐ ܬܘܠܦ̈ܐ ܕܕܝܘܕܘܪ ܘܕܬܐܘܕܘܪ.

ܘܒܗܕ ܙܒܢܐ ܐܝܬ ܗܘ̈ܘ ܕܒܦܪܣ ܕܩܡ̈ܘ ܒܥܘ̈ܬ ܚܕ̈ܬ ܥܠ ܓܢܣ ܗܢܐ ܘܥܠ ܕܒܝܢ ܗܢ ܫܠ̈ܝ ܐܪ̈ܬܘܕܘܟܣ̈ܐ ܫ̈ܕܪܘ ܫ̈ܠ̈ܝܚ̈ܘ ܣ̈ܓ̈ܝ ܠܘܬ ܡܠ̈ܟܢ ܕܝܠܢ ܒܥ̈ܝ ܕܢܫ̈ܐܠ ܡܢ ܩ̈ܕܡ̈ܝ ܗ̈ܘ ܥܠ ܗ̈ܠܝܢ ܡ̈ܠ̈ܐ ܕܒܪ ܡܢ ܗ̈ܘ ܒܪ̈ܨ̈ܘ ܕܒܪ̈ܨ̈ܘ ܕܒܪ̈ܨ̈ܘ ܕ

ܒܗ ܕܥܒܕ ܟܬܒܐ ܕܐܚܪ ܗܘ ܕܥܒܕ ܩܕܡ ܬܪܝܢ ܒܫܢܝ ܚܬܢ ܒܗ ܒܫܘܠܡܗ. ܗܘ ܕܟܕ
ܒܫܘܠܡܗ ܕܟܠ ܐܝܠܝܢ ܕܒܝܬ ܡܕܝܢܬܐ ܕܐܦ ܒܝܘ ܐܬܐ ܒܥܕ ܐܚܕ ܡܢ ܐܢܘܢ ܕܐܬ
ܐܝ ܕܟܕ ܐܦ ܗܘ ܐܝ ܕܟܠ ܡܢ ܕܐܬ ܡܢ ܒܝܬ ܡܕܝܢܬܐ ܕܐܚܕ ܫܡ ܕܣܒܣܐ. ܗܘ ܕܟܠ ܐܦ ܗܘ
ܕܟܕ ܒܝܘ ܡܢ ܕܐܬ ܡܢ ܒܝܬ ܡܕܝܢܬܐ ܕܐܚܕ ܫܡ ܕܣܒܣܐ. ܗܘ ܕܟܠ ܐܦ ܗܘ ܕܟܕ ܒܝܘ
ܕܟܕ ܐܦ ܗܘ ܕܟܠ ܐܝ

ܒܪܟ̈ܐ ܕܡܪܢ ܡ̈ܐ ܕܐܡܪ ܠܗ ܒܫܡܥܐ ܕܐܠܗܐ ܕܐܬܝ ܠܐ ܢܦܠ ܟܠ
ܡܕܡ. ܕܝܢ ܗܘ ܩܠ. ܟܠ ܒܟܝܠ ܕܐܠܗܐ ܕܫܡܥ ܘܐܬܝ. ܒܪܟ
ܙܒܢ ܕܐܠܗܐ ܕܝܢ. ܕ ܟܘ ܡܝܡܪ ܕܐܠ ܐܡܪ ܒܟܠ ܡܢ ܕܐܡܪ ܠܗ.
ܩܠ ܐܠ ܙܒܢ ܕܐܠܗܐ. ܡܝܡܪ ܕܐܠ ܘܫܡܥ ܘܐܬܝ. ܘܒܟܬܒ
ܘܐܡܪ ܠܗ ܕܝܢ ܡ̈ܐ ܕܐܡܪ ܠܗ ܒܫܡܥܐ ܕܐܠܗܐ ܕܐܬܝ ܠܐ ܢܦܠ ܟܠ ܡܕܡ.
ܡ̈ܐ ܕܐܡܪ ܠܗ ܒܫܡܥܐ ܕܐܠܗܐ ܕܐܬܝ ܠܐ ܢܦܠ ܟܠ

ܗܘ ܕܟܬܒ ܠܟ ܐܚܝ ܐܢ ܐܝܟ ܗܘ ܣܦܪ ܚܝܘܗܝ ܕܡܪ ܣܘܝܪܘܣ ܥܕ ܫܠܡ ܦܛܪܝܪܟܘܬܗ ܠܐ ܐܬܝܪ ܕܐܬܝܠܦ ܠܗ ܒܡܕܝܢܬܐ ܕܐܝܟ

VIE DE SÉVÈRE

SÉVÈRE

PATRIARCHE D'ANTIOCHE

512-518

TEXTES SYRIAQUES PUBLIÉS, TRADUITS ET ANNOTÉS

PAR

M.-A. KUGENER

DOCTEUR EN PHILOSOPHIE ET LETTRES

DEUXIÈME PARTIE

VIE DE SÉVÈRE

Par JEAN

SUPÉRIEUR DU MONASTÈRE DE BEITH-APHTHONIA

AVEC DIVERS TEXTES SYRIAQUES, GRECS ET LATINS

IMPRIMATUR.

Parisiis, die 8° julii 1904.

P. FAGES,
Vic. gén.

Tous droits réservés.

AVERTISSEMENT

Nous publions la Vie de Sévère par Jean, supérieur du monastère de Beith-Aphthonia, d'après deux manuscrits : un manuscrit de Berlin, le *Sachau* 321 (B), et un manuscrit de Londres, l'*add.* 17.203 (L).

B et L diffèrent très peu l'un de l'autre, et uniquement, pour ainsi dire, au point de vue orthographique. On peut dire que ce sont deux bonnes copies de l'archétype. Le texte que nous reproduisons est celui du manuscrit de Berlin, qui est le manuscrit le plus ancien[1] et le mieux conservé. Le manuscrit de Londres a beaucoup souffert : non seulement il a perdu un feuillet au commencement et à la fin, et six dans le corps de l'ouvrage[2], mais plusieurs des feuillets restants sont par endroits complètement illisibles. Pour ne pas encombrer inutilement notre apparat critique, nous avons laissé de côté les variantes orthographiques de L qui ne présentent aucun intérêt, telles que : ܐܣܪ ܪܒ au lieu ܐܦܪ, ܐܒܗ au lieu de ܗ ,ܠ ; ܡܢܝ ܣܒ au lieu de ܡܢܒ, ܐܒ ܠܐ au lieu de ܕܚܕ etc.[3]; quant aux autres, nous ne les avons signalées qu'une fois pour toutes. On remarquera que l'orthographe des noms propres et des mots grecs est plus phonétique dans L que dans B. Mais L ne fournit pas seulement d'intéressantes variantes orthographiques ; dans plusieurs cas, ce manuscrit nous a conservé — pour ne pas parler de sa ponctuation qui est plus soignée que celle de B — la vraie leçon du texte original. De plus, sans L, il aurait été difficile, sinon impos-

1. Le manuscrit *Sachau* 321, que M. Sachau avait cru pouvoir dater de 741, remonte probablement au IX^e^ siècle (cf. Introduction). Quant à l'*add.* 17.203, Wright le date du XI^e^ siècle.

2. Deux feuillets ont disparu à la fois entre les fol. 8 et 9, les fol. 11 et 12 et les fol. 14 et 15.

3. Ces variantes ont pu être laissées de côté avec d'autant moins d'inconvénient qu'elles ne sont nullement constantes : si L orthographie d'ordinaire ܐܣܪ ܪܒ et B ܐܦܪ, il arrive aussi que L orthographie ܐܦܪ et B ܐܣܪ ܪܒ etc.

sible, d'éditer entièrement le fol. 142 r° de B, qui est en très mauvais état.

Nous avons encore examiné, pour la constitution du texte, outre B et L, trois extraits qui ont été faits de cette Vie de Sévère :

Le premier (J) fait partie de la *Chronique* de Pseudo-Denys de Tell-Mahré (Jean d'Asie)[1]. L'auteur de cette Chronique l'a intercalé purement et simplement dans son œuvre, sans juger à propos de signaler son emprunt. Il va de la p. 241, l. 4 ܡ ܡܪܕܣ à la p. 243, l. 7 ܗ ܘܣܐ ܕܣ.

Le second (M) figure dans la *Chronique* de Michel le Syrien[2], sous le titre : « Extrait de l'histoire de saint Sévère ». Il va de la p. 253, l. 13 ܡ ܐܣܐ à la p. 256, l. 13 ܡܕܟܣ.

Le troisième (A), le plus court, est contenu dans l'*add.* 14.731[3]. Ce manuscrit, qui est du XI[e] siècle à peu près, l'attribue faussement à Jean bar Aphthonia. Son en-tête est : « Voici également l'histoire de sa vie et de sa mort (de Sévère), qui a été composée par Jean bar Aphthonia ». Il va de la p. 260, l. 13 ܡ ܣܪܐܘ à la p. 261, l. 13 ܗ ܕ.

A la Vie de Sévère par Jean nous ajoutons tous les autres textes syriaques connus qui concernent cet illustre patriarche : d'abord, les extraits des historiens syriens; ensuite, les notices détachées; enfin, quelques poésies.

Pour finir, nous donnons, en appendice, les divers textes grecs et latins relatifs à la vie de Sévère.

En tête de chacun de ces textes, on trouvera l'indication exacte de sa source.

M.-A. KUGENER.

1. Cet extrait occupe dans le manuscrit syriaque 284 de la Bibliothèque nationale, qui est une copie du *Vaticanus* 162, les fol. 149v°-150v°. M. Nau a eu l'obligeance de nous transcrire cet extrait en même temps que tous les autres passages de la *Chronique* de Pseudo-Denys de Tell-Mahré, qui sont relatifs à Sévère.

2. *Chronique de Michel le Syrien,* éditée et traduite par J.-B. CHABOT, Paris, Leroux. 1902, t. II, p. 280-281 (texte), p. 195-196 (traduction).

3. Fol. 31r°. Nous devons les variantes de cet extrait à l'amabilité de M. Brooks.

VIE DE SÉVÈRE

Par JEAN,

SUPÉRIEUR DU MONASTÈRE DE BEITH-APHTHONIA

ܬܘܒ ܐܢܬ ܠܡܪܚܡ̈ܢܘܬ̈ܟ ܥܠ ܥܡܐ ܕܐܠܗܐ ܕܟܠ ܙܒܢ ܕܡܛܥܡ ܐܢܬ ܒܗ̈ܘ ܡܬܬܥܒ ܠܐ ܐܢܬ ܒܥܝ̈ܢ ܐܠܐ ܟܕ ܐܢܬ ܛܥܡ ܒܗ̈ܘ ܡܬܬܪܥܐ ܐܢܬ ܠܡܛܥܡ ܒܗ̈ܘ ܬܘ̈ܒ ܐܦ ܒܥܝ̈ܢ ܐܢܬ ܕܝܢ ܕܝ̈ܕܥ ܐܢܬ ܕܒܛܥܡ ܒܛܥܡܐ ܗܘ ܠܗܦܟ ܠܐܚܘܪ ܘܕܒܫܪܝ ܒܛܥܡܐ ܗܘ ܠܗܪܒ ܡܢ ܒܝܫܐ ܘܒܬܪ ܗܕܐ ܕܟ ܐܢܬ ܡܫܬܕܠ ܒܟܬ̈ܒ̈ܐ ܕܐܒܐ ܪܒܐ ܣܘܝܪܘܣ ❊❊.

ܐܝܟ ܕ ܐܢܬ ܡܫܬܕܠ ܒܟܬ̈ܒ̈ܐ ܕܐܒܐ ܪܒܐ ܣܘܝܪܘܣ ܐܦ ܐܢܐ ܒܥܝ̈ܢ ܐܝܟ ܕ ܐܢܬ ܡܫܬܕܠ ܒܟܬ̈ܒ̈ܐ ܕܐܒܐ ܪܒܐ ܣܘܝܪܘܣ ܐܦ ܐܢܐ ܒܥܝ̈ܢ ܐܠܐ

ܥܡܝܩܬ ܠܡܝܠ ܗܘ ܕܚܟܡܬܗ ܒܗ ܐܝܟ ܘܒܡܠܐ ܗܘ ܕܡܝ ܐܝܟ ܕܝܢ ܐܦ ܒܗ ܐܝܟ

ܕܗܘ ܕܐܡܪ ܠܗ ܫܠܡܐ ܥܠ ܟܠ ܡܕܡ ܕܐܝܬ ܠܗ: ܘܠ ܐ
ܐܝܟ ܕܐܡ ܠܐ ܫܡܥ ܠܗ ܫܡܥܐ ܕܦܠܓܘܬܐ * ܥܠ ܕܒܪ ܡܢ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡ ܠܐ ܐܫܬܡܥ ܠܗ ܠܐ ܫܡܥܐ ܕܦܠܓܘܬܐ

* L fol. 1 v° a.

ܗܘ ܕܡܬܚܙܐ ܒܚܙܘܬܐ ܕܝܠܗ ܒܟܠ ܙܒܢ ܒܥܡܝܩ ܒܟܠ ܡܕܡ ܕܒܥܐ ܠܗ ·ܡܢ ܕܒܛܢ ܐܡܗ ·ܐܝܟ ܕܟܬܝܒ ܥܠ ܝܥܩܘܒ ܘܥܠ ܥܣܘ ·ܕܟܕ ܗܘ ܒܛܢ ܐܡܗ ·ܐܬܪܚܡ ܚܕ ܘܣܢܐ ܚܕ ·ܐܠܐ ܕܒܛܢ ܐܡܗ ·ܐܬܪܚܡ ܚܕ ·ܘܣܢܐ ܚܕ ·ܐܠܐ ܕܒܛܢ ܐܡܗ ·ܐܬܪܚܡ ܚܕ ·ܘܣܢܐ ·ܚܕ ·ܐܠܐ ܕܒܛܢ ·ܐܡܗ ·ܐܬܪܚܡ ·ܚܕ ·ܘܣܢܐ ·ܚܕ ·ܐܠܐ ·

ܕܢܐ ܗܘ ܕܡܢ ܩܕܡ ܡܪܝ ܐܠܗܐ ܫܪܝ ܠܗ ܒܫܘܠܡܗ ܘܒܨܠܘܬܗ ܕܡܢ ܕܥܠ ܡܢ ܕܢܐܡܪ

ܗܠܝܢ ܕܒܝܡܐ ܕܝܡܐ ܐܝܟ ܐܒܢܐ ܝܩܪܐ ܕܒܛܢܐ ܕܒܚܦܬܐ [1] ܕܒܝ ܚܦܝܬ ܗܠ
ܐܝܟ ܕܒܝ ܡܩܕܫ [2] ܕܒܝ ܡܣܟܪܘܬ [3] ܘܒܚܠ ܕܒܝ ܐܪܓܘܢ [4] ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ:
ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ.
* L fol. 2 r° b. ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ * ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ.
ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ.
ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ. 5
ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ.
ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ.
ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ.
ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ.
* B fol. 136 v° a. ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ * ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ.
ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ. 10
ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ.

ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ.
* L fol. 2 v° a. ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ * ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ.
ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܩܕܫ ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ ܕܒܝ ܐܪܓܘܢ.

1. L ܕܒܝ ܡܩܕܫ. — 2. B ܕܒܝ ܐܪܓܘܢ ܕܒܝ ܡܣܟܪ. — 3. L ܕܒܝ ܡܩܕܫ. — 4. L ܕܒܝ ܡܣܟܪ. — 5. L orthographie ici et plus bas ܕܒܝ ܡ.

trouve-t-on pas les perles sur le bord de la mer et dans l'huître (ὄστρειον), la teinture de la pourpre royale dans le murex, et les pierres précieuses[1] dans les mines (μέταλλα)? C'est par eux-mêmes et non par leur pays et leur famille (γένος) que les grands hommes furent célèbres. Nous connaissons de cette manière les saints de toute éternité : *Hénoch* que caractérise la grâce[2]; *Noé,* la perfection[3]; *Abraham,* la foi[4]; *Moïse* et *David,* la douceur[5]; *Élie,* le zèle[6]; *Élisée,* la double portion de l'esprit de son maître[7]; *Jérémie,* la connaissance que Dieu eut de lui avant sa formation[8]; le *Précurseur,* la grandeur parmi tous ceux qui sont nés de la femme[9]. Quant à *Pierre* et à *Jean,* * c'est à l'amour qu'ils doivent d'être connus : le premier[10] aima le Maître plus que tous les autres disciples[11], le second[12] fut le plus aimé d'entre eux[13]. Aussi en ce qui concerne notre patriarche[14], ses œuvres se chargeront de le faire connaître.

* B fol. 136 v° a.

Lorsque la grâce de Dieu l'eut élevé et amené à l'adolescence[15] comme une nourrice dévouée, elle lui fit étudier la science profane. Celle-ci, de par sa nature, frappe ceux qui s'enorgueillissent d'elle seule. Elle est une arme

1. λίθοι λάμποντες. — 2. Eccli., XLIV, 16. — 3. Eccli., XLIV, 17. — 4. Eccli., XLIV, 21; I Mach., II, 52. — 5. Eccli., XLV, 4; I Mach., II, 57. — 6. I Mach., II, 58; Eccli., XLVIII, 1-2. — 7. Cf. IV Rois, II, 9. — 8. Jér., I, 5. — 9. Matth., XI, 11; Luc, VII, 28. — 10. ὁ μέν. — 11. Jean, XXI, 15-17. — 12. ὁ δέ. — 13. Jean, XIII, 23; XIX, 26; XX, 2 etc. — 14. ἀρχιερεύς. — 15. ἡλικία.

ܚܕ. ܐܦ ܠܗ ܠܗܘ ܕܐܬܝܕܥ ܒܗ ܒܚܟܡܬܐ ܕܡܬܩܪܐ ܗܘ ܒܗ ܘܒܗ ܕܡܬܩܪܐ ܗܘ ܒܗ ܒܚܟܡܬܐ. ܐܝܟ ܕܐܦ ܗܘ ܠܗ ܕܡܬܩܪܐ ܗܘ ܒܗ ܒܚܟܡܬܐ ܐܝܟ ܕܗܘ ܕܡܬܩܪܐ ܒܗ ܒܚܟܡܬܐ ܗܘ ܠܗ ܕܡܬܩܪܐ ܒܗ ܒܚܟܡܬܐ ܐܦ ܗܘ ܠܗ ܕܡܬܩܪܐ ܒܗ ܒܚܟܡܬܐ.

ܚܕ ܒܗ ܗܘ ܕܐܬܠܡܕ[1] ܒܐܠܟܣܢܕܪܝܐ.[2] ܘܐܬܐ ܠܒܝܪܘܬ. ܘܒܩܕܡ ܟܠ ܚܒܪܘܗܝ ܒܠܚܘ ܐܬܚܙܐ ܒܗ ܒܪ ܡܢ ܟܠ ܐܢܫܐ ܕܒܝܬ ܣܦܪܐ ܗܘ

ܐܝܟ ܕܐܢ ܒܪ ܐܢܫܐ ܕܝܬܒ ܒܪ ܡܕܝܢܬܐ ܘܫܡܝܫ ܒܬܪ ܡܕܝܢܬܐ ܘܡܬܩܪܐ ܠܗ ܫܡ ܐܒܪ ܐܢܫ ܕܐܠܗܐ ܘܒܝܕܗ ܡܓܪܪ ܛܝܦܐ ܘܡܩܠܒ ܒܗ ܒܛܝܦܐ ܘܡܫܕܐ ܠܗ ܒܪ ܒܐܪ ܘܡܬܒ ܠܡܩܒܠ ܗܘ

ܗܘ ܡܕܡ ܕܗ. ܠܐ ܢܩܡ ܥܡ ܐܟܣ ܒܟܠܗ ܕܗ ܐܡ: ܘܐ ܒܡ
ܗܘ ܠܐ ܟܕ ܐܬ ܐܠ * ܠܐ ܐܡ. ܒ ܡܪܟܣ ܚܐܦܬܗܡܐ. ܡܚܩܐ[1] * L fol. 3 r° b.
ܒܟܟܐ ܕܟܟܢ ܟܐ. ܐܡ ܕ ܐܝ ܕ ܢܩܟܐ ܡܢ ܐܡܡܐ
ܒܡܡܐ[2]. ܡܟ ܒ ܒܟ[3] ܐܢ ܐܐ.
ܒ ܐܡ ܒ ܒܡܬ ܐܡ ܡܟ ܟ. ܡܐ ܟ ܟ
ܐ ܐ ܐ ܐ ܐ[4] ܐ ܐ ܟ. ܐ ܐ ܐ
ܐ ܐ ܐ ܐ ܐ

ܗܘ ܕܐܝܟ ܕܐܝܬ ܠܗ ܒܗ ܘܠܐ ܐܝܬ ܠܗ ܒܗ ܐܠܐ ܗܘ

« ܥܠܡܐ ܕܐܬܐ ܒܗ ܘܡܢ ܐܢܬ ܗܘ ܕܥܬܝܕ ܠܡܗܘܝ ܒܗ ܠܥܠܡ ܘܠܡܢ ܐܢܬ ܗܘ ܕܥܒܪ ܥܠ ܡܬܢܬܐ ܕ

ܕܗܘ ܕܐܬܐ ܗܘ ܠܗ ܠܡܥܡܕ ܘܠܐ ܐܚܪ ܡܢ ܗܘ ܐܬܪ. ܘܐܬܐ ܠܬܝܪ
ܣܝܢ ܘܠܩܒܠ ܡܥܡܕܐ[1] ܗܘ ܕܝܢ. ܘܒܐ ܠܒܝܬ ܩܕܝܫܐ ܕܫܗܝܕܐ ܗܘ. ܘܫܒܚ
ܠܐܠܗܐ ܒܗ ܘܒܗ ܐܬܬ ܠܗ ܢܨܚܐ: ܠܐ ܒܗ ܒܠܚܘܕ ܐܠܐ ܒܗ ܕܐܦ ܒܗ
ܐܫܬܘ. ܕܡܛܠ ܗܢܐ ܗܘ * ܕܐܡܪ ܒܗ ܒܣܦܪ ܕܝ ܥܒܕ ܒܗ. ܕܐܦ ܐܢ ܐܢܐ * B fol. 137 v° b.
ܒܥܐ ܕܐܬܐ ܠܗ ܠܡܥܡܕ ܘܠܡܫܚܐ ܒܗ. ܐܠܐ ܕܐܦ ܐܢ ܐܢܐ ܒܥܐ ܕܐܬܐ ܠܗ * L fol. 4 v° a.
ܠܡܥܡܕ ܘܠܡܫܚܐ ܒܗ ܐܠܐ ܕܐܦ ܐܢ ܐܢܐ ܒܥܐ ܕܐܬܐ ܠܗ ܠܡܥܡܕ ܘܠܡܫܚܐ ܒܗ
ܐܠܐ ܕܐܦ ܐܢ ܐܢܐ ܒܥܐ ܕܐܬܐ ܠܗ ܠܡܥܡܕ ܘܠܡܫܚܐ ܒܗ ܐܠܐ ܕܐܦ ܐܢ ܐܢܐ
ܒܥܐ ܕܐܬܐ ܠܗ ܠܡܥܡܕ ܘܠܡܫܚܐ ܒܗ ܐܠܐ ܕܐܦ ܐܢ ܐܢܐ ܒܥܐ ܕܐܬܐ ܠܗ

ܗܕܐ ܪܚܡܐ ܕܐܝܬ ܒܗ ܚܘܒܐ ܕܐܠܗܐ ܠܒܢܝ ܐܢܫܐ ܘܒܪܚܡܘܗܝ ܕܐܠܗܐ ܥܠ ܟܠ ܒܪܝܬܗ.[1]
ܕܒܫܘܒܚܐ ܕܐܠܗܐ ܐܬܝܠܕ ܒܐܪܥܐ ܕܐܝܒܪ[2] ܘܒܫܘܒܚܐ ܕܐܠܗܐ ܐܬܪܒܐ ܒܐܪܥܐ ܕܐܝܒܪ[2] ܐܝ ܗܘ ܕܐܬܪ ܒܐܪܥܐ ܕܐܝܒܪ

ܒܫܡܗ ܕܝܫܘܥ ܡܫܝܚܐ ܢܣܝ ܐܢܐ ܒܛܠ ܠܟ ܡܢ ܫܡܗ ܕܝܫܘܥ ܡܫܝܚܐ ܩܘܡ ܘܗܠܟ ܠܐ ܬܬܪ ܠܟ ܕܢܬܟܠܡ ܥܡ ܐܢܫ ܐܚܪ ܐܠܐ ܥܡ ܫܡܥܘܢ ܟܐܦܐ ܕܐܡܪ ܠܗ ܫܠܡ ܠܟ ܫܡܥܘܢ ܐܡܪ ܠܗ ܐܢ ܐܝܬ ܠܟ ܚܘܒܐ ܥܠ ܐܢܫ ܐܚܪ ܐܙܠ ܘܐܬܪܥ ܠܗ ܘܐܢ ܠܐ ܐܝܬ ܠܟ ܚܘܒܐ ܥܠ ܐܢܫ ܐܚܪ ܗܘ ܬܗܘܐ ܠܟ ܘܐܢ ܠܐ ܬܗܘܐ ܠܟ

ܘܐܝܟ ܕܐܬ ܒܥܕܗ ܗܐܡܙ. ܒܡܠ ܒܡܠ ܐܘܢ. ܒܗ ܒܝ ܠܐ ܒܚܕ ܒܡܠ ܐܝܟ ܗܘ ܐܝܟ
ܐܡܪ: ܘܐܬ ܒܥܕܗ ܗܐܡܙ ܩܕܡ ܕܠ ܐܙܠ. ܡܡܚܫ ܒܚܡܡ ܒܚܡܙ. ܐܡܙ
ܟܠܗ. ܠܐ ܒܝ ܡܟ ܚܕ ܒܗ ܐܝܟ ܒܡܠ. ܗܐܡܙ ܒܗ ܠܐ ܐܬܟ ܗܘ ܐܙܠ ܒܗ
ܘܐ ܡܦܩ ܒܗ ܡܚܡ ܐܝܟ ܐܡܪ: ܒܡܡ ܐܡ ܐܡ ܐ

* L fol. 6 r° a. ܗܘ ܒܥܕܐ ܥܠܐ ܕܐܠܗܐ. ܕܒ ܫܡܫܐ ܒܫܡ ܡܫܝܚܐ ܠܐ ܕܒܥܐ * ܡܛܠ
ܕܡܢ ܫܡ ܐܠܗܐ ܡܬܟܢܝܢ ܐܢܘܢ ܒܫܡ ܝܫܘܥ ܡܫܝܚܐ ܕܐܬܝ ܕܢܕܝܢ ܚܝܐ ܘܡܝܬܐ.
ܐܝܟ ܕܐܡܪ ܐܠܦ ܐܡܪ ܠܗ ܒܫܡ ܝܫܘܥ ܡܫܝܚܐ ܩܘܡ ܘܗܠܟ. ܘܐܦ ܐܢܐ ܐܡܪ
ܠܟ ܒܫܡ ܝܫܘܥ ܡܫܝܚܐ ܩܘܡ ܘܗܠܟ. ܐܠܐ ܕܐܢ ܐܬ ܠܐ ܬܗܘ ܒܥܐ ܠܡܗܘܐ
ܠܐ ܬܗܘܐ. ܐܠܐ ܟܕ ܐܬܝ ܡܢ ܩܕܡ ܐܠܗܐ ܕܐܢ ܐܬ ܠܐ ܬܗܘ ܒܥܐ ܠܡܗܘܐ ܥܡ ܟܠ ܡܢ ܕ
ܫܪܝ. ܐܪܡ ܡܢ ܐ ܟܬܒܐ. ܐܡܪ ܒܪܝܫ ܟܬܒܐ ܕܒܪܝܫܝܬ ܒ ܒܪܐ ܟܠ
ܕܗܘ ܐܬ ܠܐ ܟܬܒ ܠܗ ܐܠܐ ܡܠܐ ܕܐܡܪ ܐܠܗܐ ܠܐ ܐܬ ܟܬܒ ܠܗ. ܘܐܦ ܐܢ

ܗ̈ ܕ ܒ ܗ̈ ܕ ܒ ܗ̈ ܕ ܒ

ܒ ܕܡܟܝ ܐܚܪ ܕܐܬ ܠܗ ܒܝܬ ܐܝܡ ܠܟ ..[1]ܐܡܪ ܐܡܪ ܠܗ ܟܝ ܕܐܬ ܒܗ ܒܡܥܛ ܐܦ ܐܢ ܐܫܬܡܥ ܠܟ ܒܗ ܡܕܡ ܕܐܢ ܐܫܬܡܥ ܠܟ ܒܗ ܡܕܡ ܕܐܢ ܐܫܬܡܥ ܠܟ ܒܗ ܡܕܡ ܕܐܢ ܐܫܬܡܥ ܠܟ ܒܗ ܡܕܡ ܕܐܢ ܐܫܬܡܥ ܠܟ ܒܗ ܡܕܡ ܕܐܢ ܐܫܬܡܥ ܠܟ ܒܗ ܡܕܡ ܕܐܢ ܐܫܬܡܥ ܠܟ ܒܗ ܡܕܡ ..ܐܡܪ ..[2]ܐܡܪ ..[3]ܐܡܪ ..[4]ܐܡܪ ..[5]ܐܡܪ ..[6]ܐܡܪ

1. B omet ܐܡܪ. — 2. L orthographie ici et plus loin ܐܦܣܩܘܦܐ. — 3. B ܐܡܪ. — 4. L ܐܡܪ. — 5. L orthographie toujours ce nom propre ܐܦܘܠܝܢܐ. — 6. L ܐܡܪ.

Il se rendit en ce moment[1] au couvent du grand *Pierre* dont il a été question plus haut. Les supérieurs du couvent l'accueillirent avec joie, et comprirent alors qu'une prophétie du grand *Pierre* s'était accomplie à son sujet. Ces supérieurs étaient : *Jean*, surnommé le *Canopite*, *Théodore* le grand, et *Jean* qui s'était enfui d'*Antioche* pour ne pas y devenir évêque[2], qui avait embrassé la vie monastique auprès de l'admirable *Pierre*, et avait hérité de sa prescience. Ce furent là, en effet, les héritiers que *Pierre* laissa : ils étaient très savants et éloquents, et lui ressemblaient.

Mais pardonne-moi, ô homme de Dieu, *Dométios*, si ici encore je sors un peu du sujet, et si je désire raconter quelques-unes des actions de ces hommes admirables, et faire reconnaître en quelque sorte les lions à leurs griffes[3], dans l'intérêt des lecteurs[4].

J'ai eu commerce avec *Jean*, dit le *Canopite*. *Théodore* avait quitté cette vie peu de temps avant mon arrivée. Quant à *Jean* d'*Antioche*, il était dans une

1. Mot à mot : ἐν τούτοις ὤν. — 2. ἀρχιερεύς. — 3. Cf. le proverbe ἐκ τῶν ὀνύχων λέοντα, *ex ungue leonem*. — 4. οἱ ἐντυγχάνοντες.

ܗܘ ܕܐܬ ܒܗ ܐܝܟ ܕܐܬ ܒܗ ܒܫܘܠ ܕܚܫܝܟ ܘܒܫܘܠ ܕܫܦܝܪ ܘܒܫܘܠ ܕܪܚܝܩ ܘܒܫܘܠ ܕܩܪܝܒ ܘܒܫܘܠ ܕܡܬܪ ܒܗ ܒܟܠ ܡܕܡ ܕܐܝܬ ܒܗ ܒܫܘܠ ܕܚܟܡܬܐ ܘܒܫܘܠ ܕܢܡܘܣ ܘܒܫܘܠ ܕܣܟܠ ܘܒܫܘܠ ܕܡܕܥ ܘܒܫܘܠ ܕܢܒܝܐ ܘܒܫܘܠ ܕܫܠܝܛ ܘܒܫܘܠ ܕܡܫܠ ܘܒܫܘܠ ܕܫܘܠܛܢ ܘܒܫܘܠ ܕܟܗܢ ܘܒܫܘܠ ܕܡܠܟ ܘܒܫܘܠ ܕܩܕܝܫ ܘܒܫܘܠ ܕܛܒ ܘܒܫܘܠ ܕܒܝܫ ܘܒܫܘܠ ܕܫܦܝܪ ܘܒܫܘܠ ܕܪܚܝܩ ܘܒܫܘܠ ܕܩܪܝܒ ܘܒܫܘܠ ܕܡܬܪ ܒܗ ܒܟܠ ܡܕܡ ܕܐܝܬ ܒܗ ܒܫܘܠ ܕܚܟܡܬܐ ܘܒܫܘܠ ܕܢܡܘܣ ܘܒܫܘܠ ܕܣܟܠ ܘܒܫܘܠ ܕܡܕܥ ܘܒܫܘܠ ܕܢܒܝܐ ܘܒܫܘܠ ܕܫܠܝܛ ܘܒܫܘܠ ܕܡܫܠ ܘܒܫܘܠ ܕܫܘܠܛܢ ܘܒܫܘܠ ܕܟܗܢ ܘܒܫܘܠ ܕܡܠܟ ܘܒܫܘܠ ܕܩܕܝܫ ܘܒܫܘܠ ܕܛܒ ܘܒܫܘܠ ܕܒܝܫ

situation très critique (?)[1]. [J'ai] aussi [connu][2] les premiers du couvent : *Élisée*, *Étienne* et *Philippe*. C'étaient des gens éloquents, versés dans toute science, et qui s'étaient appliqués avec distinction à la jurisprudence (σχολαστική)[3]. * En ce temps-là, ils avaient obtenu l'honneur d'exercer là-bas les fonc- * B fol. 139 r° b.
tions sacerdotales.

L'un de ceux-ci, *Étienne*, ayant été atteint d'une maladie grave, supplia le Père[4] *Jean*, le *Canopite*, de le délivrer de son corps, non pas qu'il n'eût plus d'espoir de guérir, mais parce qu'il avait hâte de se rendre auprès de *Jésus* qu'il aimait. Très affligé par cette demande, le vieillard lui dit qu'on avait encore besoin de sa présence et de son assistance, d'autant plus qu'on était en (pleine) persécution. Comme il insistait et (le) tourmentait beaucoup, Jean lui dit : « Pourquoi es-tu pressé de nous quitter, ô mon fils? » Étienne lui répondit : « Il convient que je m'en aille et que je sois avec le Christ[5] ». Jean lui dit de nouveau : « As-tu une belle vie? Es-tu prêt pour le départ? Ne crains-tu pas ceux qui viennent à la rencontre [des morts] et essaient de [les] prendre? » Étienne ayant répondu à toutes les questions qu'il avait confiance, une seule prière suffit pour lui accorder la délivrance.

1. Mot à mot : « allait (B : était parti) dans une voie très étroite » (ἐστενοχωρεῖτο?). Dans Matth., VII, 14 il est dit que le chemin qui conduit à la vie est étroit (τεθλιμμένη ἡ ὁδός), mais il n'est guère possible de donner à notre passage un sens analogue. — 2. Peut-être faut-il simplement traduire : « D'autre part les premiers du couvent (étaient) etc. ». — 3. C'est du moins ce mot grec, qui ne figure pas dans les dictionnaires, à notre connaissance, que le mot syriaque *scholastikouthâ* semble représenter. — 4. Proprement : γέρων. — 5. Cf. Philip., I, 23.

ⲙ̀ⲡⲉϫⲁⲥ ⲛ̀ⲧⲉ ⲡⲉϫⲁⲥ ⲉⲧⲃⲉ ⲡⲉⲧⲛⲁϩⲙⲟⲩ ⲛ̀ⲥⲁ ⲡⲓⲣⲱⲙⲓ ⲙ̀ⲡⲉⲧⲛⲁⲓ ⲛ̀ⲥⲁⲩ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲙⲁⲩⲣⲁⲛ ⲉⲃⲟⲗ ⲛ̀ⲥⲁ ⲡⲓⲙⲁ ⲛⲁⲓ ⲉⲧⲃⲉ

ܒܗ ܒܡܕܒܪ. * ܐܦ ܗܘ ܐܝܟ ܕܐܬ ܒܗ ܒܥܠܡ ܕܫܩܠ ܒܝܬ ܡܕܪܫܐ ܕܐܒܗ

ܘܗܘܐ ܟܕ ܫܡܥ ܠܗ ܥܠ ܡܫܟܒܐ ܕܥܒܕ ܠܗ ܗܢܐ ܫܘܒܚܐ ܘܗܘ ܡܫܟܚ ܠܗ ܒܟܠ ܠܠܝܐ ܘܒܟܠ ܫܥܐ ܘܒܟܠ ܙܒܢ ܕܡܨܠܐ ܘ

ܕܠ ܥܡܪ ܠܥܠܡ ܕܐ ܫܠ ܡܕܡ ܫܠ ܡܕܡ ܫܡܥܢ: ܐܠܐ ܒ
ܒܗ ܟܠ ܒܡܕ ܒܗ ܡܕ ܐܢ ܐܢ ܒܗ ܐܢ ܐ. ܐܠ ܟܠ ܬܡ ܚܩ. ܕܠ ܥܡܪ
ܒܗ ܗܢ ܒܗ ܡܕ ܡܕ ܐܢ ܐ. ܐܢ ܒܗ ܡܕ ܐ ܐ ܡܕ ܐ ܡ. ܐ ܡ ܐ ܡ
ܕ ܐ ܒ ܐ ܡ ܐ ܡ ܐ ܡ

ܘܐܡܪ ܠܗ ܝܘܚܢܢ ܐܚܘ ܕܡܪܝ ܐܝܟ ܕܠܐ ܒܥܐ ܐܢܐ ܐܠܐ ܒܡܐ ܕܡܬܚܙܐ ܠܝ ܐܒܐ ܘܐܡܪ ܠܗ ܒܫܘܥܐ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܠܐ ܒܥܐ ܐܢܐ ܐܠܐ ܒܡܐ ܕܡܬܚܙܐ ܠܝ ܐܒܐ ܘܐܡܪ ܠܗ ܫܡܥܘܢ ܟܐܦܐ ܐܢܬ ܒܪ ܝܘܢܐ ܕܐܦ ܒܣܪ ܘܕܡ ܠܐ ܓܠܐ ܠܟ ܐܠܐ ܐܒܝ ܕܒܫܡܝܐ ܗܘ ܓܠܐ ܠܟ

ܒܗ ܫܡ̈ܫ. ܘܠܐ ܗܘ ܡܢܥ̈ܐ ܐܡ̈ܪ. ܠܐ ܐܙܠ ܘܠܐ ܐܦ̈ܢ ܠܒ̈ܝܬ ܐܒ̈ܘܗܝ ܐܬ̈ܐ. ܫܒ̈ܚ ܒܗ
ܣܓ̈ܝ ܕܚܝ̈ܠܐ ܕܚܒ̈ܝܒ ܐܒ̈ܘ ܕܝ̈ܢ̈ܐ ܘܐ̈ܝ ܕܐ̈ܡ̈ܪ ܒܝ̈ܢ̈ܐ. ܣܒ̈ܝ ܒܗ ܫ̈ܘ̈ܬܦ̈ܐ ܕܐ̈ܠ̈ܗ̈ܐ
ܕܚ̈ܟ̈ܡ̈ܬ̈ܐ. ܕܐ̈ܝ ܒ̈ܥ̈ܐ ܘ̈ܡ̈ܫ̈ܟ̈ܚ̈ܘ. ܘܠܐ ܒ̈ܫ̈ܡ ܐ̈ܦ̈ ܟ̈ܬ̈ܒ̈ܐ ܕ̈ܡ̈ܫ̈ܬ̈ܥ̈ܐ ܕ̈ܐ̈ܠ̈ܗ̈ܐ
ܠܐ̈ܚ̈ܪ̈ܢ̈ܐ. ܟ̈ܬ̈ܒ̈ ܒ̈ܗ̈ ܒ̈ܫ̈ܡ̈ܗ̈. ܡ̈ܫ̈ܟ̈ܚ̈ ܗ̈ܘ ܟ̈ܬ̈ܒ̈ ܐ̈ܦ̈ ܠܐ ܩ̈ܠ̈ܝ ܐ̈ܚ̈ܪ̈ܢ̈ܐ
ܟ̈ܬ̈ܒ̈ ܒ̈ܗ̈ ܒ̈ܫ̈ܡ̈ܗ̈. ܡ̈ܫ̈ܟ̈ܚ̈ ܗ̈ܘ ܟ̈ܬ̈ܒ̈ ܐ̈ܦ̈ ܠܐ ܩ̈ܠ̈ܝ ܐ̈ܚ̈ܪ̈ܢ̈ܐ
ܟ̈ܬ̈ܒ̈ ܒ̈ܗ̈ ܒ̈ܫ̈ܡ̈ܗ̈. ܡ̈ܫ̈ܟ̈ܚ̈ ܗ̈ܘ ܟ̈ܬ̈ܒ̈ ܐ̈ܦ̈ ܠܐ ܩ̈ܠ̈ܝ ܐ̈ܚ̈ܪ̈ܢ̈ܐ
ܟ̈ܬ̈ܒ̈ ܒ̈ܗ̈ ܒ̈ܫ̈ܡ̈ܗ̈. ܡ̈ܫ̈ܟ̈ܚ̈ ܗ̈ܘ ܟ̈ܬ̈ܒ̈ ܐ̈ܦ̈ ܠܐ ܩ̈ܠ̈ܝ ܐ̈ܚ̈ܪ̈ܢ̈ܐ

❖

ܒܗ ܟ̈ܬ̈ܒ̈ ܐ̈ܠ̈ܗ̈ܐ. ܐ̈ܠ̈ ܡ̈ܝ̈ ܟ̈ܬ̈ܒ̈ ܐ̈ܠ̈ܗ̈ܐ[1] ܒ̈ܥ̈ܕ̈ ܢ̈ܥ̈ܒ̈ܕ̈. ܡ̈ܟ̈ܝ ܒ̈ܗ
ܡ̈ܥ̈ܒ̈ܕ̈. ܐ̈ܦ̈ ܒ̈ܗ ܐ̈ܘ̈ ܐ̈ܡ̈ܪ. ܟ̈ܬ̈ܒ̈ ܒ̈ܗ ܒ̈ܫ̈ܥ̈ܬ̈ ܩ̈ܕ̈ܝ̈ܕ̈ܝ̈. ܒ̈ܥ̈ܐ ܕ̈ܐ̈ܪ̈ܝ. ܒ̈ܝ
ܕ̈ܥ̈ܒ̈ܕ̈ ܟ̈ܬ̈ܒ̈ ܐ̈ܠ̈ܗ̈ܐ: ܒ̈ܗ̈ ܐ̈ܘ̈ ܟ̈ܬ̈ܒ̈ ܐ̈ܠ̈ ܟ̈ܬ̈ܒ̈ ܐ̈ܠ̈ܗ̈ܐ. ܐ̈ܠ̈ ܐ̈ܙ̈ܠ̈ ܐ̈ܠ̈ ܟ̈ܬ̈ܒ̈ ܐ̈ܠ̈ܗ̈ܐ
ܒ̈ܗ ܒ̈ܥ̈ܒ̈ ܒ̈ܫ̈ܡ̈. ܒ̈ܗ ܐ̈ܠ̈ ܐ̈ܡ̈ܪ ܒ̈ܝ̈ ܐ̈ܠ̈ ܐ̈ܡ̈ܪ[2] ܐ̈ܙ̈ܠ̈. ܐ̈ܡ̈ ܐ̈ܘ̈ ܐ̈ܡ̈ܪ. ܐ̈ܠ̈ ܐ̈ܙ̈ܠ̈
ܒ̈ܗ ܐ̈ܙ̈ܠ̈ ܐ̈ܠ̈ ܐ̈ܡ̈ܪ ܒ̈ܝ̈ ܐ̈ܠ̈ ܐ̈ܡ̈ܪ ܒ̈ܗ ܐ̈ܙ̈ܠ̈ ܐ̈ܠ̈ ܐ̈ܡ̈ܪ ܒ̈ܝ̈ ܐ̈ܠ̈ ܐ̈ܡ̈ܪ ܒ̈ܗ ܐ̈ܙ̈ܠ̈ ܐ̈ܠ̈ ܐ̈ܡ̈ܪ

1. Le ms. (B) paraît plutôt donner ܐ̈ܠ̈ܗ̈ܐ. — 2. Le point du ܝ de ܐ̈ܡ̈ܪ est effacé dans le ms. (B).

sous son obédience[1]. Sévère l'ayant repoussé, il dit qu'il ne s'en irait pas, et qu'il ne retournerait plus chez ses parents. Plein d'admiration pour son ardeur, le saint consulta à son sujet ses pères (spirituels) *Jean* et *Théodore*. Ceux-ci lui conseillèrent de ne pas repousser l'âme qui s'était offerte à Dieu avec tant d'allégresse. Il leur obéit, reçut cet homme, et trouva que ses promesses n'étaient pas mensongères. Des personnes d'autres villes célèbres rivalisèrent également de zèle avec Pierre, personnes de haute naissance (γένος), riches, considérées et éloquentes. Elles vinrent aussi auprès de Sévère et demandèrent à habiter avec lui, désirant profiter de sa sagesse et de ses autres vertus.

Sur ces entrefaites, un monstre *nubien,* du nom de *Néphalios*[2] — ou plutôt (μᾶλλον δέ) *Kraipalios*[3], c'est-à-dire ivrogne, et dans l'ivresse de ses projets révolutionnaires, d'humeur perturbatrice — qui ne fut connu que par le mal [qu'il fit], et qui fut cause de beaucoup de dissensions[4] dans son pays, se rendit à *Alexandrie,* en semant le trouble et le désordre. Il voulait rompre l'union des Églises et disait : « Il ne faut pas nous unir dans la communion des mystères[5] à *Pierre,* l'évêque[6] d'ici, à cause de son union avec *Acace,* évêque

1. ὑποταγή. — 2. Νηφάλιος = sobre. — 3. Mot formé par l'auteur de la Vie, c'est-à-dire par l'higoumène Jean, de κραιπάλη, pris dans le sens de « ivresse, ivrognerie ». — 4. μαχαί. — 5. κοινωνία τῶν μυστηρίων. — 6. πρόεδρος.

* B fol. 140 v° b. ܕܒܝܬ ܡܠܟܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܥܠ ܟܠ ܡܕܝܢܬܐ ܘܥܠ ܟܠ ܡܠܟܘܬܐ

ܘܡܟܬܐ ܕܚܢܦܐ ܗܘ ܒܠܚܘ ܡܢ ܩܕܡ ܟܠ ܡܕܡ ܘܠܐ ܡܬܓܠܝ ܠܗ ܐܦ ܠܐ ܠܚܒܝܒܘܗܝ ܐܦ ܠܐ ܠܡܠܦܢܘܗܝ ܐܦ ܠܐ ܠܡܪܒܝܢܘܗܝ ܐܦ ܠܐ ܠܡܫܡܫܢܘܗܝ ܐܦ ܠܐ ܠܡܢ ܕܡܬܚܙܐ ܠܗ ܐܦ ܠܐ ܠܡܢ ܕܡܬܫܡܥ ܠܗ ܐܦ ܠܐ ܠܡܢ ܕܡܬܝܕܥ ܠܗ ܐܦ ܠܐ ܠܡܢ ܕܡܬܡܠܠ ܥܡܗ ܐܦ ܠܐ ܠܡܢ ܕܡܬܩܪܒ ܠܗ ܐܦ ܠܐ ܠܡܢ ܕܡܬܚܫܒ ܠܗ ܐܦ ܠܐ ܠܡܢ ܕܡܬܚܫܒ ܥܠ ܝܕܘܗܝ ܐܦ ܠܐ ܠܡܢ ܕܡܬܚܫܒ ܥܠ ܠܫܢܗ ܐܦ ܠܐ ܠܡܢ ܕܡܬܚܫܒ ܥܠ ܥܝܢܘܗܝ ܐܦ ܠܐ ܠܡܢ ܕܡܬܚܫܒ ܥܠ ܐܘܕܢܘܗܝ ܐܦ ܠܐ ܠܡܢ ܕܡܬܚܫܒ ܥܠ ܐܦܘܗܝ ܐܦ ܠܐ ܠܡܢ ܕܡܬܚܫܒ ܥܠ ܟܠ ܡܕܡ

ܗܘ ܕܐܬܐ ܠܗ ܒܗܕ ܡܠܬܐ ܕܐܬܐ ܗܘ ܠܡܪܝ ܣܒ̈ܐ ܕܐܬܐ ܠܗ ܒܗ̈ܕ ܡܠ̈ܐ ܕܐܬ̈

ܗܘ ܕܐܡܪ ܐܢܬ ܒܗ ܕܐܝܬ ܒܗ ܬܪܝܢ ܦܓܪ̈ܝ̈ܢ ܘܬܪܝܢ ܟܝܢ̈ܐ ܒܥܕ ܚܕ ܩܢܘܡܐ[1] ܕܡܫܬܘܬܦ ܒܗ ܡܢ ܬܪ̈ܝ̈ܢ ܩܢ̈ܘܡ̈ܐ ܘܒܗ ܡܬܚܙܐ ܘܡܬܝܕܥ ܘܡܬܩܪܐ ܒܪ̈ܝ̈ܫ ܟܠ ܡܠ̈ܐ ܕܐܝܬ ܒܗ ܬܪ̈ܝ̈ܢ ܦܓܪ̈ܝ̈ܢ ܘܬܪܝܢ ܟܝܢ̈ܐ ܒܥܕ ܚܕ ܩܢܘܡܐ

ܒܗ ܕܐܝܬ ܠܗ ܒܥܠܡ ܕܐܝܬ ܠܗ ܒܫܡܝܐ ܘܒܐܪܥܐ ܘܒܬܚܘܬ ܐܪܥܐ ܘܟܠ ܕܒܗ

ܒܫܠܡ ܠܗܘ ܡܢ ܗܘ ܩܕܡ ܗܘ ܡܠܟܐ: ܐܦ ܡܢ ܐܚܪܢ ܒܩܕܡܐ ܕܟܠ ܗܢܘ ܕܒܪ ܡܠܟܐ
ܕܐܝܬ. ܘܐܦ ܡܢ ܕܡܢ ܒܥܐ ܡܢ ܗܢܘ ܕܒܪ ܡܠܟܐ[1] ܕܟܠ ܗܢܘ ܕܒܪ ܡܠܟܐ[2] ܕܐܝܬ
ܒܗ: ܐܠܐ ܕܐܦ ܟܕ ܐܡܪ ܠܗ ܕܠܐ ܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕ
ܐܠܐ ܕܐܦ ܟܕ ܐܡܪ ܠܗ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕ
ܒܗ ܕܐܦ * ܟܕ ܐܡܪ ܠܗ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕ * B fol. 142 r° a.
ܘܐܦ ܡܢ ܕܐܝܬ ܒܗ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕ * L fol. 10 r° b.
ܘܐܦ ܡܢ ܕܐܝܬ ܒܗ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕ
ܒܗ ܕܐܦ ܟܕ ܐܡܪ ܠ

ܐܣܗܩܘܦܐ ܒܝ ܒܝܒܠܣ. ܚܣܒܘ[1] ܒܗܘ ܡܠܐܟܐ ܕܐܠܗܐ ܕܐܬܐ ܗܘ. ܒܝ
ܩܕܡ ܒܝ ܩܕܫܐ ܗܘ ܐܝܟ ܕܐܡܪ ܐܢܐ. ܐܦܪܫܘ ܠܝ ܘܫܕܘܢܝ[2] ܒܪ ܢܒܐ ܘܐܓܪܘܢ.
ܥܠ ܐܢܛܝܟܝܐ ܒܝ ܐܢܛܝܟܝܐ ܕܐܬܪ ܐܚܪ ܠܐ ܐܫܟܚ ܒܗ ܐܠܐ ܒܐܢܫ ܕܐܬ
ܐܬܪ ܐܚܪ ܐܢܫ ܐܠܐ ܒܐܢܫ ܕܐܬ ܐܬܪ ܐܚܪ ܐܢܫ ܐܠܐ ܒܐܢܫ ܕܐܬ ܐܬܪ ܐܚܪ
ܐܢܫ ܐܠܐ ܒܐܢܫ ܕܐܬ ܐܬܪ ܐܚܪ ܐܢܫ ܐܠܐ ܒܐܢܫ ܕܐܬ ܐܬܪ ܐܚܪ ܐܢܫ ܐܠܐ
ܒܐܢܫ ܕܐܬ ܐܬܪ ܐܚܪ ܐܢܫ ܐܠܐ ܒܐܢܫ ܕܐܬ ܐܬܪ ܐܚܪ ܐܢܫ

ܗܵܐ ܡܶܢ ܐܲܢ̈ܵܫܶܐ ܕܲܐܠܶܦ ܐܲܚ̈ܵܝ ܡܲܢ ܗܵܕ̈ܵܐ ܥܲܡ̈ܵܡ̈ܵܐ ܕܲܐܠܵܗ̈ܵܐ ܕܲܐܢ̈ܵܫ

ܐܡܪܗ ܟܕ ܐ ܕܡܒܪ ܡܕܟܪ. ܗܘ ܒܟ ܠ ܐܟܣ[1] ܒܫܡ ܟܠܗ. ܟ
ܡܠ ܗܘ ܐܢܫ ܐܢ. ܟܐܢ ܒܡܐ ܐܠ ܟܕ.

ܟ ܐܠ ܐܡܐ. ܡܟܐ ܒܡܟܐ ܡܟ[2]. ܕܐܡܐ ܐܬܪ ܟ ܐܕ.
ܠ ܗܘ ܐܢ ܟܐܡܥ ܒܐܪ ܐܡ. ܗܘ ܐܢ ܐܢ ܟ ܡܟ:
ܟ ܡܐ ܒܐ ܟܐ[3] ܐܠ. ܐܢ[4] ܐܢ ܒ ܐܡ. ܗܘ ܒ
ܡ ܒ ܐ ܡ[5] ܗ ܒ ܐ. ܗ ܒ ܐ ܒ ܐ. ܗ ܐ ܒ ܐ.
ܒ ܐ. ܐ ܒ ܐ. ܗ ܐ ܒ ܐ. ܗ ܐ ܒ ܐ.
ܐ

ܟܠܗܝܢ ܒܥܡܐ ܘܒܣܥܪܐ ܘܒܛܝܒܘܬܐ ܘܒܟܠܗܝܢ. ܟܕ ܐܬܐ ܠ[1]ܗܘ ܘܐܬ
ܒܟܝ. ܠ[2]ܐ ܕܐܡܪ ܠܗ ܐܠܗܐ.

ܐܦ ܒܟ ܕܐܡܪܬ ܡܕܝ. ܟܠ ܡܢ ܕܐܡܪ ܠܟ ܫܒܩ ܠܟ. ܟܠ ܡܢ ܕܒܪܟ ܠܟ ܒܪܟ ܠܗ. ܟܠ ܡܢ ܕܠܐ ܒܪܟ ܠܟ ܠܐ ܒܪܟ ܠܗ. ܟܠ ܡܢ ܕܡܫܒܚ ܠܟ ܫܒܚ ܠܗ. ܟܠ ܡܢ ܕܠܐ ܫܒܚ ܠܟ ܠܐ ܫܒܚ

ܡܕܒܚܗ[1] ܀ ܐ̈ ܒܗ ܕܐ ܗܘ̈ܡ. ܕܗ̈ܟ ܡܟ ܐ ܚܩܒܟ[2] ܡ̈ ܐ̈.
ܟ̈ ܡ[3] ܚܡܒ̈ ܡ̈ ܟ̈ ܡ̈ ܟ̈ ܡ̈ ܟ

ܗܘ ܒܝ. ܡܫܒ ܚܙܢ ܟܬܒ ܚܩܠ ܡܡܝܬ ܒܚ ܐܦܣܦ:
ܡܟܟܬ ܥܫܐ ܒܩܕܘ[1] ܘܡܕܡ ܐܠܫܐ[2]. ܐܦ ܡܝ ܐܡ. ܡܟܠܐ[3]
ܘܐ ܐܘ ܐܡ ܚܩ. ܐܪܒ ܒܟܦܩܐ ܒܚܠ ܣܪܐ ܡܥܐ[4] ܫܡܕ
ܐܟܘ ܩܟܚ. ܚܥܐ ܒܝ ܒܙ ܘܡܐ ܒܝ ܒܒ ܒܝܡܐ[5]: ܚܡܝ ܒܠ ܐܢܟ.
ܡܠ ܡܫܐ ܡܠܥܐ ܘܡܙ ܡܠ. ܡܚܐܟܡܠ ܘܡܡ[6].
ܒܡܐ ܠܟ ܒܚܠ[7] ܐܡܫ. ܫܐ ܒ ܒܡ ܐܐ ܒܩ ܚܩ[8] ܡܩܫ
ܫܐ ܐܘ ܐܠ[9]. ܗ ܘܡܟܒ ܐܬܡܡ ܟܒ ܚܩܩ. * B fol. 143 r° b.

ܡܐ ܟܩ ܐ: ܐܐ ܒܡ ܡܡ ܐ ܐܡ ܐܘ ܐܢ ܘܐ:
ܡܐ ܐܬܡܡ ܒܡ ܐ. ܐܘ ܡ ܡܐ ܒܡ ܐ ܘܡ: ܐ
ܐ ܐܘ ܒܡ ܡܟܐ ܘܡ ܐ ܡܟ ܒ. ܡ ܒ ܡ ܐ ܘ
ܡ ܐ ܘ: ܐ ܐ ܡ ܐ ܘ ܐ ܐ ܡ ܐ ܘ
ܐ ܡ ܐ ܘ ܡ ܐ ܐ ܡ ܐ ܘ ܐ ܡ ܐ ܘ ܐ ܡ ܐ ܘ

1. J omet ܘܡܬܩܘ. — 2. J ܐܠܫܐ. — 3. J ܡܟܟܠ. — 4. J place ܡܥܐ avant ܣܪܐ. — 5. Au lieu de ܒܝ ܒܒ ܒܝܡܐ, J donne : ܡܥܐ ܒܝ ܒܒ ܒܝ ܡ : ܒܝܡܐ. — 6. Ces deux mots sont effacés dans J. — 7. J ܒܚܠ. — 8. Ce mot est illisible dans J. — 9. Ici s'arrête, dans le ms. de l'abbé Martin (*Parisinus* syriaque 284), l'extrait de la *Chronique* de Pseudo-Denys de Tell-Mahré. L'abbé Martin laisse ensuite une ligne en blanc. Cette ligne représente peut-être la suite jusqu'à ܚܡܬܡܚ, qui sera sans doute illisible dans le ms. original (*Vaticanus* syriaque 162).

Dieu[1]. Aussitôt après son intronisation, il renvoya les marmitons et les cuisiniers[2] du palais épiscopal (ἐπισκοπεῖον), avec tout ce qu'ils avaient inventé en fait de préparations culinaires. Il renversa les bains (βαλανεῖον) qui s'y trouvaient, comme les pieux rois *Ézéchias* et *Josias* (avaient renversé) les statues de *Baal*[3]. Il continua la vie dure[4] qu'il menait comme moine : il couchait à terre[5], ne prenait pas de bains, faisait de longs offices de chant, mangeait des légumes comme les jeunes gens de *Babylone*[6], et se faisait apporter du marché du pain grossier et commun, * comme les boulangers (ἀρτοκόποι) ont l'habitude d'en faire pour les pauvres. * B fol. 143 r° b.

Il ne cessa, dès lors, à la manière d'une fontaine, d'arroser, comme une terre qui a soif, le peuple d'*Antioche* qui avait faim, *non pas faim de pain ni soif d'eau, mais faim d'entendre la parole du Seigneur,* selon le mot du prophète[7]. La grâce de l'enseignement lui avait, en effet, fait défaut, par suite de la méchanceté de ses pasteurs antérieurs[8], qui se repaissaient eux-mêmes, au lieu de paître leurs brebis[9]. Grâce aux paroles de

1. θεοφόρος. — 2. Le texte syriaque présente ici deux mots : le premier est l'équivalent du mot grec ὀψοποιός, le second est le mot grec μάγειρος lui-même. On sait que le μάγειρος était au-dessus de l'ὀψοποιός (Athénée, 405 a). — 3. IV Rois, XVIII, 4; XXIII, 14. — 4. σκληραγωγία. — 5. τὸ χαμαικοιτεῖν. — 6. Dan., I, 12, 16. — 7. Amos, VIII, 11. — 8. Mot à mot : « des gens à qui était échu le soin de les paître précédemment ». — 9. Cf. Ézéch., XXXIV, 8 : καὶ ἐβόσκησαν οἱ ποιμένες ἑαυτούς, τὰ δὲ πρόβατά μου οὐκ ἐβόσκησαν.

ܘܡܚܠ ܥܡ ܩܕܡܝܐ. ܗܘ ܕܥܒܕ. ܩܕܡ ܠܡܐ ܕܐܝܟ ܕܐܡܪ.
ܒ ܣܪܐ ܒ ܟܬܒ ܕܐܠܟܬܢܐ ܕܪܡܝܬ ܫܒ. ܡܐ ܕܐܡܪ ܥܡ ܕܐܡܪ ܒܡ
ܕܥܒܕ: ܡܐ ܕܐܡܪ ܒ ܕܐܡܪ ܒܡ ܩܐܡܐ ܕܒܗ. ܐ ܟܬ ܐܝܟ ܕܐ ܡܫܬ.
ܕܒܡ ܐܝ ܕܡܟܝܟ ܟܡ ܕܬܡ. ܡܒ ܩܩܟܗ ܐܡܪ. ܠܥܫܐ ܟܒ
ܐܥܟܡ ܟܡ. ܒ ܐ ܕܐ ܠܐܬ ܐܝ ܗܘ ܒ ܣܪܐ ܟܬܒ ܐܡܙܡ. 5
ܒܡ[1] ܟܐ ܒܬܐ ܒܐ ܬܐ ܩܗ ܒܬܐ. ܡܡܐ ܒܩܐ ܐܡ. ܡܐܡ ܒܡ.
ܡܟ ܒܐܟܡ ܡܡ ܡܪܒ. ܡܩܡ ܟܡܩܡ ܡܡ ܐܡ. ܟ
ܡ ܡܟ ܐܟ ܐܡ ܡܡ. ܐ ܒܟ ܒܟ ܡ ܡܟ ܩ. ܒ ܗ
ܟܡ ܪܬ ܒܟ ܡ ܡ ܒ ܡ ܟ ܡ ܪܡܬ ܒܩܐܡܐ:
* B fol. 143 v° a. ܡܩ[2] ܡܩܬ * ܟܡ ܐ ܡ ܟ ܐ ܒ ܡ: ܟ 10
ܒܡ ܡ ܟ ܡ ܡ ܩ ܐ. ܐ ܟ ܒܩ ܡ ܐ ܐ ܡ.
ܡ ܟ ܡ ܡ ܩ ܡ ܐ ܐ ܒ ܩ ܡ ܐ ܡ ܡ ܡ ܐ ܡ ܡ
ܟ ܡ ܐ ܡ ܐ ܒ ܡ ܐ ܡ. ܐ ܒ ܡ ܐ ܡ ܐ ܡ ܐ ܡ ܐ ܡ.
ܐ ܡ ܐ ܡ ܐ ܡ ܐ ܡ

ܠܐܘܠܐ ܫܠܝܚܐ ܕܐܠܗܐ ܒܗ ܫܪܝܪ ܗܘ ܕܩܕܡ ܠܗ ܒܟܠ ܫܥܐ ܘܒܟܠ ܙܒܢܐ
ܠܡܫܬܥܝ̈ܐ ܒܗ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܠܡܗ ܘܒܚܝ̈ܠܗ ܕܐܠܗܐ ܘܒܟܠ ܙܒܢܐ
ܫܠܝܚ ܗܘ ܠܡܫܬܥܝ̈ܐ ܗܠܝܢ ܕܒܫܘܠܡܗ ܘܒܚܝ̈ܠܗ ܕܐܠܗܐ ܘܒܟܠ ܙܒܢܐ
ܫܠܝܚ ܗܘ ܠܡܫܬܥܝ̈ܐ ܗܠܝܢ ܕܒܫܘܠܡܗ ܘܒܚܝ̈ܠܗ ܕܐܠܗܐ ܘܒܟܠ ܙܒܢܐ
ܫܠܝܚ ܗܘ ܠܡܫܬܥܝ̈ܐ ܗܠܝܢ ܕܒܫܘܠܡܗ ܘܒܚܝ̈ܠܗ ܕܐܠܗܐ ܘܒܟܠ ܙܒܢܐ
ܫܠܝܚ ܗܘ ܠܡܫܬܥܝ̈ܐ ܗܠܝܢ ܕܒܫܘܠܡܗ ܘܒܚܝ̈ܠܗ ܕܐܠܗܐ ܘܒܟܠ ܙܒܢܐ

1. Correxi : B ܕܐܡܬ.

l'exactitude du dogme (δόγμα), d'autres découvrent les profondeurs des Livres divins, d'autres conduisent à la possession des œuvres[1], beaucoup ont pour sujet les fléaux et les plaies infligés au peuple tout entier et les châtiments communs. Aux temps, en effet, de sécheresse et de manque de pluie[2], d'épidémies, d'irruptions violentes de démons, il se dressait comme *Moïse* contre la colère de Dieu, et l'apaisait par les prières de tous : il ne lui rappelait pas seulement les serments des Pères[3], mais les souffrances qu'il endura pour nous, en nous délivrant de la servitude du diable et des démons.

Et un jour des démons en fureur se ruèrent sur des personnes avec la permission[4] de Dieu. Ils les faisaient paître comme des animaux, les forçaient d'approcher leur langue de tous les objets qu'elles rencontraient, et les leur faisaient avaler, que ce fussent des morceaux de verre ou du fer; et lorsque ces personnes les rendaient ensuite, elles les vomissaient sous forme de charbons ardents. * Cet homme grand et juste (Sévère) demanda alors à * B fol. 143 v° b.
Dieu, en le priant, en le suppliant et en l'invoquant comme il fallait, de chasser ces démons de sa créature. Il priait avec componction et disait : « Seigneur, parce que nous marchons dans de nouveaux sentiers de péchés, nous sommes

1. κατευθύνουσι εἰς κτῆσιν τῶν ἔργων? — 2. ἀβροχία. — 3. Cf. Rom., xv, 8 : τὰς ἐπαγγελίας τῶν πατέρων. — 4. κατὰ συγχώρησιν.

ܫܠܝ. ܚܕ̈ܐ ܒܕܗܘ ܚܕ̈ܬܐ ܫܒ̈ܐ ܕܐܠܗ̈ܝܢ. ܟܬܒ̈ܐ ܐ̈ܝܟ ܒܕܗ̈ܘ ܒܕܗ̈ܘ ܒܫ̈ܐ
ܕܐ̈ܝܟ ܪܓ̈ܠܐ. ܗܘ̈ ܒܕܗ̈ܘ ܕܐ̈ܝ ܬܫ̈ܥ. ܟܕ̈ܫ̈ܫ̈ܐ ܕܐ̈ܝ ܐ̈ܝ. ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ
ܒܐ̈ܝ ܟܐ̈ܝ ܪ̈ܝܫ̈ܐ ܐ̈ܝ ܐ̈ܝ ܕܐ̈ܝ ܐ̈ܝ ܐ̈ܝ ܕ̈ܝ ܐ̈ܝ ܐ̈ܝ. « ܐ̈ܝ ܐ̈ܝ
ܚ̈ܐ ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ. ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ ». ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ
ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ. ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ. ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ
ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ ܐ̈ܝ

* وقد كان هذا الرجل المغبوط من الله قد تنبأ على هذه المدينة بما سيحل بها: فحرّض أهلها بالتوبة والصلاة [1] المستقيمة. فعلى هذا النحو كان يحثّهم على الفضيلة.

وفي عظته التي ألقاها عند مجيء الشياطين: « لنسبق الضرورة ونتوبن بإرادتنا. فلا نخلص من الغضب فقط، بل نستحق أجرا. لأن كل ما يفعل بإرادة يكافأ. لنتقدم قبل أن يأتي علينا ونحن نتوبن. لنحب العمل والفلسفة قبل أن يأتي علينا ونحن نتوبن. لأنه إن لم نتغير بعد هذا العقاب ونحن في خوف، فلا يبقى لنا إلا أن نكون غرباء عن الله، ونسقط في الهلاك، ونهوي في الهاوية العميقة ».

وكتب أيضا إلى الرهبان الذين كانوا قد اضطهدوا بعد رحيله: « أنتم أعمدة [3] المدينة وأساساتها. فإن كنتم أنتم الذين تتزعزعون، فعلى من نتكل؟ ».

1. L الاستحرار. — 2. B الالاه.

* Cet homme inspiré de Dieu [1] (Sévère) avait prédit cette ruine aux habitants de la ville, en les exhortant à apaiser la colère [de Dieu] par les prières et le repentir, comme les *Ninivites* [2]. * B fol. 144 r° a.

Voici les paroles de sa prophétie. Dans son homélie sur l'arrivée des démons, il leur dit : « Devançons la nécessité (ἀνάγκη) et faisons preuve, de plein gré, de repentir. Non seulement nous échapperons à la colère, mais nous mériterons une récompense, car tout ce qui est fait de plein gré, est récompensé. Avant qu'il (Dieu) nous surprenne, vivons dans l'amour du travail et dans la philosophie. Si, en effet, nous ne changeons pas à la suite de ce châtiment et sous l'empire de la crainte, il ne nous reste plus qu'à être privés de Dieu, à devenir des étrangers pour lui, à être livrés à la ruine complète, à tomber dans un abîme profond ».

Et il écrivit d'autre part aux moines qu'il apprit avoir été tous persécutés après son départ : « Vous êtes les colonnes et les soutiens [3] de la ville du Seigneur. Si donc vous qui êtes les colonnes, vous avez été ébranlés et enlevés de place, à quoi d'autre devons-nous nous attendre, si ce n'est à quelque châtiment de Dieu, et à ces grands maux que l'on ne peut pas éviter? »

1. θεοφόρος. — 2. Cf. Jonas, III, 5; Matth., XII, 41; Luc, XI, 32. — 3. Cf. I Tim., III, 15 : στῦλος καὶ ἑδραίωμα τῆς ἀληθείας.

ܡܠܐ ܕܒܝܫ ܐܬܬܐ ܕܐܡܪ ܠܗ ܡܪܝ ܕܐܝ ܐܢ ܐܢܐ ܒܥܝ ܕܐܬܐ ܒܬܪ ܕ

ܡܕܟܬܐ ܚܠܡܐ: ܘܒܟܠ ܫܢܝܢ ܐܡܪ ܐܢܐ ܕܗܟܝ ܐܡܪ ܐܢܬ ܒ
ܐܡ ܐܢܬ. ܐܦ ܒܡܕܗܢܐ ܕܡܕܡܕ. ܒܫܟܗ ܟܫܘ ܒܗܡܢܐ ܕܟܫܘ
ܠܐ ܐܠܐ ܐܡܐ ܐܦ ܕܐ ܒܩܛ. ܐܡܐ ܡܢ ܟܪܣܐ ܟܦ. ܐܡܐ ܕܐ ܕܐ ܐܢ[1]
ܡܟܐ ܡܩܛܐ ܒܡܐ. ܒܫܡ ܟܠ ܐ ܙܡܐ. * ܟܟܐ ܡܢ ܕܐ * B fol. 144 v° a.
* ܡܢܬܐ ܫܡܐ ܒܩܛ. ܐܡܐ ܒܟܐ ܟܡܐ. ܟܟܐ ܐܡܐ ܐ * L fol. 13 r° a.
ܐܡܢ. ܟܦ ܐܡܢ. ܒܐܡ ܕܬܐ ܐܠܐ ܐܡܬܐ[2] ܐܡܡ. ܠ ܐ ܒܒܡܒ
ܐܣܐ. ܡܫܡܡܐ ܐܡܐ ܐܡܐ ܐ ܒ ܟܐ ܟܡܐ ܐܦ ܐ
ܡܐ ܒܐ. ܡܡ ܒܐܩܐ ܒܟܐ ܫܡܐ ܡܡ. ܒ ܐܡܢ ܡܢ. ܒܐ ܒܐ
ܐ ܐ. ܡ ܐ ܐ ܐ

ܐܠܐ ܕܐܝܟ ܕܐܦ ܒܟܬܒܗ ܕܠܣܘܟܝܣ ܐܦܣܩܘܦܐ ܕܩܣܪܝܐ ܐܡܪ ܗܘ ܓܒܪܐ ܒܚܝܪ ܢܣܝܢ ܗܘ ܕܐܡܪ ܐܠܐ ܕܡܛܠ ܕܐܝܬ ܠܗܘܢ ܕܐܡܪܘ ܡܠܬܐ ܡܨܥܝܬܐ ܕܡܛܐ ܠܬܪܝܨ ܛܘܒ ܠܐ ܐܫܬܡܥ ܠܗܘܢ ܕܐܡܪ ܠܗ ܣܘܪܣ ܒܪ ܐܢܐ ܕܐܡܪ ܠܟ ܕܐܦ ܡܢܗ ܐܬܐ ܠܡܐ ܕܐܡܪ ܠܟ ܕܐܡܪ ܠܟ ܕܐܡܪ ܠܟ

ܒܟܠ ܕܥܒܕ ܠܗ ܐܝܟ ܕܐܡܪ ܡܫܬܥ̈ܐ ܠܬ̈ܠܡ̈ܝܕ ܒܬܪ ܢܦ̈ܫܗ: ܐܝܟ ܒܗ ܕܐܡ̈ܪ ܒܟ̈ܠ
ܙܒ̈ܢ̈ܐ ». ܐܝܟ ܕܐܡ̈ܪ ܗܠ ܡܢ ܗ̈ܠ ܕܐܫܬܡ̈ܥ ܒܗ ܡܢ ܗ̈ܘ ܟ̈ܬ̈ܒܐ ܕܩ̈ܕ̈ܝܫ̈ܐ.
ܕܐܦ ܒܠܫܢ ܕܐ̈ܡ̈ܪ ܐ̈ܢ ܐ̈ܢ ܐ̈ܝܟ ܒܗ ܕܐ̈ܡ̈ܪ ܒܟ̈ܠ ܙܒ̈ܢ̈ܐ.: ܒܗ ܐ̈ܝܟ ܕܐ̈ܡ̈ܪ ܐ̈ܢ ܐ̈ܝܟ ܒܗ

« ... » ... « ... »

* L fol. 14 r° b. ... *

... [1] ... ... [2] ... ... [3] ...

* B fol. 145 r° b. * ...

* L fol. 14 v° a. ... *

1. B ... — 2. L ... — 3. L ...

pour nous » et ailleurs « nous (le) disons passible en ce qu'il souffrit et non pas en ce qu'il fut susceptible de souffrances ».

Le grand docteur *Sévère* montra que tout cela était de la fantasmagorie [1], des coups d'épée donnés dans l'eau [2], des choses plus vaines que la fumée et l'ombre [3]. Armé de la vérité de l'Écriture sainte, et des docteurs qui l'ont expliquée, il établit que le très saint corps de Dieu le Verbe était passible, mortel, et partant corruptible et susceptible de ces souffrances jusqu'à la résurrection, mais qu'il était impassible, immortel, et partant incorruptible, après la résurrection.

* B fol. 145 r° b. * Mais laissons ce sujet, car notre but, aujourd'hui, n'est pas, comme nous l'avons dit plus haut, de nous occuper de questions de dogme (δογματίσαι), mais seulement de montrer comment cet homme inspiré de Dieu [4], même quand il était éloigné, s'intéressait à son troupeau, et transperçait les loups avec ses écrits, comme au moyen de traits.

Les choses en étaient là, lorsque le très puissant [5] empereur appela auprès de lui le grand *Sévère* pour délibérer avec lui au sujet de la paix des Églises. Sans se soucier de son propre salut, il se mit en mer [6] pendant l'hiver, à l'é-

1. Littéralement : φάντασμα ἐνυπνίων ou ἐνύπνιον. — 2. Proprement : γράμματα καθ' ὕδατος ou ὑδάτων γεγραμμένα. — 3. Cf. l'expression : καπνοῦ σκιᾶς πρίασθαί τι. — 4. θεοφόρος. — 5. κράτιστος. — 6. εἰσέβη εἰς τὴν θάλασσαν.

poque où elle n'est pas navigable et où personne ne voyage. Il avait donné à Dieu tout ce qu'il possédait, et montré que rien n'est plus fort que celui qui est prêt à tout souffrir pour la vérité. Bien qu'il eût prévu l'inutilité et l'insuccès de son voyage, il partit cependant pour éviter les reproches des amis de la chicane[1], qui n'auraient pas manqué de le critiquer s'il était resté : ils auraient dit qu'il était un obstacle à la paix des Églises, qu'il trahissait tout le monde, et ne se souciait que de son propre salut. La suite des événements leur prouva qu'ils se seraient trompés.

S'étant donc rendu [à Constantinople], Sévère fut retenu longtemps à la cour, au point qu'on perdit tout espoir de le voir revenir. Toutefois Dieu ne permit pas que de si grandes peines fussent inutiles, et il lui accorda une récompense digne de ses peines, ou plutôt (μᾶλλον δέ) de son zèle. Sévère prit et emmena, en effet, (avec lui), le religieux * *Anthime,* patriarche[2] de l'Église de Constantinople[3], qu'il avait capturé[4] par ses prières et son enseignement. * B fol. 145 v° a.

Force nous est de raconter comment cela eut lieu.

Tandis que le divin[5] *Sévère* habitait le palais impérial, le religieux (An-

1. φιλόδικοι. — 2. ἀρχιερεύς. — 3. Mot à mot : « de là ». — 4. Proprement : « celui-ci ayant été la proie (le butin) de ses prières, etc. ». — 5. θεοφόρος.

سعد هذ وبعدهم المؤمنين هكذ حرصا بهذا حمدا. امحد ولا
معه. الحال حمد هذه بحمد حد الحال. حم حمد هذه بحمد
بحمد محمر بسحد حم هذ بحمد بحمد سد محمد هذا. حم
محمر مبد هم هنعمد لا معنا بحمد. حنم هذ[1] حم هذه حم
حنعم: بحمد[2] بحمد حمد حنحد: بحمد حمد لا هذ لا هذ: هذعم
حنحد بتسمد حنحد: بحمد حمد بحمد لا هذ لا هذ: هذعم * هذا * L fol. 14 v° b.
حمعمده المؤمنين حم: محمد محمد محمد: حنحد حمد هذا
حمسه مرد. حنعم. هذا هذحد احد بهذه حم هذا.

حم هذ حمد. حمد محمد حنحد احد هجم حمد. امحد
بحمد محمد بحمد هذه بهذا بهذه حم امحد. الا لا هذ الحد
بحقحمد[3] بامر حمد: هتمد حمد. الا لهذا بهذا حقحمد: محمد
حم حمسمله مد هذ. حسمد هذا * امحمد مد حنا بحنا بحنا * B fol. 145 v° a.
هقد منف[4]. حم هذا بحقحمد[5] هذا. هذ حم بامحد الحد بامحد.
حم[6] امحد حمد حمد محمد هذا حنف الحال هامنا. محمد

1. L هذه. — 2. L حمحمد. — 3. L حمحمد sans ٩. — 4. Sic B et L; peut-être vaudrait-il mieux lire ce verbe au pa'el. — 5. L donne ce mot au pluriel. — 6. Ici commence l'extrait de cette Vie qui figure dans la *Chronique* de Michel le Syrien (t. II, fasc. II, p. 280-281). Comme cet extrait est plutôt au début une paraphrase qu'une citation textuelle, nous en reproduisons la première partie *in extenso*.

ܗܘ ܕܐܬܐ [1]ܕܐܬ ܗܘ ܕܐܬ ܐܝܟ ܕܐܬ ܐܝܟ ܕܐܬ ܐܝܟ

ܗܘ ܕܒܝܬ ܡܬܩܝ ܕܚܙܝܢ ܒܟܠܗ. ܟܕ ܐܬܝ ܡܢ ܚܕ ܡܢ ܐܠܝܢ ܕܒܝܬ ܡܬܩܝ ܠܐ ܡܬܚܫܒ ܠܗ ܡܕܡ. ܐܡܪ ܠܗ ܐܢܬܘܢܝܣ ܩܫܝܫܐ. ܠܐ ܩܒܠܬ ܐܢܐ ܡܢ ܐܒܢ ܡܕܡ ܐܠܐ ܡܢ ܗܠ ܕܩܠܩܝܕܘܢ ܒܠܚܘܕ ܐܡܢܬܐ. ܐܠܐ ܡܢ ܗܠ ܕܢܣܛܘܪ ܘܐܘܛܝܟܝ. ܐܡܪ ܠܗ ܡܪ ܐܡܪ ܠܗ ܐܢ ܐܝܟ ܕܡܫܬܡܗ ܠܟ ܗܟ ܠܐ ܬܫܬܡܗ ܠܗ ܐܦ

ܘܐܡ ܕܚܕܝܢ ܙܒܢ ܕܗܘ ܒܫ. ܐܠܐ ܚܕ̈ܐ ܡܢ ܗܘ ܕܐܡܪ ܒܗ ܘܒܗ ܡܬܐ ܕܐ̈ܡ̈ܢ ܒܗ ܐ̈ܠ̈ܗ̈

ܕܢܚܙܝ: ܟܕ ܐܬܝ ܠܗ ܫܥܬܗ: ܠܐ ܡܢ ܒܝܫ ܐܠܐ ܡܢ ܓܗܠ ܘܠܐ
ܡܢ ܫܘܝ. ܐܦ ܒܟܬܒ ܠܟܠ ܡܢ ܕܢܣܒ ܠܗ.

ܘܐܦ ܟܕ ܫܠܡ ܒܫܠܡ ܒܟܠ ܕܝܢ ܗܘ ܕܐܙܠ ܠܡܕܒܪܐ. ܟܕ ܐܬܐ ܠܗ ܫܥܬܗ
ܕܐܬܟܢܫ ܒܗ ܒܐܪܥܐ ܕܐܝܬ ܠܗ ܠܡܬ. ܕܝܢ ܕܐܠܗܐ ܕܝܢ ܕܐܬܟܢܫ ܒܗ
ܒܪ ܩܠܝܠ. ܠܐ ܒܪ ܓܕܫ ܟܠ ܕܐܬܝ ܠܗ ܒܐܪܥܐ ܕܝܢ ܕܐܙܠ ܠܗ. ܒܪ ܩܠܝܠ
ܐܝܬ ܠܗ ܕܢܬܟܢܫ ܒܗ ܒܐܪܥܐ ܕܐܝܬ ܠܗ ܠܡܬ: ܕܐܦ ܒܟܬܒ ܠܟܠ ܡܢ ܕܢܣܒ ܠܗ. ܐܦ ܒܪ ܩܠܝܠ * B fol. 146 r° b.
ܕܐܙܠ ܠܗ ܠܡܕܒܪܐ ܕܪܚܝܩ ܗܘ ܡܢ ܟܠ ܡܕܝܢܬܐ ܘܡܢ ܟܠ ܐܢܫ. ܐܦ
ܒܟܬܒ ܠܟܠ ܡܢ ܕܢܣܒ ܠܗ. ܐܬܐ ܠܗ ܕܢܬܦܪܫ ܡܢ ܥܠܡܐ ܕܐܬܐ ܠܗ
ܠܡܬ ܒܪ ܩܠܝܠ. ܐܦ ܒܟܬܒ ܠܟܠ ܡܢ ܕܢܣܒ ܠܗ. ܐܬܐ ܠܗ ܕܢܬܦܪܫ ܡܢ
ܥܠܡܐ ܕܐܬܐ ܠܗ ܠܡܬ ܒܪ ܩܠܝܠ. ܐܦ ܒܟܬܒ ܠܟܠ ܡܢ ܕܢܣܒ ܠܗ. ܐܬܐ
ܠܗ ܕܢܬܦܪܫ ܡܢ ܥܠܡܐ ܕܐܬܐ ܠܗ ܠܡܬ ܒܪ ܩܠܝܠ. ܐܦ ܒܟܬܒ ܠܟܠ ܡܢ
ܕܢܣܒ ܠܗ. ܐܬܐ ܠܗ ܕܢܬܦܪܫ ܡܢ ܥܠܡܐ ܕܐܬܐ ܠܗ ܠܡܬ ܒܪ ܩܠܝܠ.
ܐܦ ܒܟܬܒ ܠܟܠ ܡܢ ܕܢܣܒ ܠܗ. ܐܬܐ ܠܗ ܕܢܬܦܪܫ ܡܢ ܥܠܡܐ ܕܐܬܐ
ܠܗ ܠܡܬ ܒܪ ܩܠܝܠ. ܐܦ ܒܟܬܒ ܠܟܠ ܡܢ ܕܢܣܒ ܠܗ. ܐܬܐ ܠܗ ܕܢܬܦܪܫ
ܡܢ ܥܠܡܐ ܕܐܬܐ ܠܗ ܠܡܬ ܒܪ ܩܠܝܠ. ܐܦ ܒܟܬܒ ܠܟܠ ܡܢ ܕܢܣܒ ܠܗ.
ܐܬܐ ܠܗ ܕܢܬܦܪܫ ܡܢ ܥܠܡܐ ܕܐܬܐ ܠܗ ܠܡܬ ܒܪ ܩܠܝܠ. ܐܦ ܒܟܬܒ
ܠܟܠ ܡܢ ܕܢܣܒ ܠܗ. ܐܬܐ ܠܗ ܕܢܬܦܪܫ ܡܢ ܥܠܡܐ ܕܐܬܐ ܠܗ ܠܡܬ
ܒܪ ܩܠܝܠ. ܐܦ ܒܟܬܒ ܠܟܠ ܡܢ ܕܢܣܒ ܠܗ. ܐܬܐ ܠܗ ܕܢܬܦܪܫ ܡܢ
ܥܠܡܐ ܕܐܬܐ ܠܗ ܠܡܬ ܒܪ ܩܠܝܠ. ܐܦ ܒܟܬܒ ܠܟܠ ܡܢ ܕܢܣܒ ܠܗ.

pas venus, non pas par méchanceté, mais par ignorance, comme *Paul* et *Corneille*[1].

Telle fut la glorieuse victoire[2] du divin[3] *Sévère*. Peu de temps après, ayant pu quitter, avec l'aide de la pieuse[4] impératrice, le lieu où il était retenu, il partit à son tour. Il partit avec la couronne des confesseurs, ou plutôt (μᾶλλον δέ) du martyre, car Dieu juge ce qui est fait volontairement et non ce qui est dû au hasard. Après son départ, il se rendit au désert qui lui était cher. * Il prévit dès lors que la fin de sa vie était proche, c'est-à-dire * B fol. 146 r° b.
son départ d'ici — toutes choses étaient finies pour lui : la vie, la lutte pour la foi[5], et comme *Moïse*, en quelque sorte[6], il avait entendu Dieu lui dire : « *Monte à la montagne et meurs là*[7] », car la montagne spirituelle, c'est le sommet de l'accomplissement de toute vie de vertu, — et se trouvant seul, et aucun de ses notaires (νοτάριοι) n'étant auprès de lui pour écrire, il écrivit de sa propre main une longue[8] lettre au saint et vénérable archimandrite *Jean*, surnommé *Bar Aphthonia*, et par son intermédiaire, à tous les moines de l'*Orient*, au sujet de l'union qu'il avait faite avec *Théodose* et *Anthime*, les vénérables évêques d'*Alexandrie* et de *Constantinople*. Dans cette lettre, il fit une double

1. Sur Corneille, cf. Actes, x, 1 sqq. — 2. Proprement : « la couronne de gloire » ; cf. I Pierre, v, 4 : ὁ τῆς δόξης στέφανος ; I Thess., ii, 19 : στέφανος καυχήσεως. — 3. θεοφόρος. — 4. φιλόθεος. — 5. Cf. II Tim., iv, 7. — 6. ὡς εἰπεῖν. — 7. Deut., xxxii, 49-50. — 8. πολύστιχος.

ܗܠܟ ܕܝܢ ܗܘ ܩܕܝܫܐ ܝܘܚܢܢ ܥܕ ܬܪܥܣܪ ܝܘܡ ܡܢ ܗܕܐ ܓܒܪ ܠܐ ܐܬܪ ܠܡܟܬܒ ܠܗ ܐܠܐ ܠܡܐ ܕܐܬ ܠܗ ܠܡܐ ܕܐܬ ܠܗ ܠܡܐ ܕܐܬ ܠܗ

ܒܟܠܗ ܕܐܦ ܒܥܐ ܠܡܚܙܐ ܗܘ ܟܕ * ܐܡܪ ܠܗ ܡܪܝ ܥܠܡܐ ܘܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܐܠܝܫܥ: « ܐܝܟ ܕܚܝ ܡܪܝ ܥܠܡܐ ܕܐܝܬ ܒܟ ܪܘܚܐ ܕܐܠܝܐ ». ܘܒܗ ܐܦ ܒܥܐ ܗܘ ܕܢܬܦܠܓ ܡܢ ܥܠܡܐ ܗܢܐ ܐܝܟ ܕܐܠܝܐ ܘܐܝܟ ܕܐܠܝܫܥ ܐܒܘܗܝ ܕܢܦܫܗ ܢܦܩ ܡܢ ܒܝܬ ܐܣܝܪܘܬܐ. ܘܐܦ ܒܥܐ ܗܘ ܕܢܬܦܠܓ ܡܢ ܥܠܡܐ ܗܢܐ ܐܝܟ ܕܐܠܝܐ ܘܐܝܟ ܕܐܠܝܫܥ ܐܒܘܗܝ ܕܢܦܫܗ ܢܦܩ ܡܢ ܒܝܬ ܐܣܝܪܘܬܐ. ܘܐܦ ܒܥܐ ܗܘ ܕܢܬܦܠܓ ܡܢ ܥܠܡܐ ܗܢܐ ܐܝܟ ܕܐܠܝܐ ܘܐܝܟ ܕܐܠܝܫܥ ܐܒܘܗܝ ܕܢܦܫܗ ܢܦܩ ܡܢ ܒܝܬ ܐܣܝܪܘܬܐ. ܘܐܦ ܒܥܐ ܗܘ ܕܢܬܦܠܓ ܡܢ ܥܠܡܐ ܗܢܐ ܐܝܟ ܕܐܠܝܐ ܘܐܝܟ ܕܐܠܝܫܥ ܐܒܘܗܝ ܕܢܦܫܗ ܢܦܩ ܡܢ ܒܝܬ ܐܣܝܪܘܬܐ. ܘܐܦ ܒܥܐ ܗܘ ܕܢܬܦܠܓ ܡܢ ܥܠܡܐ ܗܢܐ ܐܝܟ ܕܐܠܝܐ ܘܐܝܟ ܕܐܠܝܫܥ ܐܒܘܗܝ ܕܢܦܫܗ ܢܦܩ ܡܢ ܒܝܬ ܐܣܝܪܘܬܐ.

* L fol. 15 r° a.

* B fol. 146 v° b.

* L fol. 15 r° b.

1. L omet ܐܠܝܐ. — 2. L orthographie ici et plus bas ܐܠܝܫܥ.

a soif de toi, Dieu vivant[1] », et ailleurs « *Fais sortir mon âme de prison*[2] », appelant *prison* cette vie lamentable, où la mort était la mort, et où la parole relative à la résurrection fut très obscure, l'agneau n'ayant pas encore été immolé, ni le péché brisé, ni la mort anéantie. — Au sujet d'*Élisée*, on raconte même quelque chose d'extraordinaire. L'homme de Dieu devint malade de la maladie dont il mourut[3], et c'était nécessaire pour établir qu'il avait reçu la double portion * de l'esprit de son maître (Élie)[4]. Après sa mort, il ressuscita, en effet, un mort[5]; or, son maître n'avait fait cela que quand il vivait encore[6], ébauchant ainsi l'image (τύπος) du grand mystère : en effet, *Jésus*, auteur de miracles[7], accorda également à ses disciples le pouvoir de faire des miracles plus grands que ceux qu'il avait faits lui-même. — Comment donc ne mettrions-nous pas par écrit le glorieux et admirable départ d'ici de *Sévère*, c'est-à-dire son retour (à Dieu)?

Peu de temps avant sa mort[8], Sévère était couché sur son lit, les forces affaiblies. Les siens et les médecins l'engageaient à prendre un bain (βαλανεῖον). Il s'y opposa, en déclarant qu'il n'avait jamais vu son corps depuis qu'il avait promis au Christ de porter le joug du monachisme. Ils le pressèrent davan-

1. Ps., XLI, 3. — 2. Ps., CXLI, 8. — 3. IV Rois, XIII, 14 : καὶ Ἐλισαιὲ ἠρρώστησε τὴν ἀρρωστίαν αὐτοῦ, δι' ἣν ἀπέθανε. — 4. Cf. IV Rois, II, 9. — 5. IV Rois, XIII, 21. — 6. III Rois, XVII, 17 sqq. — 7. θαυματοποιός ou θαυματουργός. — 8. Mot à mot : « son départ ».

ܟܕ ܐܬܝ ܠܗ ܠܡܫܚ ܒܗ ܘܐܡܪ ܠܗ ܐܢ ܐܬ ܒܥܐ ܠܡܗܘܐ ܫܠܡ ܠܢܦܫܟ ܘܠܓܘܫܡܟ ܠܐ ܬܫܘܐ ܠܟ ܐܝܟ ܗܢ ܐܝܬ ܠܟ ܐܝ ܡܕܡ ܕܢܗܘܐ ܒܗ ܠܐ ܬܫܘܐ

ܥܡܕܗ ܒ ܡܚܫܒܢ. ܘܠܐ ܢܚܫܘ ܐܢ ܚܪܓܐ[1] ܘܠܐ[2] ܢܡܘܬ ܐܘ ܠܐ ܢܡܘܬ. ܐܡܪ ܠܗܘܢ ܐܝܟ ܪܒ ܫܠܝܚܐ ܦܘܠܘܣ: « ܡܢܘ ܐܢܬܘܢ ܕܥܒܕܝܢ ܒܟܝܢ ܘܒܒܟܝ ܠܒܝ ܕܝ ܡܬܒܪܟ ܐܢܐ ܕܐܙܠ ܘܐܬܚܕ ܥܡ ܡܫܝܚܐ ܗܘ ܛܒ ܠܝ ܐܦ ܠܟܘܢ ܕܐܬܐ ܘܢܬܚܕܘܢ ܥܡ ܡܫܝܚܐ ܘܢܬܪܘܚܡ ܒܗ ܠܥܠܡ ܥܠܡܝܢ ܐܢ ܐܦ ܠܟܘܢ ܢܫܬܟܚ ܠܗ ܒܡܛܪܬܐ ܗܝ ܕܐܢܐ ܒܥܐ ܠܗ ܘ

ܘܡܫܟܚܬܐ. * ܕܐܬܝܗ ܒܝ ܫܥܬܐ. ܬܫܟܚܘ ܒܟܠܗ. ܒܗܘ ܫܥܬܐ ܕܫܟܚܘ ܒܗ ܟܠ ܫܥܬ ܚܝܐ ܕܝܠܗ: ܐܡܪ ܒܗ ܕܟܠ ܚܕ ܕܐܬܐ ܢܫܟܚ ܐܢܘܢ ܕܝܠܗ. ܟܡ ܕܟܠ ܚܕ ܕܐܬܐ ܢܫܟܚ ܐܢܘܢ ܕܝܠܗ: ܒܗ ܕܡܬ ܐܬܐ ܢܫܟܚ ܐܢܘܢ ܕܝܠܗ. ܒܗ ܕܡܬ ܐܬܐ ܢܫܟܚ ܐܢܘܢ ܕܝܠܗ.

ܘܟܕ ܐܬܐ ܒܝ ܫܥܬܐ ܕܐܬܝܗ ܒܝ ܫܥܬ ܐܢܫ ܕܐܬܐ ܢܫܟܚ ܐܢܘܢ ܕܝܠܗ. ܐܡܪ ܒܗ ܕܟܠ ܚܕ ܕܐܬܐ ܢܫܟܚ ܐܢܘܢ ܕܝܠܗ. ܐܡܪ ܒܗ ܕܟܠ ܚܕ ܕܐܬܐ ܢܫܟܚ ܐܢܘܢ ܕܝܠܗ. ܐܡܪ ܒܗ ܕܟܠ ܚܕ ܕܐܬܐ ܢܫܟܚ ܐܢܘܢ ܕܝܠܗ. ܐܡܪ ܒܗ ܕܟܠ ܚܕ ܕܐܬܐ ܢܫܟܚ ܐܢܘܢ ܕܝܠܗ.

ܗܟܢ[2] ܒܝ ܐܢܫ ܐܠܗܝ ܐܝܟ ܕܐܢܫ ܐܚܪ ܒܝ ܐܢܫ ܐܚܪ ܐܢܫ ܐܚܪ ܐܢܫ ܐܚܪ

ܘܐܝܟ ܕܥܡܕ ܠܐ ܡܛܠ ܕܐܢ ܠܐ ܡܫܬܡܥ ܗܘ ܡܠܬܐ ܗܕܐ ܕܐܬܦܠܓ ܐܝܟ
ܒܥܠ ܣܒܪܐ ܕܡܫܬܡܥ ܗܘ ܐܦ ܗܢܐ ܕܥܡܕ ܒܗ ܐܠܐ ܡܢ ܕܐܝܬ ܒܗ ܡܢ ܕܐܦ[1]ܥܒܕ
ܠܗ ܐܦ ܗܘ ܠܐ ܐܬܝ ܒܗ ܐܠܐ ܐܠܗܐ ܕܝܕܥ ܐܦ ܗܘ ܕܐܢ ܐܬܟܢܫ ܐܘ ܐܬܦܫܩ ܐܘ

* B fol. 147 v° b. ܗܘܢܐ ܒܚܩܠܗ. ܘܒܟܠܗܝ ܢܫܬܐ ܕܐܢܐ ܒܗ ܩܐܡ ܘܒܗ ܐܙܠ. ܘܠܐ ܐܬܚܙܝ * ܐܦ ܐܢܐ ܒܕܝܢܐ ܩܕܡ ܒܝܡܐ ܕܡܫܝܚܐ. ܘܒܗ ܕܝܢ ܐܦ ܠܐܒܐ ܘܠܪܘܚܐ ܩܕܝܫܐ. ܫܒܚܐ ܘܝܩܪܐ ܘܫܘܠܛܢܐ ܠܥܠܡ ܥܠܡܝܢ. ܐܡܝܢ.

ܗܟܝܠ ܐܬܝܣܛܘܪ̈ܝܐ ܕܚܝ̈ܐ ܕܡܪ ܣܘܝܪܘܣ ܦܛܪܝܪܟ̈ܐ ܕܐܢܛܝܟ̈ܝܐ ܕܥܒܕ ܫܦܝܪ̈ܐ ܘܪܗܝܛ̈ܐ ܘܩܕܝܫ̈ܐ ܐܒ̈ܗ̈ܬܐ ܡܪ ܣܪܓܝ ܒܪ ܟܪܝܐ ܘܐܬܬܪ̈ܓܡ ܡܢ ܝܘܢܝܐ ܠܣܘܪ̈ܝܝܐ.

que je sois prêt à quitter mon corps, et que je ne comparaisse * pas en coupable devant le tribunal (βῆμα) du Christ, auquel soit, ainsi qu'au Père et au Saint-Esprit, louange, honneur et puissance, dans les siècles des siècles. Amen.

Est finie l'histoire de la vie de saint Mar Sévère, patriarche (πατριάρχης) d'Antioche, que le pieux, religieux et saint abbé (ἀββᾶς) Mar Sergios, fils de Charia (?), a traduite du grec en syriaque.

EXTRAITS,

NOTICES ET POÉSIES SUR SÉVÈRE

EXTRAITS RELATIFS A SÉVÈRE

I. — PSEUDO-ZACHARIE LE RHÉTEUR.

L'Histoire ecclésiastique de Pseudo-Zacharie le Rhéteur a été composée ou plutôt achevée en 569 après J.-C. Elle a pour auteur un Syrien jacobite anonyme, et nous est parvenue dans un manuscrit du British Museum, l'*add.* 17.202, qui date du VI^e^-VII^e^ siècle. Elle a été éditée en 1870 par Land dans le troisième volume de ses *Anecdota syriaca* (Leyde, Brill) et traduite en 1899 en anglais par F. J. Hamilton et E. W. Brooks (*The syriac Chronicle known as that of Zachariah of Mitylene,* Londres, Methuen) et en allemand par K. Ahrens et G. Krüger (*Die sogenannte Kirchengeschichte des Zacharias Rhetor,* Leipzig, Teubner).

Nous avons collationné les extraits que nous en donnons d'abord avec le manuscrit lui-même[1]; ensuite, quand c'était le cas, avec la *Chronique* de Michel le Syrien (tome II, fasc. II, Paris, Leroux, 1902). Les emprunts faits par Michel à l'œuvre de Pseudo-Zacharie le Rhéteur sont indiqués à la fois en marge du texte et de la traduction : les premières indications renvoient au texte syriaque de la *Chronique* de Michel, les autres à la traduction de M. J.-B. Chabot. Nous avons fait à cette dernière de nombreux emprunts : nous l'avons reproduite littéralement partout où nous n'avons pas dû ou cru devoir nous en écarter. Nous ne donnons pas toutes les variantes du texte de Michel, mais seulement celles qui présentent quelque intérêt; nous avons négligé les variantes orthographiques, les fautes manifestes et faciles à corriger, les interversions de mots, etc. Le manuscrit de l'Histoire ecclésiastique de Pseudo-Zacharie le Rhéteur que Michel a eu sous les yeux, semble avoir été plus complet que l'*add.* 17.202, mais tout aussi incorrect; et maintes variantes de Michel ne sont, à notre avis, que des corrections plus ou moins heureuses, parfois même inutiles. La ponctuation de l'*add.* 17.202 étant très défectueuse, nous l'avons corrigée partout où nous l'avons jugé nécessaire.

1. Cette collation était à peu près inutile, car nous n'avons relevé qu'une seule faute intéressante de Land qui ait échappé à M. Brooks : c'est la faute ܩܡܫܬܡܐ au lieu de ܩܡܫܬܡܐ (p. 283, l. 8).

I. — PSEUDO-ZACHARIE LE RHÉTEUR

1

* L p. 225, l. 2.

ܘܥܠ* ܒܚܩܠ ܒܫܘܐ ܒܡܐܡܪܗ ܒܥܒܪܐ: ܕܫܕܪ ܠܘܬ ܗܘ ܫܘܐ ܕܫܕܪ ܠܘܬ ܡܠܟܐ ܒܫܡ ܐܠܟܣܢܕܪܘܣ ܒܪ ܦܝܠܦܘܣ ܕܡܩܕܘܢܝܐ ܘܫܕܪ ܠܘܬ ܩܣܛܪ ܒܫܢܬ ܬܪܥܣܪ ܠܡܠܟܘܬܗ ܘܫܕܪ ܠܘܬ ܐܦ ܠܐܢܛܘܟ ܒܪ ܐܢܛܘܟ ܕܐܦ ܗܘ ܡܠܟ ܒܫܢܬ ܬܫܥ

ܡܠܟܝܐ ܘܐܦܣܩܘܦ̈ܐ ܕܥܡܗ ܒܨܝܕܘܢ. ܘܣܝܡܘ ܘܐܫܬܡܥ ܒܗ ܟܬ̈ܒ̈ܐ ܕܡܠܦ̈ܢ̈ܐ
ܩܕ̈ܝܫ̈ܐ: ܕܡܢ ܟܬ̈ܒ̈ܐ ܕܩܕ̈ܝܫ̈ܐ ܐܝܟ ܕܚܟ̈ܡ̈ܐ ܘܡܫܬ̈ܡ̈ܥ̈ܢ̈ܐ ܗ̈ܘ ܕܐܫܬ̈ܡ̈ܥ̈ܢ̈ܐ
ܕܩ̈ܠ̈ܝ̈ܢ̈ܐ ܕܐ̈ܝ̈ܢ̈ܐ ܕܡ̈ܠ̈ܦ̈ܢ̈ܐ ܩ̈ܕ̈ܝ̈ܫ̈ܐ ܕܐ̈ܝ̈ܢ̈ܐ ܕܡ̈ܠ̈ܦ̈ܢ̈ܐ ܩ̈ܕ̈ܝ̈ܫ̈ܐ ܕܐ̈ܝ̈ܢ̈ܐ ܕܡ̈ܠ̈ܦ̈ܢ̈ܐ ܩ̈ܕ̈ܝ̈ܫ̈ܐ

* L p. 226. ܡܚܟܗ ܕܡܡܝܢ ܒܐܝܣ ܘܡܦܩ ܟܡܝܣ: ܗܘ ܕܐܬܐ ܟܬܒ ܠܗ ܡܡܪ.
Cf. M 261, col. 2. ܡܡܬܘ ܟܬܒ ܡܡܬܘ ܗܘ ܕܐܬܐ ܡܢ ܒܝܬ ܟܡܝܣ ܡܢ ܕܢܗܘ.
ܗܘ ܟܬܒ ܗܘ ܕܐܬܐ ܠܗ. ܐܦ ܒܢܐ ܡܟܬܒ ܟܣܝ: ܡܢ ܒܢܐ ܕܐ.
ܗܘ ܕܐܬܐ ܡܢ ܗܘ ܕܐܬܐ ܒܝܬ ܡܟܬܒ ܗܘ ܕܐܬܐ[1] ܐܦ ܗܘ ܕܐܬܐ ܠܗ ܡܡܪ
ܡܟܬܒ ܟܠ ܕܢܟܬ ܡܡܬܘ. ܗܘ ܐܠܐ ܟܡܝܣ ܟܬܒ ܟܠ ܗܘ ܕܐܬܐ ܡܟ
ܡܢܐ ܒܟܬܒ ܐܠܐ ܕܡܡܪ ܒܝܬ ܡܟܬܒ ܗܘ ܕܐܬܐ. ܡܟܬܒ ܗܘ ܕܐܬܐ ܡܢ ܗܘ ܕܐ.
ܗܘ ܕܐܬܐ ܟܬܒ ܗܘ ܕܐܬܐ ܠܗ ܡܡܪ ܒܢܐ ܟܬܒ ܗܘ ܕܐܬܐ ܡܢ ܕܢܗܘ.

Cf. M p. 262, col. 1. ܡܟܬܒ ܟܬ[2] ܡܡܢܐ ܟܬ ܐܬܐ ܗܘ ܕܐܬܐ ܡܟܬܒ ܡܡܢܐ ܡܡܢ
ܒܟܬܒ ܡܡܢ ܗܘ ܕܐܬܐ[3] ܡܡܡܡܐ. ܡܡܡܡ ܟܬܒ ܡܡܢ ܒܢܐ ܡܡ
Cf. M p. 264, col. 1. ܗܘ ܡܟ ܒܟܬܒ ܗܘ ܕܐܬܐ ܒܟܬܒ ܗܘ ܕܐܬܐ. ܗܘ ܕܐܬܐ ܡܟ ܗܘ ܕܐ
ܒܟܬܒ ܟܬ. ܡܟܬܒ ܗܘ ܕܐܬܐ ܒܟܬܒ ܗܘ ܕܐܬܐ. ܡܟܬ ܟܬ ܒܟ
ܒܟܬܒ ܗܘ ܕܐ. ܡܟܬܒ ܗܘ ܕܐܬܐ ܒܝܬ ܡܟܬܒ ܗܘ ܕܐܬܐ. ܡܡܡ[4] ܡܡܢ ܟܬ:
ܡܡ ܗܘ ܕܐܬܐ ܗܘ ܕܐ: ܗܘ ܡܟ ܒܟ ܗܘ ܕܐܬܐ ܡܡ.

1. Ms. ܐܦ̈ܒܢܐܡܡ. — 2. Sic M(ichel); le ms. de Pseudo-Zacharie (PZ) a ܟ̈. — 3. Lire ܡܡܢܐ? — 4. Sic le ms.; L donne erronément ܡܡܡ.

Cf. M p. 163, col. 2. après être revenus en Orient, ils se réunirent contre lui à *Antioche*. Quelques-uns d'entre eux furent blessés, d'autres tués, mais *Flavien* fut chassé de son trône. *Sévère* lui succéda : c'était un moine éloquent et distingué du monastère de *Théodore;* un ancien avocat (ἀπὸ δικανικῶν) de *Gaza*[1], qui était apocrisiaire[2] dans la ville impériale, et qui était connu et aimé de *Probus* et de ses proches. Il avait écrit auparavant le *Philalèthe* (Φιλαλήθης), et avait aussi composé une solution de sept questions des Diphysites (Διφυσῖται). Il avait disputé avec compétence avec les hérétiques, et avait été connu de l'empereur par l'entremise de *Probus*. Il fut établi patriarche d'*Antioche*.

Cf. M p. 163, col. 2. Dans la suite[3], il tint un concile à *Tyr* avec *Xénaïas* et les prêtres de son diocèse, ainsi qu'avec ceux de la *Phénicie Libanaise,* de l'*Arabie,* de l'*Euphratésie* et de la *Mésopotamie* (Μεσοποταμία), et il expliqua l'*Hénotique* de *Zénon*, en montrant qu'il avait été écrit pour annuler l'assemblée de *Chalcédoine*. Les

Cf. M p. 166, col. 2. évêques qui s'assemblèrent à *Tyr* y anathématisèrent ouvertement le concile de *Chalcédoine* et le *Tome* (τόμος), écrivirent à *Jean* d'*Alexandrie* et à *Timothée* de la ville impériale et en reçurent une réponse, de même que d'*Élie* de *Jérusalem,* qui fut chassé à la fin et dont *Jean* fut [le successeur].

1. Si l'on rapporte ces mots à Théodore, il est difficile de rattacher ce qui suit à Sévère. — 2. Littéralement : « qui était en ἀπόκρισις ». — 3. Les trois derniers paragraphes de ce chapitre ainsi que les deux premiers paragraphes du chapitre suivant forment des notices détachées.

ܗܘ ܕܐܬܐ ܠܗ ܡܢ ܒܝܬ ܐܠܗܐ ܘܐܬܝܗܒ

ܒܫܒܚܗ ܡܩܝܡ ܡܟܠܠ. ܘܥܠ ܡܕܗܪܢܐ ܒܝܢܐ ܚܣܝܢ: ܐܝܟ ܕܐܠܗ ܥܠ ܚܟܡܬܐ
ܕܐܦ ܒܡܟܬܒ ܐܓܪ. ܘܥܠ ܟܠ ܕܐܦ ܒܚܟܡܬ ܡܬܪ: ܕܩܕܡ ܐܒܗ ܕܟܠ ܚܟܡܬܐ
ܒܟܠ ܡܕܡ ܚܟܡ ܠܡܬܠ ܒܟܬܒ: ܐܢܐ ܐܦ ܐܢܐ ܒܫܒܚܗ ܕܐܠܗ ܒܟܠ ܡܕܡ.
* L p. 229. ܘܐܢܐ ܐܓܪ ܠܡܬܠ ܒܟܬܒ. ܘܒܚܟܡܬ ܐܝܟ ܡܢ ܡܠܦ ܡܟܡ ܡܟܡ.
ܘܒܟܠ ܡܕܡ ܡܬܒܝܢ ܡܟܡ ܡܟܡ ܡܠܦ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ[1]
ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ:
ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ.
ܒܟܠ ܡܕܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ
ܡܟܡ ܡܟܡ: ܐܦ ܐܢܐ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ.

Cf. M p. 264, col. 1. ܐܢܐ ܐܦ ܐܓܪ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ.
ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ.
ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ
ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ.

1. M donne la liste des auteurs lus par Sévère, comme il suit (p. 264, col. 1) : ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ ܡܟܡ

ܕܚܠܩܝܕܘܢ ܒܫܘܪܝܐ ܕܐܦ ܒܟܠ ܠܒܗ ܘܒܟܠ ܢܦܫܗ ܩܒܠ ܗܘ ܣܘܢܗܕܘܣ ܕܐܬܟܢܫ
ܒܛܘܪܐ ܕܣܘܪ. ܘܐܬܟܢܫ ܗܘ ܣܘܢܗܕܘܣ[1] ܘܐܦܣܩ[2] ܘܐܡܪ ܠܗܘܢ ܕܐܬܟܢܫ
ܠܗ ܠܡܫܪܝ ܘܠܐ ܢܫܬܘܩ ܡܢ ܬܘܒ ܠܫܘܢܐ ܕܐܦ ܐܢܐ ܐܫܬܘܩ ܡܢ ܬܘܒ[3]
ܠܫܘܢܐ ܕܐܦ ܐܢܐ ܐܫܬܘܩ ܡܢ ܬܘܒ ܠܫܘܢܐ ܕܐܦ ܐܢܐ ܐܫܬܘܩ ܡܢ ܬܘܒ.

ܘܒ ܡܒܣ ܟܬܒ ܐܓܪܬ ܐܫܬܘܩ ܡܢ ܬܘܒ ܠܫܘܢܐ ܕܐܦ ܐܢܐ

ܘܥܕ ܡܫܬܠܡ ܗܘ ܒܝܘܡ ܕܐܬܐ ܠܘܬ ܐܒܐ ܘܐܫܬܘܕܥ ܠܗ ܫܠܡ[1]. ܘܥܕ ܠܐ ܡܫܬܠܡ ܗܘ
ܒܝܘܡ ܕܐܬܐ ܠܘܬ ܐܒܐ ܘܐܫܬܘܕܥ ܠܗ ܫܠܡ[1]. ܘܥܕ ܠܐ ܡܫܬܠܡ ܗܘ
ܒܝܘܡ ܕܐܬܐ ܠܘܬ ܐܒܐ ܘܐܫܬܘܕܥ ܠܗ ܫܠܡ[1]. ܘܥܕ ܠܐ ܡܫܬܠܡ ܗܘ
ܒܝܘܡ ܕܐܬܐ ܠܘܬ ܐܒܐ ܘܐܫܬܘܕܥ ܠܗ ܫܠܡ[1]. ܘܥܕ ܠܐ ܡܫܬܠܡ ܗܘ

3

* L p. 243, l. 11. ܐܠܐ ܗܘ ܒܪ ܐܢܫ ܕܐܬܐ ܠܘܬ ܐܒܐ ܘܐܫܬܘܕܥ ܠܗ ܫܠܡ[1]. ܘܥܕ ܠܐ ܡܫܬܠܡ ܗܘ
ܒܝܘܡ ܕܐܬܐ ܠܘܬ ܐܒܐ ܘܐܫܬܘܕܥ ܠܗ ܫܠܡ[1]. ܘܥܕ ܠܐ ܡܫܬܠܡ ܗܘ
ܒܝܘܡ ܕܐܬܐ ܠܘܬ ܐܒܐ ܘܐܫܬܘܕܥ ܠܗ ܫܠܡ[1]. ܘܥܕ ܠܐ ܡܫܬܠܡ ܗܘ
ܒܝܘܡ ܕܐܬܐ ܠܘܬ ܐܒܐ ܘܐܫܬܘܕܥ ܠܗ ܫܠܡ[1]. ܘܥܕ ܠܐ ܡܫܬܠܡ ܗܘ

4

* L p. 234, l. 21. ܐܠܐ ܗܘ ܒܪ ܐܢܫ ܕܐܬܐ ܠܘܬ ܐܒܐ ܘܐܫܬܘܕܥ ܠܗ ܫܠܡ[1]. ܘܥܕ ܠܐ ܡܫܬܠܡ ܗܘ
ܒܝܘܡ ܕܐܬܐ ܠܘܬ ܐܒܐ ܘܐܫܬܘܕܥ ܠܗ ܫܠܡ[1]. ܘܥܕ ܠܐ ܡܫܬܠܡ ܗܘ
ܒܝܘܡ ܕܐܬܐ ܠܘܬ ܐܒܐ ܘܐܫܬܘܕܥ ܠܗ ܫܠܡ[1]. ܘܥܕ ܠܐ ܡܫܬܠܡ ܗܘ
ܒܝܘܡ ܕܐܬܐ ܠܘܬ ܐܒܐ ܘܐܫܬܘܕܥ ܠܗ ܫܠܡ[1]. ܘܥܕ ܠܐ ܡܫܬܠܡ ܗܘ

1. L ... — 2. Ms. ...

d'*Arios*. C'est ainsi que l'évêque de *Rome, Symmaque,* et son successeur *Hormisdas,* n'adhérèrent pas à ceux de l'Orient. Les personnes zélées trouveront des renseignements sur ces événements dans la lettre que *Xénaïas* écrivit après son exil.

3

Celui-ci (Paul) était un homme orgueilleux de sa personne et raffiné. Quand il était évêque d'*Édesse,* avant *Asklépios,* du temps de *Flavien*, il envoya à celui-ci un écrit dans lequel il n'anathématisait pas le concile, parce qu'il avait été son syncelle (σύγκελλος). Cet écrit tomba entre les mains de saint *Sévère,* qui succéda à *Flavien;* et lorsque *Paul* monta pour le saluer, il le lui donna [de retour] et lui pardonna sa faute pour l'amour de Dieu, c'est-à-dire quand il eut promis d'être un fidèle. Cet homme sage (Sévère), qui cachait son sentiment, comme il est écrit[1], ne le dévoila pas.

4

Il (Vitalien) devint l'un des généraux (στρατηγοί) en chef; il entrait au palais (παλάτιον) et en sortait en maître, et s'occupait de la direction des

1. Prov., x, 14 : σοφοὶ κρύψουσιν αἴσθησιν.

ܕܐܝ ܡܢ ܗܘ ܕܐܝ ܕܐܝ ܕܐܝ

M p. 298, col. 1.

عند كهنة من حوضه. وهو الذي [1]قال أن هذا هو ابن الله المتجسد. من
أجل ذلك بادر ذاك الذي حثّنا أن نبدأ بالكلام بعضنا لا بعض
[2]أن نقول. لا حوضه بل أن نسمع من الله. [3]فإن هذا هو الكلام
الذي قد قيل. فحري بنا أن نسكت عن [4]أن نقول شيئاً
حتّى نتعلّم بعضنا من بعض. [5]ولا نجلس نحن بعضنا
فنقول إن هذا هو ابن الله. ثم إن هذا الذي قال إن ابن الله
* M p. 299, col. 2. *[ ]. لا يقول أحد أن أحداً يعلّم أحداً. لأن هذا
قال أن نحن كلنا [6]نتعلّم من الله. من
أجل ذلك لا الذي تعلّم ولا الذي علّم يقدر أن يقول
أن هذا علّم ذاك. لأن الله هو الذي علّم الكلّ.
[7]فإذا كان هذا هكذا [8]فإن هذا الذي قال

1. M ابن الله. — 2. Lire peut-être avec Nöldeke أن نقول; M a omis le passage أن نبدأ... à أن نقول. — 3. M donne هذا هو الكلام au lieu de فإن هذا هو. — 4. M ajoute : أن نعلّم بعضنا من بعض. — 5. M donne : ولا نجلس نحن. L a imprimé par erreur فلا. — 6. M a omis le passage نتعلّم من à أن نقول. — 7. Le ms. donne فإذا sans ن. — 8. Au lieu de فإن هذا من à فإن هذا, M donne : فإن الله هو الذي علّم الكلّ. لأن الذي قال إن هذا علّم ذاك لا يقول أن الله علّم الكلّ. La suite فإن هذا... à فإذا manque dans M.

comme *Eutychès* et les moines qui ne comprennent pas bien le dogme (?), de dire : « deux natures », il était tombé dans l'hérésie d'*Eutychès*[1]. C'était une connaissance et un ami de l'éloquent patriarche *Sévère*. Un jour, questionné par quelqu'un[2], *Julien* composa un discours (λόγος) contre les Diphysites (Διφυσῖται), mais il ne produisit pas grand'chose qui ne fût pas à blâmer[3]. Quand *Sévère*, ce sage combattant (ἀγωνιστής), l'apprit, il dissimula ce sentiment[4], car il comprit qu'en le (Julien) redressant, la maison serait peut-être divisée contre la maison[5] et l'amour rompu, car tout le monde ne se résout pas à accepter la réprimande qu'il mérite, lorsqu'elle est dure[6]. Lorsque, de cette manière, une raison se fut ajoutée à l'autre, sur la volonté de Notre-Seigneur, [il devint nécessaire que l'affaire fût découverte et l'erreur dévoilée][7]. Afin de montrer l'éloquence de *Sévère* et la beauté de sa vraie foi, pour l'utilité des personnes intelligentes[8] et des amis de la science, et (afin de montrer)

1. Passage obscur. On s'attendrait plutôt au sens : « En refusant de dire « deux natures », comme (disait) *Nestorius* et les moines, etc. ». Michel donne simplement : « Il avait refusé de proclamer les deux natures, mais il tomba dans une telle hérésie ». — 2. Michel ajoute : « (sur le point de savoir) quelle était la confession de la sainte Église ». — 3. Passage obscur; Michel donne : « Il ne le composa pas d'une manière pure et irréprochable ». — 4. Cf. Prov., x, 14. — 5. Cf. Luc, xi, 17. — 6. Passage obscur qui manque dans Michel. Nous l'avons traduit en lisant نعلّم au lieu de نعلّم et على au lieu de من. — 7. Ce passage a été suppléé d'après Michel. — 8. Au lieu de : « Lorsque... personnes intelligentes », Michel donne : « Mais après que Julianus eut écrit au sage Severus, car il lui était connu, et que le saint lui eut répondu par deux fois, sans qu'il se laissât convaincre, il devint nécessaire que l'affaire fût découverte et l'erreur dévoilée, par l'éloquence et la foi de Sévère, pour l'utilité des fidèles ». M omet la suite.

ܐܠܗܐ ܕܗ ܕܥܒܕܗܡ ܗܘܐ ܕܥܒܕܢܐ: ܗܐܡ ܐܢ ܐܢܫܐ ܒܚܕ ܡܢ ܡܘܒܚ
ܕܗ ܕܥܒܕܐ ܕܥܒܐ ܒܡ ܡܢ ܐܠܗܐ ܘܡܢ[1] ܒܡܐ ܒܐܠܗܐ ܘܒܐ ܒܥܒܕ.

ܐܦ * ܒܡܕܝ ܠܐ ܐܢܫܐ ܒܡܠܟܐ ܒܡܠܟܐ ܗܘ: ܕܥܒܕܐ ܡܠܟܐ * L p. 263, l. 21.
ܒܗ ܘܒܥܒܕ.

ܒܕ[2] ܐܬܐ ܐܢܐ ܘܐܡܪ ܠܟ ܒܗ ܘܡܢ ܡܫܬܚܠ ܐܢܐ. Add. 17200 fol. 4 r° b.
ܐܦ * ܠܐ ܒܫܒܚ. ܐܠܗܝܢ ܐܢܫ ܐܢܐ ܒܡܠܟܐ ܒܠ ܠܐ ܐܠܗ ܐܠܐ ܗܘ M p. 299, col. 2.
ܐܠܗ. * L p. 264, l. 16.

ܒ ܒܝ ܡܝܡܪ ܡܫܝܚܐ ܐܢܐ ܒܣܒܪ: ܣܒܐ ܥܠ ܐܡܪ ܚܒܐ ܒܥܠܡ Add. 17200 fol. 4 v° a.
ܐܝ ܒܫܒܚ ܠܟ ܡܫܝܚܐ. ܡܠܟ ܒܝ ܒܗ ܣܒܠܐ: ܒܠܐ ܐܝ M p. 299, col. 2.
ܒܗ ܒܐ ܐܢܐ ܐܡܪ ܒܐ ܒܗ ܡܪ ܒܐ ܐܡܪ ܐܢܐ: ܒܗ ܐܠ ܐܡܪ ܐܢ ܐܢ ܐܢ

ܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܐܝܟ

ܒܗ[1] ܕܐܡܪ ܗܘ ܕܐܝܟ ܕܐܡܪ ܗܠܝܢ ܕܒܥܝ ܠܡܐ ܕܐܝܬ ܠܗ ܐܝܡܪ ܠܡ

ܐܬܐ ܡܢ[1] ܐܬܐ ܕܚܕ̈ܐ[2] ܒܫܘܒܚܐ ܕܟܠܗ ܒܪܝܫܗ ܒܟܠܝܠ ܕܫܘܒܚܐ ܕܐܡܬܐ.

* L p. 278, l. 16. Cf. M p. 284, col. 2.

ܘܒ* ܒܗܝ ܙܒܢܐ ܐܡܪ ܐܦ ܒܫܘܠ ܕܐܓܪܬܐ ܕܐܡܬܐ ܕܐܦ ܒܟܠ ܐܬܪ ܕ

ܗܠܗܢ ܕܐܦ ܥܠ ܦܘܩܕܢܐ ܕܐܬܝ ܠܗ ܡܢ ܐܠܗܐ ܕܐܒܐ ܘܐܬܬܒܪ ܒܣܘܦ ܝܘܡܬܐ ܕܫܪܒܐ ܕܐܝܠܝܢ ܒܗ

ܫܠܝܚܘܬܟ ܕܫܪܝܬ ܥܠ ܥܡܝ ܒܫܠܡܐ ܕܡܠܟܘܬܟ ܘܐܦ ܫܒܝܠܐ ܕܠܝ ܠܐ ܡܫܟܚ ܐܬܥܒܕ ܠܝ ܠܡܗܠܟ ܒܗ.

ܪܒܐ ܗܘ ܗܢ ܕܥܒܕܬ ܥܡ ܝܩܪܐ ܕܠܒܐ ܕܐܦ ܒܟܬܒܟ ܠܝ ܥܡ ܡܘܡܬܐ ܕܚܪܝܬ ܠܟ ܠܡܫܕܪ ܠܗ ܠܐ ܡܫܟܚ ܐܢܐ ܕܠܐ ܒܥܝܬ ܠܗ ..... ܐܦ ܐܢܐ ܕܫܦܝܠ ܐܢܐ ܒܥܝ ܠܡܐ ܕܐܦ

ܕܐܬܪ ܕ

1. Le ms. a ܐܠܣܒܚ. — 2. Le ms. donne le mot au sing. — 3. Telle est la leçon du ms., et non pas ܩܡܬܡܐ comme porte le texte de Land.

ne s'enflamment à ce méprisable souci comme à un petit charbon ardent, au point de molester et de tourmenter Votre Majesté à cause de son amour pour moi. A mon avis, la chose ne convient pas pour vous et n'est d'aucune utilité pour les autres...

Dans votre grande ville d'*Alexandrie,* je n'ai rien fait de ce qui m'a été mensongèrement attribué et il m'est facile de montrer la sottise des calomniateurs (λοίδοροι). Ils m'ont dénoncé en disant que j'y ai excité le démon[1] de la révolte (στάσις) par la grande quantité d'or que j'ai distribuée. Or il est bien connu de ceux qui me haïssent tant, que si je suis plongé[2] dans les passions des autres péchés, je ne cherche pas à amasser rapidement de l'argent, ni sous des prétextes faciles[3], mais que ma vie (βίος) est pauvre comme d'habitude : c'est au point que l'éclat de l'épiscopat[4] ne m'en a même pas détourné..... Mais puisque, comme il est écrit[5] : *des lèvres justes sont agréables au roi et* qu'*il aime un langage droit,* Votre Majesté peut apprendre des gouverneurs d'*Alexandrie* d'autrefois, et maintenant de leurs cohortes[6] (τάξεις) auxquelles rien n'échappe, si la moindre de ces choses a été faite par moi ou entendue [sur mon compte], ainsi qu'on l'a dit à mon sujet en mentant

1. Proprement : « la rixe, la dispute ». — 2. Mot à mot : « entortillé, enveloppé ». — 3. Passage obscur. — 4. Proprement : « l'épiscopat de renom ». — 5. Prov., XVI, 13 : δεκτὰ βασιλεῖ χεῖλη δίκαια, λόγους δὲ ὀρθοὺς ἀγαπᾷ. — 6. En lisant ܥܡ au lieu de ܥ, on obtient comme sens : « d'autrefois et de maintenant et de leurs cohortes ».

ܗܘ: ܐܡܪ ܕ̈ܝ̈ܠܗ ܗܘ ܕܥܒܕ ܒܗ ܒܥܠܡ ܗܘ̈ܝ̈ܢ: ܐܠܐ ܡܝܡܪ
ܠܐ ܐܡܪ ܐܠܐ. ܡܠܐ ܘܠܐ ܠܡܢܐ ܕܢܒܕܩ ܘܐܡܪ ܐܠܐ ܐܢ.....
ܐ ܒܗ ܐܡܪ ܒܟܠ ܗܘ ܡܠܐ ܕܐܡܪ ܗܘ ܡܠܐ ܕܐܡܪ ܐܢ ܕܐ ܕܐ
ܘܐܠܐ ܕܐ ܕܐ ܐܢ ܕܐ ܕܐ ܕܐ

ܕܐܬܪ ܗܘ ܠܝ ܠܡܬܒ ܒܗ ܘܠܡܫܕܐ ܒܗ ܒܠܒܝ ܥܠ ܦܘܪܫܐ ܕܢܦܫܐ ܡܢ ܦܓܪܐ ܒܡܨܦܝܐ ܕܩܒܪܝ ܐܢܐ ܡܫܟܚ ܠܗ ....

ܘܒܗ ܒܙܒܢܐ * ܐܬܐ ܠܘܬ ܐܦ ܗܘ ܡܠܟܐ ܕܐܬܪ ܐܓܪܬܐ ܗܕܐ ܕܐܦ ܗܘ

* L. p. 288, l. 22. ܗܠܟܣܢܕܪܝܐ * ܒܗ ܚܕ ܐܝܣ ܐܝܠܐ ܕܡܢ ܗܘ ܒܛܪܝܪܟܐ ܕܐܠܟܣܢܕܪܝܐ ܗܘ ܕܐܬ ܒܫܠܝܫ ܝܪܚܝ ܡܢ ܗܘ ܕܐܬ ܒܗ ܚܕ ܫܢܝ ܐܝܟ

ܗܕܐ: ܒ ܟܬܒ ܠܗ ܥܡ ܗܘ ܣܦܪܐ ܕܐ ܠܐܦܣܩܘܦܐ ܕܡܕܝܢܬܐ ܗܘ ܐܓܦܛ
ܘܢܦܩ. ܘܐܬܐ ܩܒܠ ܡܢ ܐܦܪܝܡ: ܘܐܙܠ ܠܗ ܥܡ ܐܓܦܛ ܐܓܪܬܐ ܕܐ ܐܡܪ: ܒ
ܐܦ ܕܐ ܐܫܬܡܥ ܠܟ ܡܢ ܐܢܣܛܐܬܐ. ܕܐ ܐܡܪ: ܐܝ. ܐܡܪ: ܐܝ ܐܦ ܠܐ
ܐܫܬܡܥ ܠܗ ܠܐ ܐܦ ܠܐ ܐܬܪ ܠܗ ܠܡܐ ܕܐ ܐܡܪ ܐܢܐ ܠܐ ܐܫܬܡܥ ܠܗ.

ܐܢܣܛܐܬܐ ܕܐ ܐܬܐ ܠܘܬ ܐܓܦܛ ܐܦ ܐܢܐ ܠܐ ܐܫܬܡܥ ܠܗ: ܐܦ ܐܢܐ
ܐܬܐ ܠܘܬ ܐܓܦܛ[1] ܘܐܙܠ ܠܗ ܥܡ ܐܓܪܬܐ ܕܐ ܐܡܪ: ܐܢܐ ܐܙܠ ܠܘܬ ܐܓܦܛ

ܚܟܝܡܐ ܕܐܢܛܝܘܟܝܐ: ܘܒܣ ܐܢܘܢ ܥܡ ܡܝܡܪܐ. ܘܐܠܐ ܡܢ ܒܝܬ ܡܠܟܘܬܐ ܐܬܦܢܘ ܐܢܛܝܡܘܣ
ܘܣܘܝܪܘܣ ܘܐܦܢܘ ܕܐܠܟܣܢܕܪܝܐ ܚܕܝܢ ܒܓܘܝ ܥܡ ܟܬܒ. ܐܢܛܝܡܘܣ ܘܣܘܝܪܘܣ
ܐܬܦܢܘ ܘܐܙܠܘ ܒܣܬܪ ܒܣܬܪ ܠܡܕܝܢ ܕܢܣܒ ܠܗܘܢ ܡܫܟܢܬܐ: ܐܠ
ܒܥܡ ܟܘ.

M p. 286, col. 1. ¹ ٥٥١ ܒܫ ܡܕܝܢ ܡܝܡܪܐ ܡܠܟ ܐܠܟܣܢܕܪܝܐ. ܘܐܬܐ ܠܘܬ ܐܒܝ
ܗܢܝܢ ܐܢܛܝܡܘܣ: ܘܐܠ ܟܬܒ ܟܘ ܕܐܬ ܒܗ ܡܢ ܩܕܡ ܐܒܝ ܐܢܛܝܡܘܣ ܒ
ܐܠܟܣܢܕܪܝܐ ܟܬܒ ܫܠܝܚܐ ܕܐܬ ܐܠ ܒܝܬ ܡܠܟܘܬܐ. ٥٥١ ܟܬܒ ܐܓܪܬܐ ܗܢܝܢ.

11

* L p. 314, l. 18. ܐܦ * ܡܝܡܪܐ ܒܓܝ ܒܚܕ ².

ܒ ܗܐ ܕܐܠܟܣܢܕܪܝܐ ܐܦ ܩܕܡ ܐܢܛܝܡܘܣ ܐܡܪ ܘܐܡܢ ܩܒܠ ܒܥܠ
ܠܘܬ ³ ܠܘܬ ܐܒܝ ܟܬܒ: ܐܬܐ ܡܢ ܡܝܡܪܐ ܡܠܟ ܐܠܟܣܢܕܪܝܐ ܩܕܡ ܐܒܝ
ܐܢܛܝܡܘܣ ܘܣܘܝܪܘܣ: ٥٥١ ܟܬܒ ܐܓܪܬܐ ܕܐܬ ܒܗ ܐܦ ܐܢܛܝܡܘܣ ܡܢ
ܩܘܢܣܛܢܛܝܢܘܦܠܝܣ. ܐܠ ܟܬܒ ܐܓܪܬܐ ܗܢܝܢ ܐܦ ܣܪܓܝܘܣ ܟܗܢܐ ܪܒ
ܐܠ ܐܢܛܝܘܟܝܐ.

1. Sic le ms.; L ٥٥٠. — 2. Le ms. donne ܐܦ ܡܝܡܪܐ ܒܓܝ ܒܚܕ. — 3. Sic le ms.; L ܐܠ.

que l'empereur avait pour eux, l'indisposa envers eux, et les chassa de la ville. *Anthime, Sévère* et *Théodose* d'*Alexandrie* firent alliance ensemble par les lettres qui sont transcrites plus bas. *Anthime* et *Sévère* s'éloignèrent de Constantinople pour aller vivre chacun en cachette à l'endroit qui leur convenait.

M p. 202, col. 2. *Ménas* succéda à *Anthime* dans la ville impériale. Le premier médecin (ἀρχίατρος) *Sergius* y mourut subitement, et *Agapet* (mourut) après lui en ces jours par un miracle : sa langue tomba en morceaux et il l'arracha de son vivant. *Silverius* fut évêque après lui à *Rome*.

11

Chapitre I du livre X. — Lorsque les patriarches fidèles *Sévère* et *Anthime* eurent été chassés par l'empereur comme cela a été dit au livre IX et qu'ils se furent retirés de la ville impériale à l'arrivée d'*Agapet* de *Rome*, qui mourut subitement à la fin du mois de mars de la XIV^e^ (τεσσαρεσκαιδεκάτη) [indiction], ainsi que le premier médecin (ἀρχίατρος) *Sergius*, qui l'avait amené, alors *Éphrem*, qui occupait le siège d'*Antioche* dans l'Est, se montra courageux et viril...

12

ܐܡܪ * ܒܕ ܗܘ ܕܐܬ ܠܗ ܠܡܪܝ ܐܝܟ ܕܐܬ ܠܗ ܠܡܪܝ ܒܫܠܡܐ ܘܒܫܠܡܐ ܐܬܐ ܠܗ ܠܡܪܝ ܘܒܫܠܡܐ ܐܙܠ ܠܗ ܠܡܪܝ. * L p. 290, l. 22.

ܘܒܫܠܡܐ ܐܙܠ ܠܗ ܠܡܪܝ ܘܒܫܠܡܐ ܐܬܐ ܠܗ ܠܡܪܝ ܘܒܫܠܡܐ ܐܙܠ ܠܗ ܠܡܪܝ. M p. 296, col. 1.

ܟܕ ܐܬܝܬ ܐܢܐ ܠܡܩܡ ܕܐܙܠ ܐܬ ܠܡܪܝ ܐܬ ܐܢܐ ܠܡܪܝ ܐܬ ܐܢܐ ܠܡܪܝ ܐܬ ܐܢܐ

ܕܒܪܟܬܐ ܕܐܦ ܒܗ ܥܡܢ ܐܝܬ[1]: ܐܡܪ ܐܝܟ ܕܐܥܒܕ ܠܗ ܡܕܡ
ܕܐܠܗܝ ܡܫܬܘܕܥ ܗܘ: ܠܐ ܐܒܣܠ ܡܠܐ ܡܫܟܚ ....

* L p. 292. ܗܕܐ ܡܫܟܚ ܐܢ. ܕܗ * ܥܡܢܐ ܐܝܬ ܕܐ ܕܫܡܘ: ܐܠܐ ܐܝܟ
ܕܐܬܝܗ[2] ܕܐܠܗܐ ܡܕܒܪܢܐ. ܗܢܐ ܕܐܡܪ: ܕܐܠܗܐ ܡܢܐ ܐܬܐ ܠܥܡܐ
ܡܫܝܚܐ ܐܠܐ ܒܡܫܝܚܐ[3] ..... ܕܫܡܐ ܡܢ ܐܠܗܐ ܢܐ ܐܦܩܥܐ ܒܡܢ
ܐܠܗܐ ܒܐܠ ܢܥ[4] ܡܩܒܠ[5]: ܡܢ[6] ܐܠܗܐ ܠܐ ܐܬ ܕܐܡܪ[7] ܠܐ ܐܢ: ܐܠܐ
* M p. 298. ܕܐܒܐ ܡܫܝܚܐ ܗܢܐ ܡܫܝܚܐ * ܗܘ ܕܐܬܐ ܒܥܠܡܐ: ܐܬܬܐ ܐܠܗܐ ܒܐ
ܕܐܦ ܐܝܬ ܒܐܠܗܘܬܐ ܘܒܒܫܪܐ[8] ܬܐܠ ܒܐܠܗܐ ܒܐ ܐܡܝ[9]
ܐܠ. ܡܢ ܗܢܐ ܐܠܗܐ ܐܠܗܐ ܐܡܪ: ܒܐܦܣܘܣ ܒܐܠܗܐ
ܕܐܠܗܐ ܒܐܠ ܡܫܬܘܕܥ ܐܠܐ ܡܫܟܚ: ܐܠ ܐܬܬܐ ܐܠܗܐ ...

13

* L p. 292, l. 14. M p. 288, col. 2. ܢܥ * ܒܐܬܐ ܡܝ: ܠܐ ܐܠܗܐ ܐܠ ܗܐ ܒܐ ܒܐ ܐܠܗܐ.
ܐܠܗܐ ܐܦ ܐܝܬ ܡܢ ܐܬܬܐ ܐܠܗܐ ܡܢ ܗܐ: ܐܠܗܐ

1. Sic M; PZ ... — 2. M ajoute ... — 3. Sic M; PZ ... — 4. M donne ... sans ; et omet ... — 5. Sic M; PZ donne ce mot au sing. — 6. M ... — 7. M ... — 8. M ... — 9. M omet ...

qui lui est agréable, ainsi qu'il le déclare aussi dans le prophète *Isaïe* à ceux qui espèrent en lui [1] : *Ne crains pas, car je t'ai délivré...*

Celui qui a dit ces choses a procuré non seulement à moi un salut admi-
M p. 223, col. 2. rable, mais encore un accroissement au parti des fidèles; à vrai dire, il a accru la part du Seigneur et de l'héritage d'*Israël*... En effet, le vénérable *Anthime,* archevêque de la ville impériale, qui avait obtenu le siège suprême et pouvait très facilement le garder, ne l'a pas voulu; mais justement, avec un jugement solide et une science [éclairée], il a réprouvé leur impiété, et accepté notre communion et celle du pape (πάπας) *Théodose* d'*Alexandrie* et de tous les pasteurs qui appartiennent à notre confession. C'est donc en vain que cherchent à tromper ceux qui disent qu'ils [2] n'acceptent pas le concile de *Chalcédoine* quant à la définition de la foi, mais quant à la déposition d'*Eutychès* et de *Nestorios,* etc.

13

M p. 208, col. 1. *Chapitre XXI. — Lettre d'Anthime à Sévère d'Antioche.*

A notre vénérable et saint frère et collègue le patriarche Mar *Sévère : An-*

1. Isaïe, XLIII, 1-3. — 2. C'est-à-dire : Anthime et Théodose; cf. supra la *Vie de Sévère* par Jean, p. 255.

ܚܣܝܢ ܡܪܢ. ܒܗ ܚܕܘ ܩܠ ܐܢܐ ܚܢܢ ܡܪܢ ܒܡܠܐ ܘܐܡܬ....

ܠܐ * ܡܪܢ ܡܩܒܠ ܟܬܝܒ ܡܠܐ ܘܠܐ ܒܟ: ܐܣ ܒܗ: ܡܕܡ ܘܡܕ: ܐܢ ܠܐ ܒܫܘܐ ܐܢ ܐܡܪ: ܗܘ ܘܐܡܪ ܐܢ ܒܗ ܚܕ ܐܢ ܒܫܘܐ ܐܢ ܒܗ ܚܕ ܐܢ ܒܗ ܚܕ ܐܢ ܒܗ ܚܕ

ܗܘ ܕܐܡܪ ܠܗ ܡܪܝ ܫܡܫܐ ܡܫܝܚܐ ܐܝܟ ܕܥܒܕ ܠܗ ܟܠ ܗܢܝ
ܕܠܡܥܒܕ: ܗܐ ܐܢܐ ܥܡ ܟܠ ܡܢ ܕܫܡܥ ܠܟ. ܘܐܡܬ[1] ܒܥܒܕ
ܠܐ ܡܫܬܟܚ ܐܢܬ ܠܐ ܟܕ[2] ܐܢܐ.....

* L p. 299, l. 20. M p. 291, col. 2. ܘܐܡܪ * ܐܢܐ ܕܐܡܢ ܒܐ ܫܡܫܐ[3] ܐܦ ܐܢܫ ܕܠܐ ܡܗܝܡܢ ܠܐ ܐܡܪ. ܘܐܦ ܐܢܐ ܐܡܪ ܠܟ ܒܐ ܐܡܪ ܐܡܪ[4] ܐܦ ܐܢܫ ܐܚܪܢ[5] ܐܡܪ ܐܢܐ ܒܐ ܐܡܪ ܠܐ[6].....

* L p. 300, l. 21. * M p. 292, col. 1. ܐܡܪ * ܒܝ ܠܡܥܒܕ ܐܢܐ ܫܡܫܐ ܐܡܪ ܠܟ ܐܡܪ ܐܡܬ ܐܢܐ ܡܢ ܐܡܬ[7].....
ܒܐ * ܐܡܪ ܐܢ ܐܢܐ[8]. ܐܢܐ ܥܡ ܐܢܫ ܒܐ ܐܢܐ ܕܐܡܪ: ܐܢܐ ܒܥܒܕ ܐܢ ܐܢܐ

* L p. 301, l. 3. ܐܢܐ ܐܦ ܐܢܐ ܒܐ ܐܡܪ ܐܢܐ ܐܡܪ ..... ܒܝ * ܐܡܪ
ܐܢ ܐܡܪ ܐܡܪ ܐܢ ܐܡܪ: ܐܡܪ ܒܝ ܐܡܪ ܒܝ ܐܡܪ ܐܢ ܐܡܪ[9].
ܐܡܪ ܐܡܪ ܐܡܪ ܐܡܪ ܐܡܪ: ܐܡܪ ܐܡܪ ܐܡܪ ܒܐ ܐܡܪ ܐܡܪ[10].
ܐܡܪ ܐܡܪ ܐܡܪ ܐܡܪ ܐܡܪ ܐܡܪ[11] ܐܡܪ ܐܡܪ[12] ܐܡܪ ܐܦ ܐܡܪ ܐܢܐ.

15

* L p. 301, l. 9. ܐܢܐ * ܐܡܪ ܐܡܪ. ܐܡܪ ܐܢܐ ܐܡܪ ܐܡܪ ܐܦ ܐܢܐ.

1. M ajoute ܐܡܪ. — 2. M omet ܐܡ. — 3. M ajoute ܐܡ ܐܢܐ. — 4. M omet ܐܡܪ. — 5. M ܐܡܪ ܐܦ. — 6. M omet ces quatre derniers mots. — 7. Passage omis par M. — 8. M ܐܡ. — 9. Sic M; PZ rattache ܐܡܪ à ce qui suit. — 10. M donne ces deux mots au pluriel. — 11. M ܐܡܪ. — 12. M ܐܡܪ.

M p. 208, col. 2. A notre très vénérable et saint frère et collègue le patriarche *Anthime : Sévère,* en Notre-Seigneur Jésus-Christ, notre Dieu, salut! — Pour la lettre de Ta Chasteté, l'apôtre *Paul* me fournira le début...

M p. 213, col. 2. Je promets[1] de communiquer en cela avec Ta Sainteté par une adhésion inséparable, et avec ceux-là seulement qui pensent et proclament ces choses avec toi...

M p. 214, col. 2. J'informe notre collègue, Mar *Théodose,* le saint pape (πάπας) et archevêque de la grande et pieuse ville d'*Alexandrie,* de l'union que nous avons faite avec Ta Sainteté par cette lettre canonique... Si tu lui écris comme tu nous as écrit, il acceptera avec les mêmes mains d'union, et répondra par une lettre de communion, selon les définitions et les lois de la sainte Église[2]. C'est pourquoi, il convient à Ta divine Charité que tu aies soin d'accomplir spontanément la même chose à son égard, etc.

15

M p. 215, col. 2. *Chapitre XXIII. — Lettre de Sévère à Théodose.*

1. M : « Je me réjouis ». — 2. M : « des saintes Églises ».

ܟܬܒܐ ܕܡܫܪܝ ܕܝܢ ܡܢ ܟܠ ܡܐ ܕܐܬܐ ܠܝܕ ܫܘܠܛܢ ܕܐܠܗܐ ܡܢ ܫܘܦܛ̈ܐ ܐܝܬ ܐܡܪ ... M p. 292, col. 1.

ܘܐܦ ܗܟܝ ܡܢ ܫܘܦܛ̈ܐ ܕܐܬ ܠܝ ܡܢ ܐܠܗܐ[1] ܘܐܦ ܗܟܝ ܡܢ ܫܘܦܛ̈ܐ[2] ....

ܘܐܦ ܗܟܝ ܡܢ ܫܘܦܛ̈ܐ ܕܐܬ ܠܝ ܡܢ ܐܠܗܐ. ܐܝܬ ܐܡܪ ... * ܐܦ ܗܟܝ * L p. 301, l. 20.

ܡܢ ܫܘܦܛ̈ܐ ܕܐܬ ܠܝ ܡܢ ܐܠܗܐ. ܐܝܬ ܐܡܪ ... ܐܦ ܗܟܝ

* L p. 302, l. 18. ܟܬܒܬ ܠܟ ܒܗ ܒܫܘܠܡ ܡܢ ܐܚܝܟ ܘܒܪܝܟ ܒܡܫܝܚܐ[1] ܒܟ ܘܒܫܘܠܡ[2] ܐܚ ܘܒܪ ܕܐܠܗܐ ܐܒ ܘܡܠܦܢ ܒܟ ܟܠ ܝܘܡ ܘܒܟ ܐܫܬܒܚ ܒܫܡ[3] ܝܫܘܥ ܡܫܝܚܐ ܒܪ ܐܠܗܐ ܚܝ ܕܐܝܟ ܕܐܢ ܐܢܐ ܐܟܬܒ ܠܟ ܒܗ ܒܫܘܠܡ ܡܢ ܐܚܝܟ ܘܒܪܝܟ ܒܡܫܝܚܐ[4] ܐܠܗܐ ܚܝ ܕܐܝܟ ܕܐܢ ܐܢܐ ܐܟܬܒ ܠܟ ܒܗ ܒܫܘܠܡ ܡܢ ܐܚܝܟ ܘܒܪܝܟ ܒܡܫܝܚܐ[5] ܐܠܗܐ ܚܝ ܕܐܝܟ ܕܐܢ ܐܢܐ ܐܟܬܒ ܠܟ ܒܗ ܒܫܘܠܡ ܡܢ ܐܚܝܟ ܘܒܪܝܟ ܒܡܫܝܚܐ[6] ܐܠܗܐ ܚܝ ܕܐܝܟ ܕܐܢ ܐܢܐ ܐܟܬܒ ܠܟ ܒܗ ܒܫܘܠܡ ܡܢ ܐܚܝܟ ܘܒܪܝܟ ܒܡܫܝܚܐ[7] ܐܠܗܐ ܚܝ ܕܐܝܟ ܕܐܢ ܐܢܐ ܐܟܬܒ ܠܟ ܒܗ ܒܫܘܠܡ ܡܢ ܐܚܝܟ ܘܒܪܝܟ ܒܡܫܝܚܐ[8] ܐܠܗܐ ܚܝ ܕܐܝܟ ܕܐܢ ܐܢܐ .....

16

* L p. 303, l. 10. ܘܐܦ ܐܢ ܒܟܬܒ ܐܓܪܬܐ ܕܝܠܝ ܠܐ ܐܫܬܟܚ ܠܟ ܡܕܡ ܕܐܝܬ ܒܗ ܒܫܘܠܡ.❊ 5

M p. 290, col. 2. ܒܟܠ ܙܒܢ ܕܐܢ ܐܢܐ ܐܟܬܒ ܠܟ ܐܓܪܬܐ ܐܚܪܬܐ ܡܢ ܗܕܐ ܕܐܝܬ ܒܗ ܒܫܘܠܡ ܡܢ ܐܚܝܟ ܘܒܪܝܟ ܒܡܫܝܚܐ ܐܠܗܐ ܚܝ ܕܐܝܟ ܕܐܢ ܐܢܐ ܐܟܬܒ ܠܟ

ܒܟܬܒ̈ܐ. ܘܐܦ ܪܚܝܩ ܐܢ ܒܥܐ ܠܡܬܠ ܡܢ ܠܐ ܡܫܬܟܚ ܗܘ ܒܫܘܒܚܐ ܕܫܦܝܪ ܐܝܟ ܕܐܢܐ ܐܦ ܐܢܐ ܐܬܬܪ ܒܗ ܠܡܫܒܚ ܠܐܠܗܐ ܒܟܠ ܙܒܢ ܕܐܦ ܒܟܠ ܕܒܪ ܕܐܬ ܠ

ܟܬ ܚܝܐ ܒܥܡܐ ܕܥܡ ܡܝܡܪ ܡܫܬܕܐ[1] ܡܝܡܪ ܡܟܬܒܐ ܡܝܡܪ ܟܬܗ
ܐܡܗܪܐ.

ܡܟܝ ܐܢܬ ܒܟܪ ܐܘ ܐܒ ܐܠܗܝ: ܡܟܝ ܒܟܬܒܐ ܕܢܗ ܕܡ ܒܟܠ
ܡܐ. ܟܬܒܬ ܐܢܬ ܒܝ ܒܐܦܐ ܠ ܥܒܕ. ܐܝܟ ܒܐ ܐܦ ܟܬܒ ܐܢ
ܒܥܪ ܫܡܐ: ܐܠܗ ܠܚܐ ܟܒܘܕ ܐܒܘ. ܟܬܒ ܠܝ ܥܡ ܡܥ: 5
ܐܢܝ ܒܟ ܡܝܡܪ ܐܠܗܝ ܡܐ ܕܡ: ܡܐ ܟܬܒ ܐܒܘ. ܐܠܗ ܐܦ
ܫܡ: ܐܦ ܒܝܟ ܐܢܬ ܡܬܬܐ[2] ܡܬܐ ܐܢܘ: ܐܦ ܐܢ ܟܬ ܐܢ ܐܢ
ܒܝ[3] ܒܟܬܒ ܡܟܬܒ: ܟܬ ܫܡ ܡܟ ܡ ܒ ܐ ܐ ܐ:
* L p. 304, l. 24. ܟܐ ܡܬܬܐ ܐ.... ܟܬܒ ܐ * ܒ ܡܢ ܐ ܡ[4] ܐ[5] 10
ܐ: ܐ[6] ܟ ܐ ܟ ܒ ܐ ܒ ܡ ܐ ܒ ܐ ܒ
* L p. 305, l. 16. M p. 292, col. 2. ܡ ܟ ܐ[7] ... ܐ * ܐ ܐ[8] ܡ
ܡ ܟ ܐ ܐ ... ܐ ... ܐ ...

ܘܡܗܡܢܘ[1] ܟܣܝܣܐ[2] ܕܠܐ ܡܬܡܫܟ ܐܢܫ. ܡܟܘܟܝ[3] ܘܡܠܦܟܢܘ
ܡܕܡ ܥܠܬ ܗܠ ܟܠ: ܐܠܐ[4] ܐܟܝ ܘܐ ܟܠܝ ܕܐ: ܡܕܡ ܒܝܟ[5].
ܣܡܕܘ[6] ܒ[7] ܘܐܟ ܟܠ ܗܠ ܡܟܟ ܒܙܐ: ܟܠ ܙܟܝ ܘܐܒ ܡ
ܐܟ ܒܟ ܠܟܟ[8]. ܡܗܙܐ ܐܟ ܟܝܠ ܡܥܠ ܣܙ.

17

ܐܠ * ܕܟܬ ܐܟ: ܟܟ ܒܙ ܠܥ. ܠܙ ܘܐܣ ܟ
ܐܡܟ ܙ ܚ.❖.

ܟܣܝ ܡܒ ܐܟ ܡܒ ܐ ܡ ܐܡܟ ܐ ܐ ܘܐ
ܡܢ ܐ ܐ[9] ܐ ܐ. ܘܐܣ ܡ ܐ ܐ ܐ ܐ *
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ....

ܐ * ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ

ܒܫܡܠܐ [1] ܒܗܘ ܡܚܬܐ [2] ܕܒ ܒܥܕܡܗ ܘܐܡܗ ܡܠܐ [3] ܒܡܪ
ܐܘܒܕ ܒܠܡ ܕܒ ܡܒܗ ܡܢܝܢܐ ܗܐ ܒܐܡܙ ܡܢ ܕܠܐ .ܒܐ
ܠܡܢ ܡܘܒܘܬܡ ܕܠܐ ܐܐ ܕܒܐ ܒܥܣܐ ܡܟ. ܡܙ ܕܒ ܒܡ ܐܡ
ܒܐ ܟܗ .ܐ ܥܡܐ ܒܡܟ ܒܟܐ ܣܙܐ ܡܥܐܐ ܡܐܐ.ܡ ܐ
ܥܡܐ ܒܡܟ ܡܘܒܘܐܐ ܐܐ ܡܐ ܒܟ ܒܡܙܐ ܡܘܒܘܐ ....

1. M ... — 2. Sic M; PZ ... — 3. La suite manque dans M.

canoniquement la lettre[1] d'adhésion et d'union de Ta Sainteté qui m'a été apportée maintenant[2]. Le saint patriarche *Sévère*, dont il a été parlé plus haut, m'avait informé d'avance qu'elle arriverait, lui qui est pour l'Église du Christ et pour moi la cause de tous nos bienfaits et nos secours. Il m'a aussi envoyé, comme il lui convenait, une copie des lettres que vous avez échangées ensemble canoniquement, qui m'annonçaient votre adhésion, qui a eu lieu avec prudence et utilité, etc.

1. M : « la lettre canonique ». — 2. La suite manque dans M.

II. — JEAN D'ASIE.

Les extraits que nous publions sous le nom de Jean d'Asie sont au nombre de huit.

Les deux premiers sont tirés du XLVIII[e] chapitre de ses *Commentarii de Beatis Orientalibus,* qui a été écrit en 565/6 après J.-C. (cf. la fin du chapitre). Les *Commentarii* sont conservés dans l'*add.* 14.647 du British Museum, qui est daté de 688 ; ils ont été publiés par Land dans le tome II de ses *Anecdota syriaca,* et traduits en latin par Van Douwen et Land dans les *Verhandelingen der koninklijke Akademie van Wetenschappen, afdeeling letterkunde, achtiende deel,* Amsterdam, 1889.

Les deux suivants proviennent de la troisième partie de son Histoire ecclésiastique qui commence en 571 et s'arrête à l'année 585 : l'un forme le début du chapitre XLI, l'autre celui du chapitre XLII du premier livre. L'Histoire de Jean d'Asie est conservée dans l'add. 14.640 (du VII[e] siècle). Publiée par Cureton à Oxford en 1853 (*The third part of the ecclesiastical history of John bishop of Ephesus*), elle a été traduite en anglais par Payne-Smith en 1860 et en allemand par Schoenfelder en 1862[1].

1. M. Brooks a eu l'obligeance de collationner ces quatre extraits avec les manuscrits.

Les quatre autres extraits ne nous sont pas parvenus sous le nom de Jean d'Asie, mais on suppose qu'ils appartiennent à la seconde partie de son Histoire ecclésiastique, qui est perdue, ou plutôt que l'on croyait perdue : le premier fait partie des fragments historiques anonymes qui figurent dans l'*add.* 14.647 à la suite des *Commentarii,* et dont plusieurs sont certainement de Jean d'Asie[1] ; les trois autres sont tirés de la troisième partie de la Chronique du pseudo Denys de Tellmahré qui n'est, d'après M. Nau, qu'une transcription à peu près littérale de la seconde partie de l'Histoire de Jean d'Asie[2] (Cf. R. Duval, *La littérature syriaque,* 2e édition, p. 192).

1. Cet extrait, qui est écrit dans le style de Jean d'Asie, ne se retrouve pas dans la troisième partie de la Chronique du pseudo Denys de Tellmahré. Nous l'éditons d'après Land (*Anecdota syriaca,* t. II) et nous l'avons collationné avec le ms. (*add.* 14.647). — 2. Faisons toutefois remarquer que nos extraits du pseudo Denys sont écrits dans un style qui ne semble pas être celui de Jean d'Asie. Nous devons le texte de ces trois extraits à M. Nau, qui les a transcrits d'après le ms. syriaque 284 de la Bibliothèque nationale. Ce ms. est une copie, faite par l'abbé Martin, du *Vaticanus* syriaque 162. M. I. Guidi a eu l'amabilité de collationner nos extraits du pseudo Denys avec le ms. du Vatican.

1

ܐܝܟ ܕܐܬܚܙܝ ܠܗ ܒܫܢܝ ܘܒܩܠ ܥܡܐ ܘܒܟܬܒ̈ܐ ܕܫܡܗ̈ ܐܬܩܪܝ ܥܠ ܗܢܐ

ܐܘܣ. ܒ ܥܡ ܐܠܗܐ ܡܒܫܠ ܐܢܝ. ܡܢ ܠܐ ܡܫܬܘܬ ܡܒܫܠ
ܐܘܣ ܡܐܠ ܥܡ ܡܐ ܐܡܪ ܒ ܐܢ ܗܕܐ ܐܡܪ ܥܡ ܡܐ ܐܠ ܡܫܬܘܬ
ܐܘܣ. ܒ ܐܢ ܐܡܪ ܐܠ ܡܫܬܘܬ ܐܘܣ: ܒ ܐܢ ܐܠ ܐܡܪ ܐܠ
ܐܠ ܡܫܬܘܬ ܐܡܪ ܐܠ ܡܫܬܘܬ ܐܘܣ. ܒ ܐܢ ܐܠ ܐܡܪ ܐܠ
ܐܠ ܡܫܬܘܬ ܐܡܪ ܐܠ ܡܫܬܘܬ ܐܘܣ: ܒ ܐܢ ܐܠ ܐܡܪ ܐܠ
ܐܠ ܡܫܬܘܬ ܐܡܪ ܐܠ ܡܫܬܘܬ ܐܘܣ. ܒ ܐܢ ܐܠ ܐܡܪ ܐܠ

2

L. II, p. 248, l. 5. ܐܠ ܡܫܬܘܬ ܐܡܪ ܐܠ ܡܫܬܘܬ ܐܘܣ. ܒ ܐܢ ܐܠ ܐܡܪ ܐܠ
ܐܠ ܡܫܬܘܬ ܐܡܪ ܐܠ ܡܫܬܘܬ ܐܘܣ. ܒ ܐܢ ܐܠ ܐܡܪ ܐܠ
ܐܠ ܡܫܬܘܬ ܐܡܪ ܐܠ ܡܫܬܘܬ ܐܘܣ: ܒ ܐܢ ܐܠ ܐܡܪ ܐܠ
ܐܠ ܡܫܬܘܬ ܐܡܪ ܐܠ ܡܫܬܘܬ ܐܘܣ. ܒ ܐܢ ܐܠ ܐܡܪ ܐܠ
ܐܠ ܡܫܬܘܬ ܐܡܪ ܐܠ ܡܫܬܘܬ ܐܘܣ: ܒ ܐܢ ܐܠ ܐܡܪ ܐܠ
ܐܠ ܡܫܬܘܬ ܐܡܪ ܐܠ ܡܫܬܘܬ ܐܘܣ. ܒ ܐܢ ܐܠ ܐܡܪ ܐܠ

combats (ἀγῶνες) de la persécution. Chassé d'*Antioche*, il se rendit à *Alexandrie*, et se retira dans les déserts de l'*Égypte*, y menant dans la perfection la vie monastique qu'il observait déjà antérieurement par son ascétisme et sa pauvreté. Il soutint aussi une lutte brillante contre *Julien* d'*Halicarnasse*...

2

Avant cela (avant la mort de l'impératrice Théodora survenue en 548), le bienheureux *Sévère* fut appelé par l'empereur à la ville impériale en vue de la paix de l'Église. Il vint, sur les pressantes instances de tout le monde, en disant : « Je monte parce que c'est la volonté de tous, mais il n'est pas possible que quelque chose soit jamais fait par ceux qui exercent le pouvoir ». Il monta donc, et passa deux années à travailler et à enseigner. Lorsqu'il vit que sa prédiction : « que rien ne se ferait », s'accomplissait, il revint dans les régions situées au sud d'*Alexandrie*, où il vécut constamment, au milieu du désert, dans la tranquillité, l'ascétisme et le commerce des livres des Pères. Il accomplissait dans la perfection un grand labeur et l'austérité. Après avoir passé plusieurs années dans la persécution, il tomba malade. On le transporta alors du désert dans la ville d'*Égypte* appelée *Xoïs*, et là il accomplit le terme de sa lutte, et fit route vers Notre-Seigneur.

3

ܘܥܠ ܕܐܬܟܚܝ ܡܢ. ܟܠ ܐܬܬܗܕܝ ܕܐ ܚܠܦܘܗܝ ܡܢ ܟܠܗܝ ܡܕܝܢܬܐ. Cureton, p. 56.
ܚܠܦܘܗܝ ܕܗܘ ܟܠ ܙܒܢ ܕܗܘ: ܕܬܗܘ ܐܝܟ ܡܠܟܐ ܩܛܠ. ܐܦ
ܟܠܗܝ: ܕܐ ܒܐܪܥܐ ܕܙܘܥܐ ܒܐܬܪ ܕܬܠ: ܡܐܬܐ ܡܢ ܕܙܘܥܐ ܒ
ܐܦ ܬܠ. ܟܠ ܙܒܢ ܕܐ ܐܝܟ ܐܦ ܐܢܐ ܐܡܪ: ܟܕ ܬܠ ܐܦ ܐ. ܟܙܥ
ܘܟܟܐ ܒܡܫܝܚܐ ܗܐ ܡܪ: ܢܩܡ ܡܢ ܕܙܘܥܐ ܟܠ ܐܦ ܒܐ
ܕܒܪܐ ܐܢܐ ܟܠ ܡܫܝܚܐ....

4

ܘܥܠ ܕܐܬܟܚܝ ܠܐ: ܟܠ ܐܬܬܗܕܝ ܕܐ ܒܐܪܥܐ ܕܒܝܙܢܛܝܐ. Cureton, p. 58.
ܕܬܗܘ ܐܝܟ ܡܠܟܐ ܒܡܫܝܚܐ.
ܒܐܪܥܐ ܕܒܝܙܢܛܝܐ ܡܢ ܟܠ ܐܢܫܐ. ܐܝܟ ܕܐܬܬܗܕܝ
ܒܡܫܝܚܐ. ܐܦ ܒܐܠܦ ܐܦ ܡܢ ܡܪ: ܐܬܬܗܕܝ ܒܡܫܝܚܐ ܡܪ:
ܐܝܟ ܕܐܬܬܗܕܝ ܡܢ ܟܠ ܙܒܢ ܕܐ ❊ ܡܢ ܐܦ ܟܠ ܐܢ ܒܬܠ: ܒ ܐܢ ܐܦ ܐܝܟ

3

Chapitre XLI (*du livre I*). — *Des évêques qui furent à Antioche depuis Flavien et Sévère.*

Flavien fut (évêque) à *Antioche* la grande en *Syrie,* du temps de l'empereur *Anastase*. Il fut reconnu comme un adepte de l'hérésie des deux natures, et fut chassé de son siège, après l'avoir occupé quelques années[1]. Après lui vint *Sévère,* un orthodoxe, qui resta six ans. Au début du règne de *Justin* le vieux, le premier, il abandonna son siège, et après avoir vécu quelques années dans le désert d'*Égypte,* il y mourut....

4

Chapitre XLII. — Des évêques qui furent à Constantinople à l'époque du règne de Justinien.

A *Constantinople,* on éleva à l'épiscopat, après *Épiphane, Anthime,* auparavant évêque de la ville de *Trapezonte,* qui avait été appelé dans la capitale. Lorsqu'il l'eut occupé quelques années, *Sévère* d'*Antioche* fut appelé d'*Égypte*

1. Jean d'Asie emploie souvent ܒܬܠ, comme les Hébreux *šanim,* dans le sens de « quelques années ».

ܘܐܬܚܙܝ ܥܡ ܐܢܬܝܡܘܣ ܒܣܝܡܐ ܕܡܠܟܘܬܐ ܘܐܬܩܪܝ ܒܫܘܠܡܐ: ܘܡܬܟܢܫ ܠܗ
ܫܒܚܐ. ܘܐܡܪ ܐܢܬܝܡܘܣ ܕܒܝ ܢܥܒܕ ܗܐܝܢ ܕܠܐ ܗܘܬ ܡܫܬܘܬܐ ܒܝܢ ܟܠܩܝܕܘܢ
ܘܐܦܘܕܝܣ ܘܟܠ ܡܢ ܩܒܠ ܠܗܘܢ: ܐܠܐ ܕܐܦ ܒܙܒܢ ܕܐܬܝܢ ܠܗ ܠܐ ܢܗܘܐ ܫܠܡ
ܘܐܚܕܘܬܐ ܒܟܢܝܣܬܐ: ܐܠܐ ܡܢ ܩܕܡ ܕܐܬܝ ܠܗ ܡܠܟܐ ܕܡܫܬܡܥ ܠܗ ܒܟܠ ܠܒ.

5

L II, p. 386, l. 13. ܘܐܬܚܙܝ ܐܢܬܝܡܘܣ ܒܣܝܡܐ ܕܡܠܟܘܬܐ ܘܐܬܩܪܝ ܒܫܘܠܡܐ. 5
ܕܠܐ ܗܢܐ ܠܚܕ ܒܫܡܗ ܐܠܐ ܚܬܐ[1].
ܐܡܪ ܐܢܬܝܡܘܣ ܠܐ ܐܝܟ ܕܐܦ ܠܚܕ ܡܢ ܐܠܝܢ ܕܐܬܝ ܠܗ ܡܠܟܐ ܕܡܫܬܡܥ ܠܗ ܒܟܠ ܠܒ
ܘܡܬܟܢܫ ܐܢܐ ܒܨܠܘܬܟ. ܒ ܡܢ ܕܐܬܝ ܠܗ ܒܫܠܡܐ ܘܒܚܕܘܬܐ. ܘܒܙܒܢ ܕܐܬܝ ܠܗ
ܒܟܢܝܣܬܐ ܕܐܠܟܣܢܕܪܝܐ ܐܦ ܐܢܐ ܐܬܐ ܠܘܬ ܐܢܬܝܡܘܣ ܕܠܐ ܐܬܚܙܝ ܠܗ ܐܦ 10
ܒܚܠܡ. ܐܡܪ ܠܗ ܚܕ ܡܢ ܐܠܝܢ ܕܐܬܝ ܠܗ ܠܘܬ ܡܠܟܐ ܕܡܫܬܡܥ ܠܗ ܒܟܠ ܠܒ
ܐܢܐ ܐܡܪ ܠܟ: ܐܠ ܬܫܬܥ. ܒܬܚܝܢ ܕܚܝ ܡܠܟܐ ܒܚܕ ܡܢ ܐܠܝܢ ܠܐ ܢܗܘܐ ܫܠܡ
ܐܦ ܒܝܢ ܐܢܫ ܐܠܐ ܒܝ ܐܠ ܐܗܕܐ ܐܢܐ ܡܬܟܢܫ ܡܬܟܠܝ.
ܐܦ ܐܢܐ ܐܠ ܡܚܫܫ ܡܫܬܕܠ[2] ܐܠ. ܐܦ ܐܢܐ ܐܠ ܒܝ ܒܝ ܡܢ

1. Land place à tort les mots ܗܢܐ ܠܚܕ ܠܐ à ܚܬܐ au début de l'en-tête de ce chapitre. — 2. Sic le ms.; Land donne à tort ܡܫܬܕܠ.

sur l'ordre de *Justinien*, pour s'entretenir avec lui au sujet de l'union. Quand *Anthime* eut été renseigné par la discussion de *Sévère* au sujet de la corruption et de la perversité du concile de *Chalcédoine* et des blasphèmes du *Tome* de *Léon*, il abandonna le trône de la ville impériale, s'en alla et s'unit avec *Sévère* et *Théodose* d'*Alexandrie*.

5

Sur le bienheureux Sévère qui arrive dans la ville impériale, où il a été appelé dans le bon espoir qu'il rétablirait l'union des Églises.

Le bienheureux patriarche *Sévère* fut ensuite également appelé par de nombreuses lettres de l'empereur et de l'impératrice. On lui donnait l'assurance qu'à son arrivée dans la ville impériale la paix et l'union des Églises se feraient. 10
Comme il ne consentait pas malgré cela, beaucoup de gens le pressèrent et le poussèrent, et lui reprochèrent même son hésitation. Il leur dit : « Ne vous trompez pas. Du vivant de ces empereurs, il n'y a pas moyen que la paix se fasse. Mais pour que je n'aie pas l'air de l'empêcher et de la détruire, je

ܟܠ ܡܕܡ ܠܐ ܡܫܟܚ. ܐܦ ܐܢ ܒܥܐ ܐܢܐ ܕܐܬܥܒܕ. ܗܟܢ ܐܡܪ ܠܗ ܡܪܝ ܐܠܗܐ ܕܟܠ ܕܒܥܐ ܢܬܥܒܕ. ܐܦ ܐܢ ܐܝܟ ܐܢܐ ܕܐܬܐ. ܒ ܫܢܝ ܐܬܩܥܕ ܒܐܬܪܐ ܗܕܐ ܒܫܠܡܐ ܘܒܛܝܒ ܠܒܒ ܘܒܫܠܡ ܐܡܪ ܐܢܐ ܠܟ ܐܝ ܐܬܐ ܐܢܐ ܠܐ ܐܬܐ ܐܠܐ ܐܢ ܐܝܟ ܕܐܡܪ ܠܝ

ܗܠܝܢ ܕܐܬܘ ܠܐ ܡܫܬܡܥ ܠܗ ܡܢ ܩܕܡ ܗܢܘ ܕܐܬܐ ܥܠ ܫܡܥܘܢ ܟܐ
ܕܐܬܐ ܕܐܬܐ ܗܘ ܕܐܬܐ ܒܫܢܐ ܒܥܕܐ ܗܕܐ: ܟܕ ܐܙܠ ܐܙܠ ܒܙ ܒܗ ܠܐ
ܐܠܗܐ ܕܙ ܕܐܬܐ ܐܫܬܡܥ ܒܗܘܢ: ܫܒ ܟܕ ܐܬܐ ܒܟܠ ܡܕܝܢܬܐ ܒܚܕܘ
ܒܟܠ ܙܒܢ ܕܐ ܡܢ ܟܘܠܗܘܢ ܐܬܐ[1] ܒܗ ܐܬܐ ܗܘ. ܟܕ ܟܬ ܒܗ ܐ

ܒܗ ܟܐ ܟܐ ܐܡܪ: ܟܠ ܐܢܫ ܒܗ ܐܬܐ ܒܗ ܐܬܐ ܗܘ. ܟܕ ܐܬܐ ܒܗ ܐ

ܐܠܗܐ ܕܐܬܐ ܒܟܠ ܙܒܢ[3] ܐܬܐ ܒܗ ܐܬܐ ܗܘ. ܟܕ ܐܬܐ ܒܗ ܐ
ܒܟܠ ܐܬܐ ܗܢܐ ܐܬܐ

7

Vaticanus 162 fol. 91r°. Ms. syr. 284 Bibl. nat. fol. 151r°.

ܐܬܐ ܕܐܬܐ ܒܗ ܐܬܐ ܗܘ ܐܬܐ ܒܗ ܐ ܐܬܐ ܒܗ ܐ ܐܬܐ ܒܗ ܐ
ܐܠܗܐ ܕܐܬܐ ܐܬܐ ܒܗ ܐ ܐܬܐ ܒܗ ܐ ܐܬܐ ܒܗ ܐ ܐܬܐ ܒܗ ܐ
ܐܬܐ ܒܗ ܐ ܐܬܐ ܒܗ ܐ ܐܬܐ ܒܗ ܐ ܐܬܐ ܒܗ ܐ ܐܬܐ ܒܗ ܐ
ܐܬܐ ܒܗ ܐ ܐܬܐ ܒܗ ܐ ܐܬܐ ܒܗ ܐ ܐܬܐ ܒܗ ܐ ܐܬܐ ܒܗ ܐ

1. V ܒܗ ܐ. — 2. Nous donnons ici en note une glose qui est intercalée dans le texte : ܐ ܐܬܐ ܒܗ ܐ ܐܬܐ ܒܗ ܐ ܐܬܐ ܒܗ ܐ ܐܬܐ ܒܗ

ܡܫܝ ܗܘ ܒܫܢܬ ܬܪܬܝܢ ܕܝܘܠܦܢ ܩܕܡ ܝܘܡ ܫܒܬܐ ܕܫܪܒܐ ܕܝܪܚܐ ܕܫܒܛ ܒܬܫܥ ܒܗ ܒܫܒܬܐ ܕܫܪܒܐ ܕܝܪܚܐ ܕܐܕܪ

III. — CHRONIQUE D'ÉDESSE.

La Chronique d'Édesse est une chronique anonyme qui s'est conservée dans le manuscrit syriaque 163 du Vatican. Elle commence à l'année 180 des Séleucides (132-131 avant J.-C.) et s'arrête à l'année 540 de notre ère, au moment où elle a sans doute été composée. Elle a d'abord été publiée et traduite par Assémani (*Bibliotheca orientalis,* I, p. 388-417), ensuite, avec un apparat critique complet, par L. Hallier (*Untersuchungen über die Edessenische Chronik mit dem syrischen Texte und einer Uebersetzung,* dans les *Texte und Untersuchungen* de Gebhardt et Harnack, t. IX, fasc. 1, Leipzig, 1892), enfin, tout récemment par M. Guidi (*Chronica minora, pars prior* dans le *Corpus scriptorum christianorum orientalium,* series tertia, t. IV, Paris, 1903).

Hallier, p. 154. Guidi, p. 9.

ܫܢܬ ܒܬܪ ܡܠܟܘܬܗ ܕܝܘܣܛܝܢ ܐܬܪ ܣܝܪܘܣ ܐܦܣܩܘܦܐ ܕܐܢܛܝܘܟ ܘܙܢܝܐ ܕܡܒܘܓ ܘܟܠ ܡܢ ܕܠܐ ܩܒܠ ܐܢ ܐܪܒܥ ܣܘܢܗܕ̈ܣ ✣

En la seconde année de son règne, qui est l'année 830, *Justin* chassa *Sévère* d'*Antioche* et *Xénaïas* de *Mabboug,* et quiconque ne recevait pas les quatre conciles.

IV. — LIBER CHALIPHARUM.

La Chronique que Land a appelée *Liber Chalipharum,* parce qu'elle est suivie d'une liste des califes depuis Mahomet jusqu'à Yézid II, a pour auteur le prêtre jacobite Thomas, qui s'est proposé de continuer la Chronique d'Eusèbe. Elle date de vers le milieu du VII^e^ siècle. Elle nous est parvenue dans l'*add.* 14.643, et a été publiée avec une traduction latine par Land dans le premier volume de ses *Anecdota syriaca* (p. 14 et p. 113).

Land, I, p. 14, l. 6.

ܗܕܐ ܣܦܪܐ ܕܬܘܡܐ ܩܫܝܫܐ ܕܐܬܪ ܡܢ ܐܝܟ ܕܐܫܬܟܚ ܠܗ ܡܢ ܟܬܒ

ܗܘ ܐܦܣܩܘܦܐ ܕܐܢܛܝܟ̈ܝܐ: ܒܫ ܒܟ ܫܢ ܒܝܘܡ ܟܫܪܐ ܕܫ̈ܪ̈ܒ̈ܐ ܕܣ̈ܩ̈ܘ̈ܦ̈ܘ̈ܣ
ܐܝܬ ܒܗ ܒܝ ܐܢܛ̈ܝ̈ܟ̈ܝ. ܡܚܕ̈ܫ ܒܝ ܚ̈ܕ̈ܘ̈ܬ̈ܗ ܒ̈ܡ̈ܟ̈ܗ. ܫ̈ܢ̈ܐ ܗ̈ܠ̈ܐ ܐ̈ܬ ܒ̈ܡ̈ܬ̈ܝ.
ܘܐ̈ܠ̈ܗ̈ ܒܝ ܚ̈ܕ̈ܘ̈ܬ̈ ܡ̈ܠ̈ܟ̈ܐ ܕ̈ܐ̈ܢ̈ܛ̈ܝ̈ܟ̈ܘ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ܝ̈ܢ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ ܕ̈ܐ̈ܡ̈ܟ̈ܐ. ܫ̈ܡ̈ ܒܝ
ܚ̈ܕ̈ܘ̈ܬ̈ ܡ̈ܠ̈ܟ̈ܐ ܕ̈ܐ̈ܢ̈ܛ̈ܝ̈ܟ̈ܘ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ܝ̈ܢ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ ܕ̈ܐ̈ܡ̈ܟ̈ܐ. ܒ̈ܡ̈ܬ̈ ܒ̈ܡ̈ ܚ̈ܕ̈ܘ̈ܬ̈ ܡ̈ܠ̈ܟ̈ܐ
ܕ̈ܐ̈ܢ̈ܛ̈ܝ̈ܟ̈ܘ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ܝ̈ܢ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ ܕ̈ܐ̈ܡ̈ܟ̈ܐ. ܒ̈ܡ̈ܬ̈ ܒ̈ܡ̈ ܚ̈ܕ̈ܘ̈ܬ̈ ܡ̈ܠ̈ܟ̈ܐ
ܕ̈ܐ̈ܢ̈ܛ̈ܝ̈ܟ̈ܘ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ܝ̈ܢ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ ܕ̈ܐ̈ܡ̈ܟ̈ܐ. ܒ̈ܡ̈ܬ̈ ܒ̈ܡ̈ ܚ̈ܕ̈ܘ̈ܬ̈ ܡ̈ܠ̈ܟ̈ܐ
ܕ̈ܐ̈ܢ̈ܛ̈ܝ̈ܟ̈ܘ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ܝ̈ܢ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ ܕ̈ܐ̈ܡ̈ܟ̈ܐ. ܒ̈ܡ̈ܬ̈ ܒ̈ܡ̈ ܚ̈ܕ̈ܘ̈ܬ̈ ܡ̈ܠ̈ܟ̈ܐ
ܕ̈ܐ̈ܢ̈ܛ̈ܝ̈ܟ̈ܘ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ܝ̈ܢ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ ܕ̈ܐ̈ܡ̈ܟ̈ܐ. ܒ̈ܡ̈ܬ̈ ܒ̈ܡ̈ ܚ̈ܕ̈ܘ̈ܬ̈ ܡ̈ܠ̈ܟ̈ܐ
ܕ̈ܐ̈ܢ̈ܛ̈ܝ̈ܟ̈ܘ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ܝ̈ܢ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ ܕ̈ܐ̈ܡ̈ܟ̈ܐ. ܒ̈ܡ̈ܬ̈ ܒ̈ܡ̈ ܚ̈ܕ̈ܘ̈ܬ̈ ܡ̈ܠ̈ܟ̈ܐ
ܕ̈ܐ̈ܢ̈ܛ̈ܝ̈ܟ̈ܘ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ܝ̈ܢ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ ܕ̈ܐ̈ܡ̈ܟ̈ܐ. ܒ̈ܡ̈ܬ̈ ܒ̈ܡ̈ ܚ̈ܕ̈ܘ̈ܬ̈ ܡ̈ܠ̈ܟ̈ܐ
ܕ̈ܐ̈ܢ̈ܛ̈ܝ̈ܟ̈ܘ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ܝ̈ܢ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ ܕ̈ܐ̈ܡ̈ܟ̈ܐ. ܒ̈ܡ̈ܬ̈ ܒ̈ܡ̈ ܚ̈ܕ̈ܘ̈ܬ̈ ܡ̈ܠ̈ܟ̈ܐ
ܕ̈ܐ̈ܢ̈ܛ̈ܝ̈ܟ̈ܘ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ܝ̈ܢ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ ܕ̈ܐ̈ܡ̈ܟ̈ܐ. ܒ̈ܡ̈ܬ̈ ܒ̈ܡ̈ ܚ̈ܕ̈ܘ̈ܬ̈ ܡ̈ܠ̈ܟ̈ܐ
ܕ̈ܐ̈ܢ̈ܛ̈ܝ̈ܟ̈ܘ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ܝ̈ܢ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ ܕ̈ܐ̈ܡ̈ܟ̈ܐ. ܒ̈ܡ̈ܬ̈ ܒ̈ܡ̈ ܚ̈ܕ̈ܘ̈ܬ̈ ܡ̈ܠ̈ܟ̈ܐ
ܕ̈ܐ̈ܢ̈ܛ̈ܝ̈ܟ̈ܘ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ܝ̈ܢ̈ ܕ̈ܒ̈ܝ̈ܙ̈ܢ̈ܛ̈ ܕ̈ܐ̈ܡ̈ܟ̈ܐ. ܒ̈ܡ̈ܬ̈ ܒ̈ܡ̈ ܚ̈ܕ̈ܘ̈ܬ̈ ܡ̈ܠ̈ܟ̈ܐ

Sévère fut ordonné patriarche d'*Antioche* au mois de novembre, à la V[e] (πέμπτη) [indiction], en l'an 823. Il était originaire de *Sozopolis,* ville de *Pisidie;* il était fils de l'évêque de l'endroit, l'un de ceux qui déposèrent *Nestorius,* du temps de *Théodose,* fils d'*Arcadius. Sévère* occupa son siège pendant six années. Il fut chassé le 29 septembre, à la XII[e] [indiction], en l'an 829. Il vécut en exil (ἐξορία) dix-neuf années, dont il passa trois à *Constantinople.* Il quitta ce monde le 8 février, à la I[re] (πρώτη) [indiction], en l'an 848.

V. — JACQUES D'ÉDESSE.

Il ne nous reste plus que des fragments de la Chronique que Jacques d'Édesse écrivit en 692 pour faire suite à celle d'Eusèbe. Ces fragments nous sont parvenus dans l'*add.* 14.685 du British Museum, et ont été édités avec une traduction anglaise par M. Brooks (*The chronological canon of James of Edessa* dans la *Zeitschr. der deut. morg. Gesell.*, t. LIII (1899), p. 261-327). On notera que les dates auxquelles les notices suivantes sont rattachées, ne sont que des dates *probables* et qu'elles se rapportent à l'ère de Jacques d'Édesse, qui commence en 326.

ܚ̈ܕ̈ܘ̈ܬ̈ ܡ̈ܠ̈ܟ̈ܐ ܒ̈ܝ ܒ̈ ܐ̈ܒ̈ܝ̈ ܕ̈ܐ̈ܠ̈ܡ̈ܢ̈ܐ: ܡ̈ܢ ܐ̈ܦ̈ܣ̈ܩ̈ܘ̈ܦ̈ܐ ܘ̈ܡ̈ܫ ܗ̈ܡ̈ܢ̈ܐ.
ܒ̈ ܐ̈ܡ̈ܟ̈ܪ ܣ̈ܩ̈ܠ̈ܡ̈ܕ̈ܐ[ܗ] ܡ̈ܚ̈ܠ̈ ܟ̈ܗ̈ܕ̈ܘ̈ ܘ̈ܟ̈ܡ̈[ܪ̈ ܒ̈ܝ̈ ܡ̈ܥ̈ܪ̈
ܗ̈ܡ̈ܢ̈ܐ ܡ̈ܢ ܐ̈ܢ̈ܗ̈[ܡ̈].

P. 296-7 (droite). P. 297 (gauche).

[ ]ܚ̈ܕ̈ ܟ̈ܗ̈ ܣ̈ܩ̈ܠ̈ܡ̈ܕ̈ܐ[ܗ] ܐ̈ܢ̈ܛ̈ [ ]ܐ̈ܬ̈ܪ̈ܐ ܕ̈ܐ̈ܦ̈ܣ̈ܩ̈ܘ̈ܦ̈ܐ ܕ̈ܐ̈ܢ̈ܛ̈ܝ̈ܟ̈ܝ̈ܐ: ܫ̈ܢ̈ܐ ܗ̈ܡ̈ܢ̈ܐ

P. 299 (droite).

(Année 188). A *Antioche,* après l'expulsion de *Flavien, Sévère* devint le XLVIII[e] évêque.

(Année 195). Quand *Justin* monta sur le trône, il reçut le concile de *Chalcédoine,* et *Sévère* quitta *Antioche.*

ܟܬܒ ܐܝܠܝܐ ܡܕܝܢܐ ܕܢܨܝܒܝܢ ܥܠ ܫܢܝ ܒܬܪ ܡܝܬ ܐܢܣܛܝܣ ܩܣܪ ܘܐܝܠܝܐ ܡܕܝܢܐ ܕܢܨܝܒܝܢ ܥܠ ܫܢܝ ܒܬܪ ܡܝܬ ܐܢܣܛܝܣ ܩܣܪ ܘ[ܐ]ܝܠܝܐ ܡܕܝܢܐ ܕܢܨܝܒܝܢ ܥܠ ܫ[ܢ]ܝ ܒܬܪ ܡ[ܝ]ܬ ܐ[ܢ]ܣ[ܛ]ܝ[ܣ] ܩ[ܣ]ܪ.

P. 300 (droite). ܘ[ܐ]ܝ[ܠ]ܝ[ܐ] ܡ[ܕ]ܝ[ܢ]ܐ ܕ[ܢ]ܨ[ܝ]ܒ[ܝ]ܢ ܥ[ܠ] ܫ[ܢ]ܝ ܒ[ܬ]ܪ ܡ[ܝ]ܬ ܐ[ܢ]ܣ[ܛ]ܝ[ܣ] ܩ[ܣ]ܪ.

(Année 207.) *Justinien* réunit auprès de lui les évêques qui avaient été chassés. *Sévère* vint auprès de lui, avec beaucoup d'autres. Ils discutèrent au sujet de la paix des Églises, et ne firent rien, parce qu'*Agapet* empêcha la chose.

(Année 215.) *Sévère* mourut.

VI. — ÉLIE DE NISIBE.

La Chronique d'Élie de Nisibe date de 1008, et nous est parvenue dans un manuscrit contemporain de l'auteur, l'*add.* 7.197 du British Museum. La partie antérieure à la conquête musulmane, sauf ce qui est tiré d'Eusèbe et de Socrate, a été publiée par Mgr Lamy (*Élie de Nisibe, Sa Chronologie*, dans le *Bulletin de l'Académie royale des sciences, des lettres et des beaux-arts de Belgique,* 1888, n° 3, p. 547-586) et la partie postérieure par M. Baethgen (*Fragmente syrischer und arabischer Historiker,* dans les *Abhandlungen für die Kunde des Morgenlandes,* t. VII, B. 3, Leipzig, 1884).

P. 581. ܒܫܢ ܐܡܝܢ ܕܐܬܝ ܡܪܢ ܐܝܠܝܐ ܕܢܨܝܒܝܢ ܗܘ ܕܐܬܝ ܡܪ

porta une copie en Europe avant 1894 (cf. *Journal asiatique*, IX[e] série, t. III, janv. 1894, p. 135). Elle est actuellement en cours de publication; elle est éditée et traduite par les soins de M. J.-B. Chabot (*Chronique de Michel le Syrien, patriarche d'Antioche,* t. I et II, Paris, Leroux, 1900 et 1902, in-4°). Les deux tomes qui sont déjà parus renferment le texte et la traduction des neuf premiers livres et du commencement du X[e].

C'est du IX[e] livre que sont tirés tous nos extraits de la Chronique de Michel, sauf le dernier. Celui-ci (n° 9) est emprunté à la liste des patriarches jacobites d'Antioche qui suit la Chronique [1]. Nous avons laissé de côté tous les emprunts que Michel a faits à la Chronique de Pseudo-Zacharie et qui ont été signalés plus haut, et nous avons reproduit littéralement la traduction de M. Chabot quand nous n'avons pas cru devoir nous en écarter.

Tous les renseignements que Bar-Hébraeus (BH) donne sur Sévère dans son *Chronicon ecclesiasticon* au t. I[er], sont tirés de la Chronique de Michel. Il nous a donc suffi de les signaler en marge.

1. Cette liste a été publiée par M. Chabot en traduction française dans la *Revue de l'Orient chrétien* (1899-1901), sous le titre : « *Les évêques jacobites du* VIII[e] *au* XIII[e] *siècle d'après la Chronique de Michel le Syrien* ». Nous devons le texte de cet extrait à l'amabilité de M. Chabot.

1

ܐܠܗ ܒܝ ܡܕܝܢܐ ܐܣܪ ܡܠܐܟ ܒܬܡܐ ܚܡܪ ܕܐ ܗܘ ܒܗ ܘܐ ܐ
ܚܒܝܒ ܒܢܐ ܐܠܗ[1] ܐ. ܐ ܠܗ ܒܡ ܡܟܐ ܘܙܐ.

P. 260, col. 1. BH, I, 187.

2

ܒܝ ܠܐܚܕ ܐ ܒܗ ܘܐ ܒܟ ܐܠܗ. ܐ ܐ ܡܟܐ ܐ ܐ ܐ

P. 260, col. 1. BH, I, 187-189.

1. Nous avons suppléé ܐܠܗ d'après Bar-Hébraeus.

1

Environ deux cents moines vinrent d'Orient avec le grand *Sévère*, qui était encore moine. Ils furent reçus en grand honneur par l'empereur.

P. 160, col. 2.

2

Flavien d'*Antioche* ayant été reconnu hérétique, l'empereur le chassa, et il

P. 161, col. 2.

ܠܐܚܕܢܐ. ܐܝܬ ܒܗ ܫܘܠܡܐ ܕܟܠ ܡܕܡ ܕ

ܡܬܫ ܐܘ ܫܘܙ ܘܐܫܒ[1] ܒܟ ܟܡܐ ܗܠܟܬܗ ܒܡܒܫܐ. ܠܐ ܐܠ ܐܠܕܪ ܒܗ ܒܟ ܐܡ ܐܫܒ[2] ܐܘ. ܠܐ ܕܪܟ ܐܘ ܟܡܒܟܡܐܗ ܒ ܐܡܪ ܐܘ ܟܐ ܐܡܡܐ ܒܟܡܡ ܐܘ ܟܗ.

ܐܠܗܡ ܐܘ ܠܠܝܙ ܐܘ ܡܒܫ ܗܡܙ. ܟܫ ܛ ܒܗܠܗ ܟܟ. ܘܐܗܐ ܫ ܟܫ ܒܩܫ. ܡܥܟ ܟܫ ܡܒܫ ܒܡܗܠܫ ܘܐܗܐ ܫ ܟܫ ܒܩܫ.

5

ܡܐܠ ܒ ܟܐ ܐܢܡܗ ܒܩܒ ܒܪܫ ܐܘ ܐܟܫ ܗܠ ܒ ܟܡ ܡܟܫ ܐܘ ܒܟܡܢܡܗ.... P. 298, col. 1.

ܒ ܡܒܫ ܗܡܙ ܟ ܡܒܪ ܟܡܒ ܟܫ ܡܫ ܐܘ ܐܡ. ܐܡܥ ܐ ܐܡ ܒ ܟ ܟ BH, I, 211.
ܬܘܐ[3]. ܡܟܒ ܐ ܐܘ ܐ ܟ ܟ ܐܡ ܡ ܟ ܡ ܡ ܡ

ܟܝܢ ܕܠܐ ܡܬܚܙܐ ܐܠܐ ܣܒܠܐ. ܘܐܡܪ ܒܗ ܕܣܒ ܒܫܘܠܡܗ. ܕܗܘ ܕܟܪܝܗ ܒܟܠ ܡܕܡ ܕܒܥܝ ܒܗ ܠܐ ܡܬܚܙܐ.

ܒܗ ܐܬܚܒܪ ܥܡ ܐܚܕ ܡܢ ܗܘ ܙܡܢܐ. ܘܠܐ ܗܘ ܒܠܚܘܕܗ. ܐܠܐ ܕܗܘ ܙܡܢ ܐܡܪ: ܒܬܥ ܟܕ ܒܥܐ ܗܘ ܕܐܬܐ ܡܢ ܐܠܗܐ ܘܡܫܠܡ: ܒܗ ܕܐܡܪ ܐܢ ܐܡܪ ܗܘ ܙܡܢ ܕܐܡܪ ܠܗ ܡܫܠܡ: ܕܐܠܗܐ ܗܘ ܕܐܬܐ ܒܒܫܪܐ ܗܘ ܙܡܢ ܕܐܡܪ ܠܗ: ܗܠܝܢ ܗܘ ܕܐܡܪ ܠܗ ܡܫܠܡ: ܕܡܫܬܘܬܦ ܗܘ ܒܟܠ ܡܕܡ ܒܐܠܗܘܬܐ ܗܘ ܙܡܢ ܕܐܬܐ ܒܒܫܪܐ ܗܘ ܕܐܡܪ ܠܗ

ܘܥܠ ܕܫܡܥ ܗܢܐ ܡܠܟܐ ܐܬܚܫ ܒܠܒܗ ܕܠܐ ܒܛܠ ܐܦ ܗܘ ܡܕܥ ܕܐܢ ܡܫܬܘܐ ܒܥܘܠ ܐܦ ܒܝܬܐ ܢܬܦܠܓ ܥܠ ܒܝܬܐ. ܐܦ ܒܬܪ ܕܐܓܪܬ ܝܘܠܝܢܘܣ ܠܐܓܪܬ ܕܝܠܗ ܕܝܕܥ ܗܘ ܠܗ ܘܠܐ ܫܒܩ ܠܗ ܐܦ ܬܪܝܢ ܙܒܢ̈ܝܢ ܐܠܐ ܕܐܬܓܠܝ ܘܐܬܦܠܓ ܫܓܝܐܬܐ ܘܐܬܓܠܝ ܛܥܘܬܐ ܒܐܝܡܪ ܕܫܘܦܪ ܠܗ ܠܫܘܠܡ ܥܒ̈ܕ̈ܐ ܕܡܫܝܚܐ. ܐܦ ܐܬ̈ܝ ܠܗ ܠܩܕܝܫ ܐܒܐ ܕܢܗܘܐ ܥܡ ܐܢ̈ܫ̈ܐ ܕܒܝܬ ܡܠܟܐ ܘܡܠܟܬܐ ܘܐܬ̈ܝ ܠܗ ܠܡܬܪ̈ܥ̈ܐ ܕܐܦ ܒܗܝ ܙܒܢ̈ܐ ܫܠܝܛ ܗܘ ܒܡܠܟ̈ܐ ܘܒܡܠܟ̈ܬܐ ܘܒ̈ܥ̈ܐ ܗܘ

7

P. 309, col. 3.

ܗܵܐ ܡܸܢ ܙܒܢ̈ܐ ܕܐܸܬ ܒܗ̇ ܒܥ̈ܕ̈ܬ ܗ̇ܘ

ܐܬܬ. ܗܡ ܕܡ[1] ܚܕ ܐܒ. ܐܙܓܡ ܐܬܬ ܒܫܚ: ܙܡܡܬ ܐܗܠܗ
ܡܚܚ. ܡܡ ܚܡܙܗ[2] ܒܬ ܐ. ܡܒ ܡܚܚ ܐܢ ܒܬ ܒܒ ܡܡ ܚܕ ܒܚ
ܡ ܐܠܗ ܙܡܡ ܡܡܠܗ. ܕܒ ܗ ܠܡܚ ܡ ܐܠܗ ܙܡ ܚ
ܚܡܚ ܒܬ ܚ. ܚܡ ܒ ܠܗ ܙܐ ܒܬ ܒܬ ܚ. ܚܗ ܙ
ܗ ܒܬ. ܡܚ ܙ ܚ ܚ ܙ[3] ܗ ܡ ܗ ܒ ܚ ❖

1. Ms. ܡ. — 2. Ms. ܙ. — 3. Ms. ܙ.

concile de douze évêques. *Abraham*, évêque d'*Alep*, lui imposa les mains, au temps de l'empereur *Anastase*. Il exerça ses fonctions pendant six ans. Quand l'empereur orthodoxe fut mort, l'astuce des hérétiques se dressa contre le patriarche, du temps de *Justin*, et le bienheureux quitta *Antioche* le 29 septembre de l'an 829. Il administra le patriarçat pendant la persécution, l'espace de vingt-neuf ans. Tout le temps de sa vie (fut de)... ans[1] Il mourut le 8 du mois de février dans la ville de *Xoïs* en *Égypte*, et son saint corps fut enseveli dans son couvent.

1. Le chiffre des années manque.

NOTICES RELATIVES A SÉVÈRE

Nous publions sous le nom de « notices » une série de huit petits textes détachés relatifs à la vie de Sévère.

Ces textes sont tous empruntés à des manuscrits du British Museum, à l'exception des nos II et III, qui proviennent de deux manuscrits de la bibliothèque royale de Berlin et d'un manuscrit de la bibliothèque du Vatican.

De ces huit notices, trois sont inédites (nos I, III et VII); une (n° II) a été donnée par M. Sachau dans le *Verzeichniss der syrischen Handschriften der königlichen Bibliothek zu Berlin*, t. II, p. 551, col. 1 ; les autres ont été éditées par nous dans l'*Oriens christianus*, t. II, p. 265-282.

La notice n° III, que nous éditons d'après le manuscrit *Sachau* 165 et d'après le *Vaticanus* 155, existe encore dans le *Mus. Borgia elenc. sep.* IV. Nous regrettons de n'avoir pu la faire collationner avec ce dernier manuscrit. Toutefois, comme la première moitié de cette notice est tirée de la Vie de Sévère par l'higoumène Jean, la chose n'a pas grande importance [1].

1 MM. Horovitz et I. Guidi ont eu l'amabilité, l'un de nous copier cette notice dans le ms. de Berlin, l'autre de collationner le texte du ms. de Berlin avec celui du ms. du Vatican.

I

ܒ̈ܫ̈ܢ̈ ܫ̈ܬ̈ (?) ܒ̈ܫ̈ܢ̈[ܐ] ܚ̈ܢ̈ܝ̈ܢ̈ ܚ̈ܐ̈ܘ̈ܐ̈ ܗ̈ܐ̈ ܕ̈ܒ̈[ܫ̈]ܒ̈ܐ̈ ܕ̈ܐ̈ܠ̈ܦ̈ ܫ̈ܢ̈ܐ̈ ܕ̈ܐ̈ܠ̈ܟ̈ܣ̈ܢ̈ܕ̈ܪ̈ܘ̈ܣ̈ ܒ̈ܫ̈ܢ̈ܬ̈ ܫ̈ܬ̈ ܘ̈ܫ̈ܬ̈ܝ̈ ܒ̈ܫ̈ܢ̈ܬ̈ ܕ̈ܐ̈ܢ̈ܛ̈ܝ̈ܘ̈ܟ̈ܝ̈ܐ̈ ܒ̈ܫ̈ܢ̈ܬ̈ ܫ̈ܬ̈ ܘ̈ܫ̈ܒ̈ܥ̈ ܫ̈ܢ̈ܝ̈ܢ̈ ܒ̈ܫ̈ܢ̈ܬ̈ ܕ̈ܐ̈ܠ̈ܟ̈ܣ̈ܢ̈ܕ̈ܪ̈ܘ̈ܣ̈ ܒ̈ܫ̈ܢ̈ܬ̈ ܫ̈ܬ̈ ܘ̈ܫ̈ܒ̈ܥ̈ ܫ̈ܢ̈ܝ̈ܢ

III

Sachau165 fol. 4 v° (XIV° siècle). *Vaticanus* 155 fol. 5 r°.

ܡܝܡܪ[1] ܡܢ ܗܘ ܐܬܪܐ ܕܐܢܛܘܟܝܐ ܘܒܝܬ ܡܘܠܕܗ ܣܘܙܘܦܘܠܝܣ ܗܘ ܕܐܝܬ ܠܗ ܫܘܡ ܒܥܡܡܐ[2] ܒܟܠ ܐܪܥܐ ܐܦ ܒܟܠ ܥܡܡܐ ܢܫܩܐ ܠܡ̈ܐ ܡܢ ܡܠܦܢܘܬܗ. ܐܚܪܢܐ ܒܗ ܕܚܙܐ ܠܗ ܒܚܠܡܐ ܕܡܥܕܐ ܒܝܕܗ ܡܓܪܪܬܐ ܘܡܫܩܐ ܠܟܠ ܥܠܡܐ ܡܢ ܢܒܥ ܡܠܦܢܘܬܗ. ܒܚܕ ܓܒܪܐ ܐܚܪܢܐ ܕܚܙܐ ܠܗ ܒܚܠܡܐ ܕܡܫܟܚ ܒܝܕܗ ܡܥܕܪܐ ܘܡܕܝܪ ܒܝܬ ܒܘܪ̈ܐ ܘܡܣܝܢ ܐܦ ܡܠܝ ܒܪ̈ܝܚ ܡܢ ܣܪܚܐ ܘܡܢ ܒܣܝܡܘ ܕܡ̈ܐ ܕܐܝܬ ܠܗ ܫܘܡ ܒܐܦܣܩ̈ܐ ܐܦ ܒܟܠ ܥܡܡܐ ܢܫܩܐ ܠܡ̈ܐ ܡܢ

ܥܠ[1] ܐܡܬܐ ܕܐܠܗܐ ܕܥܠ ܟܠ ܡܕܡ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܒܫܡܝܐ ܘܒܐܪܥܐ ܘܒܟܠ ܡܕܡ ܕܒܝܢܬܝܗܘܢ ܐܝܟ ܕܐܡܪ ܡܪܝ ܫܠܝܚܐ ܕܐܠܗܢ ܕܟܠ ܐܢܫ ܕܒܥܐ ܢܚܘܐ ܠܡܐܡܪ ܐܡܝܢ[2]. ܐܝܟ ܕܐܡܪ ܡܪܝ ܫܠܝܚܐ ܕܐܠܗܢ ܕܟܠ ܐܢܫ ܕܒܥܐ ܢܚܘܐ ܠܡܐܡܪ ܐܡܝܢ[3]. ܐܝܟ ܕܐܡܪ ܡܪܝ ܫܠܝܚܐ ܕܐܠܗܢ ܕܟܠ ܐܢܫ ܕܒܥܐ ܢܚܘܐ ܠܡܐܡܪ ܐܡܝܢ[4].

IV

Add. 12.155 fol. 161 v° (VIII^e siècle).

ܫܠܡ ܠܐܒܐ ܩܕܝܫܐ ܘܪܒܐ ܕܐܠܗܐ ܡܪܝ ܝܘܚܢܢ ܦܛܪܝܪܟ ܕܛܘܪܣܘܣ ܘܠܟܠ ܐܚܘܗܝ ܩܫܝܫܐ ܘܪܒܢܐ ܕܡܬܚܬܝܗ ܒܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܐ: ܒܫܠܡܐ ܘܒܚܝܐ ܫܪܝܐ ܘܩܝܡܐ ܕܐܠܗܐ ܕܒܝܬ ܟܢܫܬܐ ܕܡܬܚܬܝܗ ܒܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܐ: ܒ: ܫܠܡ ܠܐܒܐ ܩܕܝܫܐ ܘܪܒܐ ܕܐܠܗܐ ܡܪܝ ܢܝܩܘܠܐܘܣ ܦܛܪܝܪܟ ܕܐܢܛܝܘܟܝܐ ܘܠܟܠ ܐܚܘܗܝ ܩܫܝܫܐ ܘܪܒܢܐ ܕܡܬܚܬܝܗ ܒܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܒ: ܓ: ܫܠܡ ܠܐܒܐ ܩܕܝܫܐ ܘܪܒܐ ܕܐܠܗܐ ܡܪܝ ܐܦܪܝܡ ܦܛܪܝܪܟ ܕܛܘܪܣܘܣ ܘܠܟܠ ܐܚܘܗܝ ܩܫܝܫܐ ܘܪܒܢܐ ܕܡܬܚܬܝܗ ܒܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܓ: ܕ: ܫܠܡ ܠܐܒܐ ܩܕܝܫܐ ܘܪܒܐ ܕܐܠܗܐ ܡܪܝ ܝܘܚܢܢ ܦܛܪܝܪܟ ܕܡܕܝܢܬ ܐܠܦ ܘܠܟܠ ܐܚܘܗܝ ܩܫܝܫܐ ܘܪܒܢܐ ܕܡܬܚܬܝܗ ܒܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܕ: ܗ: ܫܠܡ ܠܐܒܐ ܩܕܝܫܐ ܘܪܒܐ ܕܐܠܗܐ ܡܪܝ ܫܡܥܘܢ ܦܛܪܝܪܟ ܕܩܢܫܪܝܢ ܘܠܟܠ ܐܚܘܗܝ ܩܫܝܫܐ ܘܪܒܢܐ ܕܡܬܚܬܝܗ ܒܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܗ: ܘ: ܫܠܡ ܠܐܒܐ ܩܕܝܫܐ ܘܪܒܐ ܕܐܠܗܐ ܡܪܝ ܝܘܣܦ ܦܛܪܝܪܟ ܕܓܒܘܠܐ ܘܠܟܠ ܐܚܘܗܝ ܩܫܝܫܐ ܘܪܒܢܐ ܕܡܬܚܬܝܗ ܒܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܘ: ܙ: ܫܠܡ ܠܐܒܐ ܩܕܝܫܐ ܘܪܒܐ ܕܐܠܗܐ ܡܪܝ ܣܪܓܝ ܦܛܪܝܪܟ ܕܩܘܪ ܘܠܟܠ ܐܚܘܗܝ ܩܫܝܫܐ ܘܪܒܢܐ ܕܡܬܚܬܝܗ ܒܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܙ: ܚ: ܫܠܡ ܠܐܒܐ ܩܕܝܫܐ ܘܪܒܐ ܕܐܠܗܐ ܡܪܝ ܝܘܚܢܢ ܦܛܪܝܪܟ ܕܐܝܪܘܦܘܣ ܘܠܟܠ ܐܚܘܗܝ ܩܫܝܫܐ ܘܪܒܢܐ ܕܡܬܚܬܝܗ ܒܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܚ: ܛ: ܫܠܡ ܠܐܒܐ ܩܕܝܫܐ ܘܪܒܐ ܕܐܠܗܐ ܡܪܝ ܝܘܚܢܢ ܦܛܪܝܪܟ ܕܕܘܠܝܟ ܘܠܟܠ ܐܚܘܗܝ ܩܫܝܫܐ ܘܪܒܢܐ ܕܡܬܚܬܝܗ ܒܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܛ: ܝ: ܫܠܡ ܠܐܒܐ ܩܕܝܫܐ ܘܪܒܐ ܕܐܠܗܐ ܡܪܝ ܝܘܣܦ ܦܛܪܝܪܟ ܕܣܠܡܝܐ ܘܠܟܠ ܐܚܘܗܝ ܩܫܝܫܐ ܘܪܒܢܐ ܕܡܬܚܬܝܗ ܒܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܝ: ܝܐ:

1. V ܥܠ. — 2. V omet ܐܡܝܢ. — 3. V omet ܐܝܟ ܕܐܡܪ ܡܪܝ ܫܠܝܚܐ. — 4. V omet ܠܡܐܡܪ... ܐܡܝܢ. — 5. Lire ܫܠܡ. — 6. Lire ܩܢܫܪܝܢ. — 7. Lire ܐܝܪܘܦܘܣ. — 8. Lire ܕܩܢܫܪܝܢ. — 9. Sous-entendre ܫܠܡ ܠܐܒܐ ܩܕܝܫܐ.

paganisme » (ou selon un autre) manuscrit « ami de la vérité ». Que sa prière et celle de ses semblables soient avec nous, toujours! Amen, amen, amen!

IV

Noms des évêques qui ont ordonné saint *Sévère*.

1° *Denys,* par la miséricorde de Dieu, métropolitain de *Tarse*. Sain et sauf dans le Seigneur, prie, vénérable et saint Père. — 2° *Nicias* de *Laodicée,* de la même manière. — 3° *Philoxène* de *Mabboug*, de la même manière. — 4° *Pierre* d'*Alep,* de la même manière. — 5° *Siméon* de *Kennesrin,* de la même manière. — 6° *Marion* de *Schoura,* de la même manière. — 7° *Joseph* (lisez *Eusèbe*) de *Gabboula,* de la même manière. — 8° *Silvanus* d'*Ourim,* de la même manière. — 9° *Sergius* de *Cyr,* de la même manière. — 10° *Jean* d'*Europos,* de la même manière. — 11° *Philoxène* de *Doliché,* de la même manière. — 12° *Julien* de *Salamias,* de la même manière.

Les noms énumérés sont tirés de la lettre synodale (συνοδική) que le concile réuni à *Antioche* pour l'ordination de Sévère, a adressée à *Jean,* patriarche d'*Alexandrie*.

V

Add. 17.194 fol. 82 v° (daté de 886).

[ܩܕܡܝܐ ܕܐܬܬܝܗܒܘ ܠܗ ܒܫܡܗ ܕ[ܡܪ] ܫܘܪܝܐ ܩܕܡ ܐܦ ܕܝܘܣ ܡܛܪܦܘܠܝܛܐ ܕ[ܛ]ܪܣܘܣ. — ܘܬܪܝܨ ܐܦ ܦܝܠܘܟܣܝܢܘܣ ܡܪܒܘܓ. — ܘܬܠܬ ܐܦ ܢܝܩܝܐܣ ܡܛܪܦܘܠܝܛܐ ܕ[ܠ]ܐܘܕܝܩܝܐ. — ܘܪܒܥ ܐܦ ܫܡܥܘܢ ܡܛܪܦܘܠܝܛܐ ܕ[ܩ]ܢܫܪܝܢ[2]. — ܘܚܡܝܫ ܐܦ ܦܛܪܘܣ ܡܛܪܦܘܠܝܛܐ ܕ[ܚ]ܠܒ. — ܘܫܬ ܐܦ ܐܘܣܒܝܣ ܡܛܪܦܘܠܝܛܐ ܕ[ܓ]ܒܘܠܐ. — ܘܫܒܥ ܐܦ ܡܪܝ ܡܛܪܦܘܠܝܛܐ ܕ[ܫ]ܘܪܐ. — ܘܬܡܢ ܐܦ ܣܪܓܝ ܡܛܪܦܘܠܝܛܐ ܕ[ܩ]ܘܪ. — ܘܬܫܥ ܐܦ ܣܝܠܒܢܘܣ ܡܛܪܦܘܠܝܛܐ ܕ[ܐ]ܘܪܝܡ. — ܘܥܣܪ ܐܦ ܝܘܚܢܢ ܡܛܪܦܘܠܝܛܐ ܕ[ܐ]ܝܪܘܦܘܣ. — ܘܥܣܪ ܚܕ ܐܦ ܦܝܠܘܟܣܝܢܘܣ ܡܛܪܦܘܠܝܛܐ ܕ[ܕ]ܘܠܝܟܐ. — ܘܬܪܥܣܪ ܐܦ ܝܘܠܝܢܘܣ ܡܛܪܦܘܠܝܛܐ ܕ[ܣ]ܠܡܝܐ.

VI

Add. 14.684 fol. 109 v° (XII-XIII[e] siècle).

ܗܠ ܩܕܡܝܐ. ܕܐܬܬܝܗܒܘ ܠܗ ܒܫܡܗ ܕ[ܡ]ܪ ܫܘܪܝܐ ܩܕܡ ܐܦ ܕܝܘܣ ܡܛܪܦܘܠܝܛܐ ܕ[ܛ]ܪܣܘܣ. ܘܬܪܝܨ ܐܦ ܦܝܠܘܟܣܝܢܘܣ ܡܪܒܘܓ. ܘܬܠܬ ܐܦ ܢܝܩܝܐܣ ܡܛܪܦܘܠܝܛܐ ܕ[ܠ]ܐܘܕܝܩܝܐ. ܘܪܒܥ ܐܦ ܫܡܥܘܢ ܡܛܪܦܘܠܝܛܐ ܕ[ܩ]ܢܫܪܝܢ. ܘܚܡܝܫ ܐܦ ܦܛܪܘܣ ܡܛܪܦܘܠܝܛܐ ܕ[ܚ]ܠܒ. ܘܫܬ ܐܦ ܐܘܣܒܝܣ ܡܛܪܦܘܠܝܛܐ ܕ[ܓ]ܒܘܠܐ. ܘܫܒܥ ܐܦ ܡܪܝ ܡܛܪܦܘܠܝܛܐ ܕ[ܫ]ܘܪܐ. ܘܬܡܢ ܐܦ ܣܪܓܝ ܡܛܪܦܘܠܝܛܐ ܕ[ܩ]ܘܪ. ܘܬܫܥ ܐܦ ܣܝܠܒܢܘܣ ܡܛܪܦܘܠܝܛܐ ܕ[ܐ]ܘܪܝܡ. ܘܥܣܪ ܐܦ ܝܘܚܢܢ ܡܛܪܦܘܠܝܛܐ ܕ[ܐ]ܝܪܘܦܘܣ. ܘܥܣܪ ܚܕ ܐܦ ܦܝܠܘܟܣܝܢܘܣ ܡܛܪܦܘܠܝܛܐ ܕ[ܕ]ܘܠܝܟܐ. ܘܬܪܥܣܪ ܐܦ ܝܘܠܝܢܘܣ ܡܛܪܦܘܠܝܛܐ ܕ[ܣ]ܠܡܝܐ.

. . . . . ܘܫܡܗ ܕܝܢ ܕܐܬܬܝܗܒܘ ܠܗ ܒܫܡܗ ܕ[ܡ]ܪ ܫܘܪܝܐ ܩܕܡ ܐܦ ܕܝܘܣ ܡܛܪܦܘܠܝܛܐ ܕ[ܛ]ܪܣܘܣ. — ܘܣܘܡ ܐܦ ܦܝܠܘܟܣܝܢܘܣ ܡܪܒܘܓ. — ܘܬܠܬ ܐܦ ܢܝܩܝܐܣ ܡܛܪܦܘܠܝܛܐ ܕ[ܠ]ܐܘܕܝܩܝܐ. — ܘܪܒܥ ܐܦ ܫܡܥܘܢ ܡܛܪܦܘܠܝܛܐ ܕ[ܩ]ܢܫܪܝܢ[3]. — ܘܚܡܝܫ ܐܦ ܦܛܪܘܣ ܡܛܪܦܘܠܝܛܐ ܕ[ܚ]ܠܒ. — ܘܫܬ ܐܦ ܐܘܣܒܝܣ ܡܛܪܦܘܠܝܛܐ ܕ[ܓ]ܒܘܠܐ. — ܘܫܒܥ ܐܦ ܡܪܝ ܡܛܪܦܘܠܝܛܐ ܕ[ܫ]ܘܪܐ. — ...ܘܬܡܢ ܐܦ ...ܣܪ... — ...ܘܬܫܥ ܐܦ ...ܣܝܠ... — ...ܘܥܣܪ ܐܦ ...ܝܘ... — ...ܘܥܣܪ ܚܕ ...ܦܝ... — ...ܘܬܪܥܣܪ ...

1. Lire ܡ[ܪ]ܝ. — 2. Lire ܩ[ܢ]ܫܪܝܢ. — 3. Nous reproduisons ici telle quelle la vocalisation du manuscrit.

V

[Noms des évêques] qui ont ordonné saint Mar *Sévère*. — (1°) *Denys* de *Tarse*. — (2°) *Philoxène* de *Mabboug*. — (3°) *Nicias* de *Laodicée*. — (4°) *Siméon* de *Kennesrin*. — (5°) *Pierre* d'*Alep*. — (6°) *Eusèbe* de *Gabboula*. — (7°) *Marion* de *Schoura*. — (8°) *Sergius* de *Cyr*. — (9°) *Silvanus* d'*Ourim*. — (10°) *Jean* d'*Europos*. — (11°) *Philoxène* de *Dolichê*. — (12°) *Julien* de *Salamias*.

VI

Voici ensuite les noms [des évêques qui ont ordonné Sévère ; ces noms sont tirés?] du premier livre [des lettres?] de saint *Sévère*, patriarche d'*Antioche*. Lettre du concile [d'Antioche] à l'archevêque d'*Alexandrie*, Mar *Jean*.

Signatures :

(1°) *Denys* métropolitain de *Tarse*. — (2°) *Philoxène* de *Mabboug*. — (3°) *Nicias* de *Laodicée*. — (4°) (nom omis) de *Kennesrin*. — (5°) (nom omis) d'*Alep*. — (6°) *Eusèbe* de *Gabboula*. — (7°) *Marion* de *Schoura*. — (8°) *Sergius* de *Cyr*.

ܒܝܫܘܥ. — ܡܪܝ ܒܪ ܡܪܝ. — ܗܢܪܝ ܒܪ ܡܪܝ. ܫܠܝܚ ܠܐܘܪܝ. —
... ܐܠܘܢܣ. — ... ܒܝܛܝܣ. — ܣܟܣܝܣ ܒܪ ܫܟܡܝ (ou ܐ).

VII

Add. 14.642 fol. 28 r° (x° siècle).

ܡܪ ܒܪ (ܫܡܐ) ܕܥܠ ܩܕ. ܐܬܬܩܛܠ ܒܪ ܚܢܢܐ ܒܝܬ ܐܠܗܐ ܕܐܢ
ܥܠ ܐܠܦ: ܒܫܢܬ ܫܒܥ. — ܫܠܝܚ ܒܪ ܫܠܝܚ. — ܫܡܥܘܢ ܒܪ ܩܢܢ. — ܐܒܪ
ܐܚܐ. — ܫܡܥܘܢ ܒܝܬ ܚܠܐ. — ܫܡܥܘܢ ܒܪ ܩܠܝ. — ܐܒܪ ܐܚܐ.
ܒܪ ܫܟ. — ܐܒܪܗܡ ܒܝܬ ܚܠܐ. — ܡܪܝ ܒܪ ܐܘܪܝ. — ܫܡܥܘܢ ܒܪ ܩܢܢ.
ܒܪ ܫܡ. — ܫܠܝܚ ܐܘܪܝ. — ܫܡܥ ܒܪ ܐܠܦ — ܫܠܝܚ ܒܪ ܒܝܛܝܣ.
— ܫܠܝܡܘܢ ܒܪ ܫܠܝܡ...

ܡܪ ܒܪ ܡܪ ܡܪܝ ܒܝܬ ܐܠܗܐ ܡܢ ܐܚܐ ܒܪ ܚܢܢܐ: ܐܬܬ
ܫܠܝܚ ܒܪ ܫܡ ܡܪܝ ܒܝܬ ܐܠܗܐ ܕܐܢ ܫܠܝܚ ܒܪ ܫܡ ܡܪܝ ܒܝܬ ❖
ܫܠܝܚ ܒܪ ܫܡ ܡܪܝ ܒ ܟ ܟܒ: ܡܪ ܚܕ ܒܪ
ܫܠܝܚ ܒܪ ܫܡ ܡܪܝ ܒ ܟ ܟܒ: ܡܪ ܚܕ ܒܪ

ܡܚܬܗܡܝܢ ܒܐܚܕ ܟܠܝܠܐ ܕܠܐ ܡܬܦܠܓ ܒܟܠܗܘ ܥܠܡܐ ܘܒܟܠ ܡܐ ܕܒܗ ܐܬܝܪ ܐܠܗܐ ܕܐܝܬ ܒܗ ܢܫܡܐ ܕܚܝܐ ܐܝܟ ܕܐܬܝܪ ܐܠܗܐ ܕܐܝܬ ܒܗ ܢܫܡܐ ܕܚܝܐ ܐܝܟ ....

VIII

Add. 14.533 fol. 105 v° (VIII-IXe siècle).

ܗܝ ܕܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܫܟܚ ܠܟ ܕܐܢ ܒܡܐ ܕܐܡܪ ܐܢܐ ܐܡܪ ܠܟ ܐܠܐ

[1]ܗܕܐ ܗܘ ܕܩܕܡ ܠܗ ܐܦ ܒܫܘܠܡܗ ܕܐܓܪܬܐ ܕܐܬܝܗܒ ܠܗ ܡܢ ܐܠܗܐ ܕܫܪܝܪܐ ܗܝ ܘܩܢܘܡܐ ܕܐܒܐ ܘܪܘܚܐ ܩܕܝܫܐ ܒܐܠܗܘܬܐ ܘܒܐܢܫܘܬܐ ܕܡܫܝܚܐ ܡܪܢ ܐܝܬ ܒܗ ܐܦ ܒܫܘܠܡܗ

ܠܫܡܥ. ܘܠܡܢܗܘ ܕܡܚܙܝܢ ܗܘ ܗܢܐ. ܕܡܬܬܘܡܢ ܠܩܕܡ ܡܪܝܐ ܡܫܝܚܐ
ܕܡܬܩܒܠܝܢ ܬܡܢ. ܘܠܡܠܟܐ ܘܐܦ ܠܟܠܗܘ ܟܬܒܐ ܕܡܠܟ ܐܢܬ ܫܩܠ ܡܩܠ
ܒܗܘܢܟܘܢ: ܗܘ ܐܝܟܐ ܒܡܥܢܝܐ ܕܒܥܐ ܠܡܫܬܥ: ܐ ܟܬܒܐ ܕܡܬܒܪܟ
ܐܢܫ..... ܡܕܒܪ ܘܠܡܠܟ[1] ܒܟܬܒ ܟܬܒܐ ܕܐܬܐ ܡܫܬܡܥ ܘܠܟܠܗ ܡܐܡܪ ܕܐܬ
ܐܚܪܢ ܒܫܩܠ ܒܥܢܐ: ܐܢܐ ܐܡܪ ܡܢ ܟܠ: ܡܫܬܡܥ ܟܬܒܐ ܗܘ 5
ܐܠܐ ܡܢ ܟܠ ܡܕܒܪ ܘܐܡܪ ܡܢ ܐܢܐ. ܡܥܩܒ ܒܡ ܐܬ
ܗܘ ܡܕܒܪ

ce qui est écrit plus haut, et j'ai signé. — (2°) *Philoxène,* évêque de *Mabboug* de la même manière. — (3°) *Nicias,* évêque de *Laodicée* de la même manière. — (4°) *Marinus,* évêque de *Béryte* de la même manière. — (5°) *Pierre,* évêque d'*Alep* de la même manière. — (6°) *Siméon,* évêque de *Kennesrin* de la même manière. — (7°) *Sergius,* évêque de *Cyr* de la même manière. — (8°) *Philoxène,* évêque de *Doliché* de la même manière. — (9°) *Eusèbe,* évêque de *Gabboula* de la même manière. — (10°) *Eustathe,* évêque de *Perrhé* de la même manière. — (11°) *Julien,* évêque de *Salamias* de la même manière. — (12°) *Silvanus,* évêque de *Ourim* de la même manière. — (13°) *Marion,* évêque de *Schoura* de la même manière. — (14°) *Jean,* évêque d'*Europos* de la même manière.

Lorsque les évêques désignés ci-dessus eurent signé ces choses à l'intérieur du sanctuaire de la grande Église, après l'ordination (χειροτονία) du vénérable patriarche *Sévère* précité, et qu'ils eurent anathématisé devant l'autel (βῆμα) et dit chacun en personne toutes ces choses, les moines les répétèrent chacun à son tour et s'y associèrent[1].

1. Passage obscur. Peut-être faut-il traduire : « les moines prirent (la communion) les uns après les autres et communièrent ».

POÉSIES SUR SÉVÈRE

Les hymnes sur Sévère que nous éditons sont celles qui figurent dans l'*Octoechus* de ce célèbre patriarche. Elles sont au nombre de quatre[1] : les trois premières ont pour auteur Jean bar Aphthonia, la quatrième, un poète anonyme d'Alexandrie. Nous les publions d'après l'*add.* 17.134 du British Museum. Ce manuscrit contient la version des hymnes de Sévère qui a été faite par l'abbé Paul, et revisée par Jacques Philoponus (d'Édesse); il a été exécuté en 675, et constitue probablement l'autographe du reviseur. Celui-ci nous informe qu'il a écrit en noir les mots qui se trouvaient dans le texte grec, et en rouge les mots ajoutés; que de plus, il a indiqué au-dessus de la ligne les nouvelles interprétations qu'il proposait. Nous avons mis entre crochets les mots écrits à l'encre rouge, et nous avons placé au bas de la page les mots qui se trouvent au-dessus de la ligne[2]. Nous avons collationné l'*add.* 17.134 (A) avec l'*add.* 18.816 (B), pour corriger quelques *lapsus calami* de Jacques[3].

A ces quatre hymnes, nous ajoutons seulement l'épigramme qui termine l'*add.* 12.159, fol. 313 r° b[4]. De nombreuses autres poésies anonymes nous sont encore parvenues sur Sévère dans plusieurs manuscrits de Berlin[5]. Nous n'avons pas cru devoir les publier ici; elles auraient encombré inutilement le présent fascicule sans fournir le moindre renseignement historique.

1. M. Nau a publié une traduction française de ces hymnes, mais d'après un manuscrit en très mauvais état (ms. syr. 337 de Paris), dans la *Revue de l'Orient chrétien* (1902). — 2. L'hymne du poète d'Alexandrie est écrite entièrement à l'encre noire et ne présente aucune variante au-dessus de la ligne; il semble en résulter qu'elle n'a pas été revisée par Jacques. — 3. L'*Octoechus* de Sévère nous est parvenu dans plusieurs manuscrits qu'il nous paraît inutile de citer. M. E.-W. Brooks prépare, pour la *Patrologie orientale,* une édition de cet ouvrage. — 4. Cette épigramme avait déjà été publiée par Wright dans son *Catalogue of the syriac manuscripts in the British Museum,* t. II, p. 545, col. 1. — 5. *Sachau* 349, fol. 50 v°b-53 v°a; *Sachau* 350, fol. 82 v°-85 r°; *Sachau* 323, fol. 91 r°-93 r°; *Sachau* 236, fol. 144, f. 34 et 35 r°; *Sachau* 303-172, fol. 46 r°; *Sachau* 351, fol. 19r°-21 v°; Ms. orient. fol. 1633, 19 fol. 29 r°-23 r°.

POÉSIES SUR SÉVÈRE

I

ܐܝܟ ܡܫܟܚ ܫܡܝ ܒܬܫ ܚܡܫ ܕ ܐܗܠ ܢܗܪ ܐܠܗܢ ܫܡ[1] ܡܪܡ ... fol. 50 v°.
ܡܫܟ ܠܗ ܒܝ ܡܫ ܐܠ ܐܠ ܐܠ ... ܐܠ ... ܐܠ ...

* fol. 51 r°. [ܡܢ ܗܠܝܢ ܕܫܡܥ ܠܗ ܒܫܡܗ ܕܡܫܝܚܐ ܐܠܗܐ ܕܐܒܗ ܕܟܠ ܒܪܝܬܐ ܘܕܟܠ ܡܕܡ ܕܒܪܝܬ ܒܝܕܗ ܘܕܟܠ ܢܦܫ ܕܒܪ ܢܫܐ ܘܕܟܠ ܓܒܪ ܕܒܪ ܓܒܪ ܘܕܟܠ ܐܢܬ ܕܒܪ ܐܢܬ ܘܕܟܠ ܥܡܐ ܕܒܪ ܥܡܐ ܘܕܟܠ ܠܫܢ ܕܒܪ ܠܫܢ ܘܕܟܠ ܐܘܡܬܐ ܕܒܪ ܐܘܡܬܐ ܘܕܟܠ ܡܠܟ ܕܒܪ ܡܠܟ ܘܕܟܠ ܫܘܠܛܢ ܕܒܪ ܫܘܠܛܢ ܘܕܟܠ ܡܠܟܘܬ ܕܒܪ ܡܠܟܘܬ

ܡܢ ܕܝܘܡܐ[1]. [ܟܡܐ ܕܩܕܡ ܠܡܫܝܚܐ ܒܫܠܡ ܡܢ ܟܠ]: ܡܠܐ ܕܚܟܝܡ ܠܡܚܫ
ܡܢ ܩܕܡ ܐܬܪ ܥܡܐ[2]. [ܐܦ ܗ]ܘ ܕܐܠܗܐ ܡܢ ܐܝܟ ܕܐ[3]. ܚܕ ܡܢ ܕܚܝܠ ܡܚܒ[4]
ܒܚܒܐ ܫܦܝ. [ܘܐܠ ܟܝ ܐܡܐ]. ܥܒܕ[5] ܒ [ܕܬܫܡܫ]. ܐܡ ܢܫܡ
ܐܢܐ.

III

ܐܢܐ ܕܟܬܒ ܒ ܕܟܬܒ. ܥܠ ܒܫܡܗ. ܥܠ ܐܡ ܐܦ ܒܫܒ. ܠ
ܢܫܒ ܟܡܢ.

ܒ ܟܬܒ ܡܢ[ܗ]ܠ ܕ[ܡ]ܕ ܐ[ܕ]ܡ ܫ[ܡ]ܕ ܐ[ܠ]ܗ ܐ[ܡ]ܢ.
ܒ[ܟ]ܬ ܩ[ܕ]ܫ[6] ܕ[ܫ]ܫ ܐ[ܠ]ܗ. ܒ[ܡ]ܢ ܡ[ܒ]ܒ[ܫ] ܐ[ܢ]ܐ.
ܕ[ܟ]ܬ ܒ[ܐ] ܡ[ܢ] ܐ[ܠ]ܗ ܐ[ܡ] ܐ[ܦ] ܐ[ܢ] ܐ[ܠ]ܗ [ܢ]ܫ[ܡ]ܐ. ܠ
ܡ[ܒ]ܡ ܒ ܐ[ܟ]ܝ ܒ[ܡ]ܕ[ܒ]ܪ ܐ[ܢ]ܐ: [ܐ]ܡ ܐ[ܕ] ܒ[ܐ]ܢ[ܐ] ܡ[ܠ]ܐ
ܐ[ܦ]. ܐ[ܠ] ܐ[ܦ][8] ܒ ܕ[ܩ]ܕ[ܡ] ܐ[ܠ]ܗ[ܐ] [ܐ]ܫ[ܡ] ܐ[ܢ]ܐ ܐ[ܡ]ܢ. ܐ[ܦ].

1. Supra lin. : ܕܝܘܡܐ pro ܡܢ ܕܝܘܡܐ. — 2. Supra lin. : ܐܬܪ ܕܡܫܝܚܐ pro ܐܬܪ ܕܩܕܡ ܥܡܐ. — 3. Supra lin. : ܐܢܐ. — 4. Supra lin. : ܕܚܝܠ. — 5. Supra lin. : ܥܒܕ. — 6. Supra lin. : ܕܫܬ. — 7. Supra lin. : ܐܠ ܐܦ pro ܐܦ ܐܠ. — 8. Supra lin. : ܕܐ pro ܐܦ.

toutes les hérésies. Et quand il se cachait devant ses persécuteurs[1], en des lieux inconnus, il remplit tout l'univers de doctrines orthodoxes[2] [par ses écrits inspirés de Dieu]. Par ses prières, Maître de toutes choses[3], réunis les membres dispersés[4] de l'Église [et ramène-les ensemble], et sauve-nous [dans ta miséricorde] dans ta générosité[5].

III

Une autre (hymne) sur le même (Sévère), par le même Jean (bar Aphthonia). — « *Nous avons été comme ceux qui se réjouissent*[6] *: venez, louons le Seigneur*[7]. »

Quand nous célébrons la mémoire du [chef et] sage pasteur, le patriarche (πατριάρχης) *Sévère*, nous fêtons proprement la mémoire de tous les pieux docteurs[8]. Tous parlaient en effet [spirituellement] par la bouche de ce docteur, et jamais il ne considéra comme étant de lui-même[9] quelque chose de ce qu'il proclamait. C'est pourquoi [rejetant et] repoussant les nombreux éloges, il disait : « Ce que je semble avoir dit de juste[10], forme les enseignements[11]

1. Pendant la persécution. — 2. Des enseignements des dogmes (δόγματα) orthodoxes. — 3. Notre-Seigneur. — 4. Séparés. — 5. Littéralement : ὡς φιλάνθρωπος. — 6. Cf. Ps. CXXV, 3. — 7. Cf. Ps. XCIV, 1 et 6. — 8. Pères. — 9. Il ne s'attribua. — 10. « Si je semble avoir dit quelque chose de juste. » — 11. Doctrines.

ܐ[ܘ]ܡܪܐ ܕܐܠܗܐ ܐܒ̈ܐ ܕܟ̈ܠ ܥܠܡ̈ܐ. ܕܒܚ̈ܝܐ ܘܡ̈ܠܦܢܐ ܕܫ̈ܠܡ ܥ̈ܠ ܡ̈ܠ[1]ܐ
ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ

ܡܫܝܚܐ ܐܠܗܐ ܡܠܬܐ ܕܐܬܒܣܪ ܒܠܐ ܫܚܠܦܐ ܗܘ ܕܒܟܝܢ ܒܪܝܫ ܥܒܕ ܚܫ̈ܐ ܒܦܓܪܐ ܘܐܬܪ̈ܥܝ ܢܦ̈ܠܐ ܥܒܕ ܐܡ̈ܪܘ ܥܡ ܡܠ̈ܦܢ̈ܝܐ ܕܠܝܬ ܐܠܐ ܚܕ ܛܒܥ ܕܡܠܬܐ ܕܐܠܗܐ ܕܐܬܦܓܪ ܕܠܐ ܫܠܝܛ ܒܗ ܡܘܬܐ ܐܦ ܒܫܘܠ ܡܕܡ ܕܗܘ ܐܝܬ ܒܟܠ ܥܒܕ ܐܠܐ ܒܗ ܒܠܚܘܕ ܐܡܪ ܟܠܗܘܢ ܠܗ ܡܪܝ ܡܚܝܘ ܐܢ ܒܪܚܡ̈ܝ ܐܒܘܢ ܐܦ ܚܢ ܒܥܝ ܕܢܚܘܣ ܥܠܝܢ ܘܢܚܘܣ ܒܢ ܘܢܪܚܡ ܥܠܝܢ ܒܛܠ ܡܛ̈ܠ ܒܥ̈ܝ ܕܐܒܝ ܕܒܫ̈ܡܝܐ ܐܢ ܐܝܟ ܕܠܐ ܒܡ̈ܝ ܐܠܐ ܒܡ̈ܝ ܕܡ̈ܐ ܕܐܢ̈ܫ ܐܦ

APPENDICE

TEXTES GRECS RELATIFS A SÉVÈRE

I. — ACTES DU CONCILE DE CONSTANTINOPLE DE 536.

Nous reproduisons ci-dessous les différents passages des actes du concile de Constantinople de 536 qui présentent quelque intérêt au point de vue de la vie de Sévère. Les trois premiers se rapportent au concile de Constantinople de 518, les autres au concile de Constantinople de 536 proprement dit.

Nous avons collationné le texte tel qu'il a été constitué par Labbe (*Sacrosancta concilia ad regiam editionem exacta*, t. V, Paris, 1671) et reproduit par Mansi (*Sacrorum conciliorum nova et amplissima collectio*, t. VIII, Florence, 1762), d'après lequel nous citons[1], avec le *codex manuscriptus historicus graecus* 46 de Vienne[2]. Ce manuscrit, qui n'a jamais été collationné, semble-t-il, laisse beaucoup à désirer : exécuté par un copiste ignorant d'après un exemplaire où de nombreux feuillets avaient disparu, où d'autres avaient été déplacés et où la plupart étaient par endroits illisibles, il présente un texte sans le moindre ordre et rempli de fautes. Toutefois, il nous a conservé, comme cela arrive parfois pour des manuscrits de ce genre, plusieurs bonnes leçons qui nous ont permis d'améliorer le texte traditionnel[3].

Pour la constitution de l'empereur Justinien, nous citons d'après l'édition de Zachariae von Lingenthal : *Imp. Justiniani novellae quae vocantur*, pars I, Leipzig, Teubner, 1881.

1. Mansi n'a pas toujours reproduit fidèlement le texte de Labbe. Nous avons noté quelques « variantes » de Mansi. — Hardouin s'est également contenté de reproduire le texte de Labbe, sans rien faire pour l'améliorer. — 2. Cf. Nessel, *Catalogus... omnium codicum manuscriptorum graecorum... bibliothecae Caesareae Vindobonensis*, Vienne, 1690, t. II, p. 96-97 ; et Lambecius, *Commentarii de bibliotheca Caesarea Vindobonensi*, ed. II, opera et studio A. F. Kollarii, Vienne, 1782, liv. VIII, col. 1034-1041. — 3. Des trois manuscrits du concile de Constantinople de 536 que Labbe mentionne dans sa note sur ce concile (Labbe, *op. cit.*, col. 3 ; Mansi, *op. cit.*, col. 875), il n'en existe plus aujourd'hui qu'un seul, à notre connaissance : celui du cardinal Duperron, qui est conservé à la bibliothèque d'Évreux. Les deux autres manuscrits étaient un *codex regis christianissimi* et un *codex reverendissimi episcopi Carnotensis*.

1

* M col. 1042. * Ἀναφορὰ πρὸς Ἰωάννην πατριάρχην παρὰ τῆς ἐνδημούσης συνόδου.

Τῷ δεσπότῃ ἡμῶν τῷ ἁγιωτάτῳ καὶ μακαριωτάτῳ πατρὶ πατέρων, ἀρχιεπισκόπῳ καὶ
* V fol. 32 r°. * οἰκουμενικῷ πατριάρχῃ, Ἰωάννῃ· ἡ ἐνδημοῦσα κατὰ τὴν φιλόχριστον ταύτην καὶ βασιλίδα πόλιν σύνοδος, ἐν κυρίῳ χαίρειν.

Ἐπειδὴ ὁ[1] Θεὸς ὁ πάντων δεσπότης, ἐπὶ συμφέροντι τῆς ὀρθοδοξίας, καὶ συστάσει τῆς καθολικῆς ἐκκλησίας, κατὰ τὴν παρελθοῦσαν κυριακήν τε καὶ δευτέραν, λειτουργίας ἐπιτελουμένης ἐν τῇ ἁγίᾳ τοῦ Θεοῦ ἐκκλησίᾳ τῆς βασιλίδος ταύτης πόλεως, μιᾷ φωνῇ ἐκίνησε τὸν ἀναρίθμητον τῶν[2] μυριάδων λαόν, ὡς ζήλῳ θείῳ τοῦτον ἐκκαυθέντα, ἐπὶ πολὺ καὶ ἐπιμόνως αἰτῆσαι τὴν ὑμετέραν μακαριότητα ἐπὶ τοῦ ἄμβωνος ἀνελθεῖν, καὶ προσφωνῆσαι ὑπὲρ τῆς ὀρθῆς πίστεως, ὑπὲρ ἧς ἀεὶ ἠγωνίσασθε καὶ ἀγωνίζεσθε· καὶ τοῦτο ποιησάντων ὑμῶν, ἐκβοήσεις γεγόνασι, καθὼς εἴρηται, πλεῖσται καὶ ἐπίμονοι τοῦ λαοῦ, ὑμᾶς μὲν ἐπὶ τῇ ὀρθοδοξίᾳ[3] εὐφη-

1. V omet ὁ. — 2. V omet τῶν. — 3. V τῆς ὀρθοδοξίας.

1

Rapport du concile assemblé (à Constantinople) au patriarche Jean.

A notre très saint maître et bienheureux Père des Pères, l'archevêque et le patriarche oecuménique Jean : le concile assemblé dans cette ville pieuse et impériale, en Notre-Seigneur, salut!

Puisque, dimanche et lundi derniers[1], pendant qu'on célébrait la messe dans la sainte Église de Dieu de cette ville impériale, Dieu, le maître de toute chose, a poussé, dans l'intérêt de l'orthodoxie et en vue de consolider l'église catholique, la foule innombrable du peuple, qui était comme enflammé d'un zèle divin, à demander d'une seule voix, longuement et instamment, à Votre Béatitude de monter à l'ambon et de faire une allocution en faveur de la foi orthodoxe, pour laquelle vous avez toujours combattu et vous combattez encore; puisque, après que vous eûtes fait cela, il y eut, comme on dit, de nombreuses et persistantes acclamations du peuple, vous

1. Les 15 et 16 juillet 518.

μοῦντος, τοὺς δὲ πρὸ ὑμῶν ἐκβληθέντας πατέρας ἀνακληθῆναι ἐξαιτοῦντος· ὁ δὲ ὑμέτερος ἄγγελος, τῇ ἡμετέρᾳ δοκιμασίᾳ τὸ πᾶν ἀποδεδωκώς, τὰ δέοντα σκοπῆσαι προσέταξεν· ἀναγκαῖον ἐλογισάμεθα * τὰ παρακολουθήσαντα καὶ τυπωθέντα παρ' ἡμῶν δι' ἀναφορᾶς πρῶτον τῇ ὑμετέρᾳ μακαριότητι ἀναγάγαι, καὶ τότε δι' ὑμῶν τῷ εὐσεβεστάτῳ καὶ κρατίστῳ ἡμῶν [1] βασιλεῖ δῆλα καταστῆσαι· ἔστι δὲ ταῦτα. * M col. 1043.

Κατὰ τὴν εἰκάδα τοῦ ἐνεστῶτος Ἰουλίου μηνὸς τῆς παρούσης ἐνδεκάτης ἐπινεμήσεως, ὑπατείας Μάγνου τοῦ λαμπροτάτου, ἅπαν τὸ μοναχικὸν τάγμα τῆς φιλοχρίστου ταύτης καὶ βασιλίδος πόλεως ἐκ διαφόρων συνελθὸν μοναστηρίων, τοῦτο μὲν ἀρχιμανδριτῶν, τοῦτο δὲ καὶ τῶν λοιπῶν, λιβέλλους προσδέδωκε [2] τῇ ἐνδημούσῃ ταύτῃ πάσῃ συνόδῳ ἡμῶν [3] αἰτοῦν καὶ ἀναγνωσθῆναι τούτους, καὶ τὰ περιεχόμενα τοῖς λιβέλλοις κεφάλαια δοκιμασθέντα παρ' ἡμῶν πέρατι παραδοθῆναι, μᾶλλον δὲ τύπῳ συνοδικῷ ὑποβληθῆναι. Ἀναγνωσθῆναι τοίνυν ποιήσαντες τοὺς λιβέλλους, οὓς καὶ ὑπετάξαμεν τῷδε τῷ τύπῳ, ταῦτα περιέχειν ἐν τούτοις ἐγνώκαμεν.

..... Πέμπτον * κεφάλαιον ἐν ταῖς αὐταῖς δεήσεσιν ἐνέκειτο, ὥστε τὸν τολμήσαντα κατὰ τῆς ἐν Καλχηδόνι [4] ἁγίας συνόδου νεανιεύσασθαι, καὶ βλάσφημα ῥήματα κατ' αὐτῆς ἐκχέαι, Σευῆρόν [5] φαμεν τὸν ἐν Ἀντιοχείᾳ ἀτάκτως καὶ προπετῶς ἐνεχθέντα, ἀναθέματι ὑποβληθῆναι, καθὼς καὶ αἱ [6] ἐπίμονοι βοαὶ παντὸς τοῦ λαοῦ ἐγένοντο. Ἐπεὶ τοίνυν ἔδει καὶ περὶ τούτου * M col. 1046 b. * V fol. 33 r°.

1. V omet ἡμῶν. — 2. V προδέδωκε. — 3. V ἡμῶν συνόδῳ. — 4. Telle est l'orthographe de Labbe; M et V orthographient ici et ailleurs Χαλκηδόνι. — 5. V orthographie ici et ailleurs Σεβῆρον. — 6. V omet αἱ.

louant pour votre orthodoxie et demandant le rappel des pères chassés avant vous; enfin, puisque d'autre part votre envoyé, après avoir remis le tout à notre examen, nous a ordonné de considérer ce qu'il y avait à faire : nous avons jugé nécessaire de faire d'abord connaître par un rapport à Votre Béatitude ce qui s'est passé et ce que nous avons formulé, ensuite de faire porter le tout, par votre intermédiaire, à la connaissance de notre très pieux et très puissant empereur. Voici les faits :

Le 20 du présent mois de Juillet, à la XI[e] indiction, sous le consulat du très illustre Magnus [1], tout le corps monacal de cette ville pieuse et impériale, qui s'était réuni de divers monastères, remit des libelles des archimandrites et des autres (moines) à tout notre concile assemblé (ici), en demandant qu'ils fussent lus et que les points qui y étaient exposés, après avoir été examinés par nous, fussent confirmés, ou plutôt mis sous une forme synodale. Après avoir fait lire ces libelles et après les avoir mis sous cette forme, nous connûmes que leur contenu était le suivant :

..... Le cinquième point de leurs requêtes demandait que celui qui avait osé s'attaquer au saint concile de Chalcédoine et déverser contre lui des paroles blasphématoires — Sévère, disons-nous, qui a été élevé irrégulièrement et audacieusement sur le trône d'Antioche — fût soumis à l'anathème, selon ce

1. Le 20 juillet 518.

τύπον τὸν ἐναρμόζοντα ἐκκλησιαστικῇ καταστάσει ἐξενεχθῆναι[1], ἀναγκαῖον ἐκρίναμεν[2], πρῶτον τοὺς βλασφήμους αὐτοῦ λόγους ἐν μέσῳ πάσης ταύτης τῆς συνόδου ἀναγνωσθῆναι, πρὸς ἔλεγχον τῶν παρ' αὐτοῦ τολμηθέντων. Ἔχει τοιγαροῦν τὰ παρ' αὐτοῦ κατὰ τῆς ἁγίας συνόδου τολμηθέντα τε καὶ βλασφημηθέντα ἐπὶ λέξεως οὕτως· « Τὰ ἐν Καλχηδόνι ὑπὸ τῆς κατ' ἐκεῖνο καιροῦ συνειλεγμένης συνόδου τυπωθέντα τε καὶ τῶν ὑπὲρ ταύτης ἀγωνιζομένων, ἀναθεματίζομεν ». Αὕτη τῆς μιαρᾶς αὐτοῦ φωνῆς ἡ βλασφημία, οὐ μόνον δὲ αὐτή, ἀλλὰ καὶ ἕτεραι πολλαὶ δυσφημίαι ἐν βίβλοις αὐτοῦ πομπεύονται κατὰ ταύτην τὴν βασιλίδα πόλιν. Αἷς οἱ τῆς ὀρθοδοξίας ἐρασταὶ ἐντυγχάνοντες, ἐπεγγελῶσι[3] τῇ αὐτοῦ φρενοβλαβείᾳ ἀλλοκότως φερομένου. Ἐπεὶ οὖν αὐτοκατήγορον ἔχει τὸν ἔλεγχον, οὐ μόνον ἐκ τῆς εἰρημένης ταύτης φωνῆς, ἀλλ' ὡς προγέγραπται, καὶ ἐξ ἑτέρων πλείστων τῆς αἰσχίστης αὐτοῦ γλώττης δυσφημιῶν κατὰ τῆς ἁγίας ταύτης συνόδου, τοῦτον δικαίως ἀναθέματι αἰωνίῳ καὶ ἡμεῖς ὑπεβάλλομεν, παντὸς πράγματος, ὀνόματος, ἀξίας, ἐνεργείας Χριστιανῷ ἢ ἱερατικῷ ἁρμοζούσης, ἢ ἁρμόσαι δυναμένης, ἀλλοτριώσαντες, καὶ γυμνὸν τῆς θείας κοινωνίας κατὰ τοὺς ἐκκλησιαστικοὺς κανόνας καταστήσαντες, ἀνθ' ὧν καὶ βλασφημῆσαι καὶ συκοφαντῆσαι τὴν ἐν Καλχηδόνι ἁγίαν σύνοδον ἐπεχείρησεν, ἰδικῶς ἐπισφραγίσασαν τὸ σύμβολον τῶν τιη΄ ἁγίων πατέρων τῶν ἐν Νικαίᾳ συναχθέντων, ἀσάλευτόν τε καὶ ἀπαρεγχείρητον τοῦτο ὑπάρχον

1. V ἐξενέγκαι. — 2. V ἐκρίνωμεν. — La suite du rapport manque dans V; au milieu de la l. 16 du fol. 33 r°, V passe brusquement de Mansi col. 1046ᵉ à Mansi col. 1050ᵉ. — 3. Sic Labbe; Mansi ἐπιγελῶσι.

que les cris persistants de tout le peuple avaient fait entendre. Comme il fallait aussi, dans cette affaire, suivre la forme qui convenait à la constitution ecclésiastique, nous jugeâmes nécessaire de commencer par faire lire devant tout le concile ses paroles blasphématoires pour établir ce qu'il avait osé dire. Or, voici mot pour mot ce qu'il a eu l'audace de blasphémer contre le saint concile (de Chalcédoine) : « Nous anathématisons ce qui a été formulé par le concile qui s'est réuni à cette époque à Chalcédoine, et (les écrits) de ceux qui combattent pour lui[1]. » Tel est le blasphème de sa voix impure! Ce n'est pas le seul : beaucoup d'autres impiétés circulent avec ses livres dans cette ville impériale. Quand les amis de l'orthodoxie les lisent, ils se moquent de sa démence qui le fait ainsi s'égarer. Puisque donc il se réfute et s'accuse lui-même, non seulement par la parole citée, mais encore, comme il est écrit plus haut, par beaucoup d'autres blasphèmes que sa langue abominable a proférés contre ce saint concile, nous l'avons frappé, à juste titre, d'un éternel anathème, le dépouillant de toute chose, nom, dignité et fonction qui conviennent ou peuvent convenir à un chrétien et à un prêtre, et le privant de la divine communion selon les canons ecclésiastiques, parce qu'il a entrepris de blasphémer et de calomnier le saint concile de Chalcédoine, qui a spécialement confirmé le symbole des 318 saints Pères de Nicée et qui l'a proclamé immuable et inattaquable, de même que les pieux Pères réunis à

1. La version latine porte *et eos qui pro ipsa pugnant*, ce qui suppose la leçon : τοὺς ὑπὲρ ταῦτα ἀγωνιζομένους.

κηρύξασαν, καθὼς καὶ οἱ ἐν Κωνσταντινουπόλει καὶ οἱ ἐν Ἐφέσῳ συναχθέντες ὅσιοι πατέρες ὁμοίως ἐβεβαίωσαν, μεθ' ὧν καὶ ἡ ἐν * Καλχηδόνι ἁγία σύνοδος τὰ ὅμοια ἐκδικεῖ προλάμπειν * M col. 1047.
πανταχοῦ τοῦτο κελεύσασα. Ἕνεκεν τούτου οὐ μόνον ὡς βλάσφημον, ἀλλὰ καὶ ὡς συκοφάντην, καὶ πάσας τὰς ἁγίας συνόδους διὰ τῆς συνόδου ταύτης ὑβρίσαντα τὸν προειρημένον Σευῆρον ἔρημον πάσης τιμῆς καταστήσαντες, ἀναθέματι ὑπεβάλομεν.

Ταῦτα παρ' ἡμῶν δοκιμασθέντα καὶ τυπωθέντα, ἐπὶ τὸν ὅσιον ἄγγελον τῆς σῆς μακαριότητος ἐσπουδάσαμεν δυσωπήσαντες καὶ ὑπογράψαντες ἕκαστος τῇ ἰδίᾳ χειρὶ ἀναγαγεῖν, καὶ ὑποτάξαντες προσδοθέντας ἡμῖν λιβέλλους πρὸς ἐπίγνωσιν ἀληθείας, ὥστε διὰ τῆς ὑμετέρας μακαριότητος ταῦτα ἐλθεῖν καὶ εἰς τὸν κράτιστον καὶ γαληνότατον ἡμῶν βασιλέα, καὶ τὴν εὐσεβεστάτην καὶ φιλόχριστον Αὐγοῦσταν, καὶ τὴν ἔνδοξον αὐτῶν καὶ μεγάλην σύγκλητον.

2

* Δέησις κληρικῶν καὶ μοναχῶν[1] Ἀντιοχείας πρὸς Ἰωάννην τὸν πατριάρχην καὶ τὴν ἐνδημοῦσαν σύνοδον κατὰ Σευήρου. * M col. 1038. * V fol. 30 v°.

Τῷ ὁσιωτάτῳ καὶ μακαριωτάτῳ καὶ ἁγιωτάτῳ[2] ἀρχιεπισκόπῳ οἰκουμενικῷ πατριάρχῃ

1. V μοναχῶν καὶ κληρικῶν. — 2. V ἁγιωτάτῳ καὶ μακαριωτάτῳ

Constantinople et à Éphèse l'avaient également confirmé; à leur suite, le saint concile de Chalcédoine défend les mêmes principes, ordonnant que ce (symbole) resplendisse partout. C'est pourquoi, nous avons privé le susdit Sévère de tout honneur et nous l'avons frappé d'anathème, non seulement comme blasphémateur, mais encore comme calomniateur, et comme ayant outragé dans ce concile tous les saints conciles.

Après avoir examiné et formulé tout cela, nous nous sommes empressés de remettre respectueusement notre rapport au pieux envoyé de Votre Béatitude, signé de la propre main de chacun de nous et accompagné, pour que la vérité soit connue, des libelles qui nous ont été remis, afin que tout ceci parvienne aussi, par l'entremise de Votre Béatitude, à notre très puissant et sérénissime empereur, à la très pieuse et très religieuse Augusta et à leur glorieux et grand sénat[1].

2

Requête des clercs et des moines d'Antioche au patriarche Jean et au concile assemblé contre Sévère.

Au très pieux, très bienheureux et très saint archevêque, le patriarche œcumé-

1. Suivent les signatures de quarante-deux évêques.

Ἰωάννῃ, καὶ τῇ ἐνδημούσῃ ἁγίᾳ συνόδῳ· ἀξίωσις παρὰ κληρικῶν καὶ μοναχῶν τοῦ ἀποστολικοῦ θρόνου τῆς Ἀντιοχείας[1] μεγαλοπόλεως ἁγίας τοῦ Θεοῦ καθολικῆς ἐκκλησίας.

Νῦν, εἴπερ ποτὲ καιρός, ὦ μακαριώτατοι, πάσας τῆς οἰκουμένης τὰς ἁγίας τοῦ Θεοῦ[2] ἐκκλησίας, ὡς ἐξ ἑνὸς στόματος τὸ προφητικὸν ἐκεῖνο ἐκβοῆσαι· « εὐφραινέσθωσαν οἱ οὐρανοὶ καὶ ἀγαλλιάσθω ἡ γῆ, καὶ πάντα τὰ ἐν αὐτῇ[3] », ὅτι ἠλέησεν ὁ Θεὸς τὸν λαὸν αὐτοῦ. Τὸ γὰρ τὰ σκῆπτρα Ῥωμαίων τοὺς οὕτως εὐσεβεῖς καὶ φιλοχρίστους ἐγχειρισθῆναι βασιλέας, ἐλευθερίαν[4] δὲ χαρισθῆναι καὶ παρρησίαν τοῖς τὴν ὀρθόδοξον πρεσβεύουσι θρησκείαν, πῶς οὐχὶ ταύτην πείθει εἰκότως τοὺς πιστοὺς[5] βοῆσαι τὴν φωνήν; Ἀλλ' ἐν οὕτω κοινῇ τῆς οἰκουμένης ἑορτῇ, μία ἐκ πάντων, ἡ[6] κομιδῇ σὺν ὀλίγαις, ἡ τῶν Ἀντιοχέων ἐκκλησία κατηφείας καὶ θρήνων[7] πεπλήρωται. Λύκον γὰρ ἀντὶ ποιμένος, οὐκ οἴδαμεν ὅπως, δεξαμένη κακοπαθεῖ. Ποίαν γὰρ τραγῳδίαν οὐκ ἀπέκρυψε τὰ τολμηθέντα παρὰ Σευήρου κακά; Ὃς πρῶτον μέν, ἵν' ὅπως βεβίωκε παραλίπωμεν, φειδοῖ τῶν ὑμετέρων ἀκοῶν, οὐδεμίᾳ πώποτε φαίνεται κοινωνήσας ἐκκλησίᾳ. Εἶτα συκοφαντίας βέλεσι κατατοξεύσας τε καὶ παρασκευάσας ἐξελασθῆναι τὸν
* V fol. 31 r°. ἔνθεσμον * ποιμένα Φλαβιανὸν τὸν μακαριώτατον, τὸν ἐκείνου θρόνον βιαίως[8] καὶ ἀκανο-

1. V Ἀντιοχέων. — 2. V Χριστοῦ. — 3. V omet καὶ πάντα τὰ ἐν αὐτῇ. — 4. V ἐλευθερίας. — 5. V τοῦ πιστῶς. — 6. V omet ἡ. — 7. V donne καὶ θρήνων après πεπλήρωται. — 8. Sic V; Labbe βεβαίως, Mansi βιβαίως.

nique Jean, et au saint concile assemblé (à Constantinople) : requête des clercs et des moines du trône apostolique de la sainte église catholique de la grande ville d'Antioche.

C'est maintenant ou jamais, ô bienheureux (Pères), le moment pour toutes les saintes églises de Dieu du monde entier de crier, comme d'une seule voix, ces paroles prophétiques : *Que les cieux se réjouissent et la terre tressaille, ainsi que tout ce qu'elle contient*[1], parce que Dieu a eu pitié de son peuple. Comment les fidèles ne seraient-ils pas poussés avec raison à crier ces paroles, quand le sceptre de l'empire romain est confié à des empereurs si pieux et si chrétiens, que la liberté et la faculté de parler franchement sont accordées à ceux qui professent la religion orthodoxe? Mais au milieu de la fête générale du monde entier, seule entre toutes, ou du moins avec très peu d'autres, l'église d'Antioche est remplie de tristesse et de deuil. Elle souffre parce qu'elle a reçu, nous ne savons comment, un loup au lieu d'un pasteur. Quelle est la tragédie que les forfaits perpétrés par Sévère n'ont pas dépassée? D'abord — pour ne pas parler de sa vie par égard pour vos oreilles, — il n'a manifestement jamais communiqué avec aucune église. Ensuite, après avoir accablé des traits de la calomnie et fait chasser le pasteur légitime, le bienheureux Flavien, il s'est emparé par la violence et contrairement aux canons de son trône. Plus tard, à la façon d'un mercenaire, non seulement il ne

1. Cf. Ps. xcv, 11 et 12.

νίστως ὑφήρπασε· κἀντεῦθεν μισθωτοῦ δίκην οὐ μόνον οὐκ ἐποίμαινε[1] τὴν ποίμνην[2] τοῦ Χριστοῦ — οὐδὲ ἔφυγεν, ὅπερ ἦν ἀγαπητόν — ἀλλ'[3] αὐτὸς τὰ τῶν θηρίων ἔδρα, σφάττων τε καὶ διασκορπίζων τὰ πρόβατα. Κενοφωνίας δὲ καὶ βλασφημίας κατὰ τοῦ Θεοῦ πλατ-
τόμενος, οὐδενὸς τῶν ἁγίων ἡμῶν πατέρων ἐφείσατο· διατελεῖ δὲ πᾶσαν ἡμέραν, ὡς εἰπεῖν, τὰς ὑπὲρ εὐσεβείας ἀθροισθείσας ἀποκηρύττων συνόδους. Ὁ γὰρ τὴν ἐν Καλχηδόνι ἁγίαν σύνοδον ἀναθεματίσαι[4] τε καὶ πολεμῆσαι τολμήσας, τὴν μάλιστα βεβαιώσασαν τὸ σύμβολον τῶν τιη' ἁγίων πατέρων, ἀποδεξαμένην δὲ[5] καὶ τοὺς ρν' ὁσίους καὶ ἁγίους πατέρας, ἔτι μὴν καὶ τοὺς ἐν Ἐφέσῳ κατὰ Νεστορίου τοῦ δυσσεβοῦς συνελθόντας ὁμοίως ὁσίους πατέρας, εὔδηλον ὡς καὶ τὰς εἰρημένας ἀποστρέφεται καὶ μισεῖ, ὡς ταύτης ἀδελφάς.

Καὶ ὅσους μὲν φόνους ἁγίων εἰργάσατο μοναχῶν, Ἰουδαϊκαῖς χερσὶ τὴν τοιαύτην ἐγχειρίσας σφαγήν, οὔτε ὑμᾶς, ὁσιώτατοι, οὐδὲ τῶν ἄλλων ἔλαθεν οὐδένα. Θέαμα γὰρ ἦσαν κείμενοι δεινὸν ἄνδρες ἀσκητικοῖς ἀγῶσι μέχρι πολιᾶς ἐναθλήσαντες, γυμνοὶ καὶ ἄταφοι ἐρριμμένοι, ὑπὲρ τοὺς τριακοσίους ὄντες, ἐκ τῆς[6] δευτέρας Σύρων ἐπαρχίας ὁρμώμενοι, κυσὶ σπαράγματα καὶ οἰωνοῖς προκείμενοι[7]. Ὅμοια δὲ καὶ ὡσαύτως ἐλεεινά, καὶ ὅσα ἐν τοῖς ξενῶσιν αὐτῷ πέπρακται. Δεσμωτήρια γὰρ δομᾶται νῦν, κἀκεῖσε πολλοὺς τῶν ὑπὲρ εὐσεβείας καθείργων ἐν σκότει καὶ μαστίζων ἀναιρεῖ. Οἷα δέ, * ὁσιώτατοι, καὶ περὶ τὰς ἐν Δάφνῃ * M col. 1039.

1. V ἐποίμενε; M ἐπήμνηε. — 2. Sic V; M τῇ ποίμνῃ. — 3. Sic V et la version latine; M omet ἀλλ'. — 4. V ἀναθεματίσας. — 5. V τε. — 6. V omet ἐκ τῆς. — 7. V κείμενοι.

faisait pas paître le troupeau du Christ — il ne s'est pas enfui, ce qui eût été désirable — mais il faisait lui-même ce que font les bêtes sauvages : il égorgeait et dispersait les brebis[1]. Forgeant des paroles vaines[2] et blasphématrices contre Dieu, il n'a épargné aucun de nos saints Pères, mais il passe, pour ainsi dire, toutes ses journées à rejeter les conciles qui se sont réunis dans l'intérêt de la religion. Il est évident, en effet, que celui qui a osé anathématiser et attaquer le saint concile de Chalcédoine — qui a surtout confirmé le symbole des 318 saints Pères, et approuvé aussi les 150 pieux et saints Pères, ainsi que les Pères également pieux qui se sont assemblés à Éphèse contre l'impie Nestorios, — il est évident qu'il rejette et abhorre également les conciles qui viennent d'être cités, vu que ce sont ses frères.

Combien il a commis de meurtres de saints moines en confiant ce massacre à des mains juives, ni vous, très pieux (Pères), ni aucune autre personne, ne l'ignorez. C'était un spectacle horrible que de voir étendus à terre, nus et sans sépulture, exposés à être déchirés par les chiens et les oiseaux de proie, au delà de trois cents moines qui étaient venus de la seconde Syrie et qui avaient pratiqué les luttes ascétiques jusqu'à leur vieillesse. Tout aussi lamentable est ce qu'il a fait dans les hospices. Maintenant il construit des prisons, y enferme dans les ténèbres beaucoup de personnes à cause

1. Cf. Jean, x, 12. — 2. La version latine porte *novitates*, ce qui suppose la leçon : καινοφωνίας.

πηγὰς πρᾶξαι τετόλμηκε, μαγείαις τε χρώμενος αὐτόθι, καὶ θυμιάμασι μυσαροῖς θεραπεύων τοὺς δαίμονας, καὶ τοῦτο πᾶσα ἐκείνη ἡ μεγάλη ἄδει πόλις. Οὐ μήν, οὐδὲ αὐτῶν ἐφείσατο τῶν ἁγίων θυσιαστηρίων, οὐδὲ τῶν ἱερῶν σκεύων, τὰ μὲν ξέων ὡς ἐναγῆ, τὰ δὲ χωνεύων καὶ ῥογεύων τοῖς ὁμοτρόποις. Τετόλμηται δὲ αὐτῷ καὶ τοῦτο, ὦ μακαριώτατοι. Τὰς γὰρ εἰς τύπον τοῦ ἁγίου πνεύματος χρυσᾶς τε καὶ ἀργυρᾶς περιστερὰς κρεμαμένας ὑπεράνω τῶν θείων κολυμβηθρῶν καὶ θυσιαστηρίων, μετὰ τῶν ἄλλων ἐσφετερίσατο, λέγων οὐ χρῆναι ἐν εἴδει περιστερᾶς τὸ ἅγιον πνεῦμα ὀνομάζεσθαι[1]. Τὰ μέντοι χρήματα καὶ οἰκήματα, καὶ ὅσα ἐν τοῖς καλλίστοις χωρίοις ὑπῆρχε τῇ ἐκκλησίᾳ πάντα ἐκφορήσας ἐξεδαπάνησε, καὶ βαρυτάτοις
* V fol. 31 v°. δανείσμασι * τὴν ἐκκλησίαν κατέχωσεν.

Ἀλλ' οὐχ οἷόν τε, ὦ μακαριώτατοι, πάντα διεξελθεῖν τὰ ἐκείνῳ τετολμημένα. Διὸ τοῖς ὀλίγοις τούτοις, καίπερ οὖσι τηλικούτοις ἀρκούμενοι, δεόμεθα τῆς ὑμετέρας ἁγίας συνόδου ὀψὲ καὶ μόλις στῆσαι τὰ συνέχοντα κατὰ τὴν ἡμετέραν ἐκκλησίαν, καὶ πᾶσαν σχεδὸν τὴν ἀνατολικὴν διοίκησιν· καὶ τοῦ τε παμπονήρου ἀνδρὸς ἡμᾶς ἐλευθερῶσαι, ἀπαιτουμένου κατὰ τοὺς θείους κανόνας καὶ τοὺς πολιτικοὺς νόμους δίκας, ὧν ἔπραξε[2], πρόνοιαν δὲ ποιῆσαι καὶ τῶν ὑπολειφθέντων πραγμάτων, εἰγέ τι μεμένηκε, πείθοντες τὴν εὐσεβῆ καὶ καλλίνικον κορυφὴν ἀποσταλῆναί τινας ἐν τάχει ἐπ'[3] ἀγαθοῖς μαρτυρουμένους τρόποις, τινὸς τῶν ἐξ ἡμῶν

1. V donne ὀνομάζεσθαι avant τὸ ἅγιον πνεῦμα. — 2. V πρᾶξαι. — 3. Sic V; M ὑπ'.

de leur foi[1], et les tue à coups de fouet. Quant à ce qu'il a osé accomplir, ô très pieux (Pères), à Daphné, autour des sources, lorsqu'il recourait aux pratiques de la magie et honorait les démons par des sacrifices abominables, toute cette grande ville (Antioche) le proclame. Il n'a même pas épargné les saints autels ni les vases sacrés, raclant les uns sous prétexte qu'ils étaient maudits, fondant les autres et distribuant leur valeur à ses semblables. Son audace ne s'est pas arrêtée là, ô bienheureux (Pères). Il s'est approprié, avec le reste, les colombes d'or et d'argent qui sont suspendues au-dessus des divines piscines et des autels pour représenter le Saint-Esprit, déclarant qu'il ne fallait pas désigner le Saint-Esprit sous la forme d'une colombe. Enfin, il a ruiné les biens et les bâtiments de l'Église, dilapidé tout ce qui lui appartenait dans les plus beaux domaines, la grevant ainsi des plus lourdes dettes.

Mais il serait impossible, ô bienheureux (Pères), de passer en revue tout ce qu'il a perpétré. Aussi nous contentant de ces quelques crimes, qui sont d'ailleurs énormes, nous prions votre saint concile de mettre enfin un terme aux maux qui accablent notre église et pour ainsi dire tout le diocèse oriental, et de nous délivrer de ce scélérat, qui mérite un châtiment, selon les divins canons et les lois civiles, pour tout ce qu'il a fait. Nous vous supplions aussi de prendre soin des biens qui restent — s'il en reste — et de persuader à notre pieux et victorieux prince d'envoyer à la hâte quelques

1. Nous supprimons avec la version latine (*et ita multos pro fide incarcerando*) τῶν après πολλούς.

συνερχομένου καὶ τοῖς πράγμασιν ἐφιστῶντος, ἐφ' ᾧ συσχεθῆναι μὲν καὶ λογοθετηθῆναι τοὺς ἐξαρχῆς καὶ μέχρι τοῦ[1] νῦν εἰς ταῦτα ὑπουργήσαντας, καὶ εἰς αὐτοὺς[2] τὰ πολλὰ κεκλοφότας· ἐξασφαλισθῆναι δὲ καὶ τὰ εὑρισκόμενα, ἵνα μὴ τελέως[3] ἅπαντα ἐκφορηθῇ. Οὐ γὰρ παύεται ὁ χρηστὸς ἄνθρωπος κατὰ τῆς ἐκκλησίας τοῦ Θεοῦ τὰ διαφέροντα αὐτῇ διασκορπίζων[4]. Πάσης γὰρ ἐλπίδος εἰκότως ἐκπεσὼν τοῦ Θεοῦ, εἰς ἄνδρας πονηροὺς καὶ[5] ἐκ τῶν τοιούτων τρεφομένους[6], τὰς ἐλπίδας ἔχει. Πρεσβεῦσαι δὲ παρακαλοῦμεν καὶ ὑπὲρ τῶν ἀδελφῶν ἡμῶν, εἴτε ἐπίσκοποι εἶεν, εἴτε κληρικοί, ἢ μοναχοί, ἢ καὶ[7] λαϊκοί, ὅπως ἀνακληθέντες ἀποδοθεῖεν[8] ταῖς οἰκείαις πόλεσι καὶ τάξεσιν. Ἐπὶ τούτοις πᾶσι συγγνώμην αἰτοῦντες διὰ τὴν συνέχουσαν ἡμᾶς ὀδύνην[9], ἐνορκοῦμεν τὴν ὑμετέραν μακαριότητα διὰ τὴν ἁγίαν καὶ ὁμοούσιον τριάδα καὶ τὴν εὐσέβειαν καὶ νίκην καὶ διαμονὴν τῶν δεσποτῶν τῆς ὅλης οἰκουμένης Ἰουστίνου καὶ Εὐφημίας τῶν αἰωνίων Αὐγούστων κινηθῆναί τε ὑμᾶς δεόντως, καὶ μὴ περιδεῖν[10] ἡμῶν τὰς αἰτήσεις, ἀναγαγεῖν δὲ ταῦτα πάντα ἐπὶ τοὺς εὐσεβεῖς καὶ φιλοχρίστους ἡμῶν βασιλέας καὶ πεῖσαι[11] τὴν αὐτῶν γαληνότητα πάντα τὰ κατὰ τὴν ἁγιωτάτην ἡμῶν ἐκκλησίαν τῆς αὐτῶν τε καὶ ὑμῶν[12] προνοίας τυχεῖν.

1. V omet τοῦ. — 2. V ἑαυτοὺς. — 3. V τελείως. — 4. M σκορπίζων. — 5. V omet καὶ. — 6. Sic V; M et la version latine τρεφόμενος. — 7. V omet καὶ. — 8. M ἀνακληθέντας ἀποδοθῆναι. — 9. V ne donne que νην; ὀδυ est représenté par un espace en blanc. — 10. Sic Labbe et V; M παριδεῖν. — 11. Sic V et la version latine; M ποιῆσαι. — 12. Sic V et la version latine; M ἡμῶν.

personnes connues pour leurs bonnes mœurs, accompagnées de l'un des nôtres pour exercer la surveillance, afin qu'on arrête, pour leur faire rendre compte, ceux qui, dès le début jusque maintenant, ont été complices de cette situation et qui ont volé pour leur propre compte la plupart des biens, et afin qu'on mette en sûreté ce qu'on trouvera encore, pour que tout ne soit pas complètement dilapidé. Ce brave homme ne cesse, en effet, de dissiper, au détriment de l'Église de Dieu, ce qui appartient à l'Église. Ayant perdu, et avec raison, tout espoir en Dieu, il place ses espérances dans des hommes pervers, qui vivent de pareilles pratiques. Nous vous prions encore d'intercéder pour nos frères, qu'ils soient évêques, clercs, moines ou laïques, afin qu'ils soient rappelés et rendus à leur ville et à leur rang. Enfin, par-dessus tout, nous vous demandons d'excuser la douleur qui nous accable, et nous conjurons Votre Béatitude, au nom de la sainte et consubstantielle Trinité, de la piété, de la victoire et de la permanence des maîtres de tout l'Univers, Justin et Euphémie, éternellement augustes, de vous émouvoir comme il convient, et de ne pas négliger nos supplications, mais de faire connaître le tout à nos pieux et religieux empereurs, et d'amener leur Sérénité à faire profiter notre très sainte Église de leur sollicitude et de la vôtre[1].

1. Suivent 26 signatures, dont 11 appartiennent à des moines, 6 à des diacres, 1 à un sous-diacre, 1 à un moniteur (ὑποβολεύς), 3 à des prêtres et 4 à des clercs (?).

3

* M col. 1074. * V fol. 39 v°.

* Ἐπιστολὴ Ἐπιφανίου, ἐπισκόπου Τύρου, καὶ τῶν ὑπ' αὐτὸν πρὸς τὴν ἐνδημοῦσαν ἐν Κωνσταντινουπόλει σύνοδον.

Τοῖς πάντα θεοφιλεστάτοις καὶ ὁσιωτάτοις ἀδελφοῖς καὶ συλλειτουργοῖς, Θεοφίλῳ, Βασιλίσκῳ, Μαρκιανῷ, καὶ πάσῃ τῇ ἐνδημούσῃ κατὰ τὴν βασιλίδα καὶ φιλόχριστον πόλιν, Θεοῦ χάριτι, ἁγίᾳ συνόδῳ, Ἐπιφάνιος, καὶ οἱ ὑπ' αὐτὸν ἐπίσκοποι ἐν κυρίῳ χαίρειν.

Εὐλογητὸς ὁ Θεὸς ὁ τῆς εἰρήνης κύριος ὃς ἐπέστησεν ἡμῖν τὸ τίμιον γράμμα τῆς ὑμῶν ἁγιωσύνης, οὕτω πανταχόθεν διαλάμπον περί τε τὸν πνευματικὸν ζῆλον καὶ τοὺς ὑπὲρ τῆς ἀληθείας ἀγῶνας, καὶ περὶ τὸ κήρυγμα τῆς ὀρθοδόξου πίστεως· ἃ δεῖ πάντα λαβεῖν ἐν αὐτῷ συνηγμένα πρὸς θεμέλιον καὶ βάθρον ἀρραγὲς τῆς εἰρήνης τῶν ἁγιωτάτων ἐκκλησιῶν καὶ τῶν ἐν αὐταῖς ἀρχιερέων, καὶ τῶν ἐν ἑκάστῃ πόλει πιστῶν, καὶ τὴν ὀρθὴν ὁμολογίαν περιπτυσσομένων. Ὅσην δὲ ποιεῖται καὶ τῶν θείων κανόνων ἐπιμέλειαν, ἐξ ὧν τὸν κατ' οὐδένα τρόπον ἢ χρόνον ἀσπασάμενον τὴν πρὸς τὴν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν κοινωνίαν, ἢ τὴν ὀρθόδοξον τιμήσαντα πίστιν, τῷ δὲ θρόνῳ τῆς Ἀντιοχέων ἀποστολικῆς

3

Lettre d'Épiphane, évêque de Tyr, et des (évêques) placés sous sa juridiction, au concile assemblé à Constantinople [1].

Aux très religieux et très pieux frères et collègues, Théophile, Basiliskos, Marcien, et à tout le saint concile assemblé par la grâce de Dieu dans la ville impériale et amie du Christ : Épiphane et les évêques placés sous sa juridiction, en Notre-Seigneur, salut!

Béni soit Dieu, le Seigneur de paix, qui nous a fait parvenir l'honorable lettre de Votre Sainteté, lettre qui éclaire si brillamment de toute part le zèle spirituel, les luttes en faveur de la Vérité et la prédication de la foi orthodoxe! Il faut admettre qu'elle réunit toutes ces qualités en elle pour confirmer et consolider d'une manière inébranlable la paix des très saintes églises et de leurs évêques, ainsi que celle des fidèles de chaque ville et de tous ceux qui professent la confession orthodoxe. Telle est sa sollicitude pour les divins canons qu'elle a frappé d'anathème celui qui, jamais ni en aucune façon, n'a embrassé la communion avec la sainte Église catholique et apostolique, ni honoré la foi orthodoxe, mais qui s'est élevé tyranniquement sur le trône

1. Cette lettre a été écrite peu de temps après le 16 septembre 518. Cf. l'annexe qui suit la lettre d'Épiphane : Mansi, col. 1083[B].

ἐκκλησίας ἐπιπηδήσαντα τυραννικῶς, ἀναθέματι προσήλωσε[1]· γυμνὸν εἶναι ἀποφηνάμενον παντὸς πράγματος, ὀνόματος, ἀξίας, ἐνεργείας Χριστιανῷ ἢ ἱερατικῷ[2] ἁρμοζούσης, ἢ ἁρμόσαι δυναμένης, καὶ[3] ἀλλότριον τῆς θείας κοινωνίας, κατὰ τοὺς θείους κανόνας, αὐτὸν κατασταθῆσαν. Καὶ γὰρ ἦν ἀκόλουθον συνέπεσθαι τῇ τῶν ἀχράντων εὐαγγελίων θείᾳ διδασκαλίᾳ· καθ' ἣν φησιν ὁ κύριος· « τοὺς δοκοῦντας ἐν ἑαυτοῖς ἔχειν τι καὶ τοῦτο[4] πάντως ἀφαιρεῖσθαι, καὶ τοῖς ἔχουσιν ἐκ δικαιοσύνης προστίθεσθαι ».

Τῆς οὖν δικαίας ἐξ ὑμῶν κατακρίσεως ἐπαξίως ὤφθη * Σευῆρος ὁ δυσσεβής, πρὸς * βλασφημίαν ἅμα καὶ συκοφαντίαν ὀξύνας, ἣν ἔχει γλῶτταν, κατὰ τῆς ἁγίας[5] μεγάλης καὶ οἰκουμενικῆς συνόδου, τῆς ἐν Καλχηδόνι συνελθούσης, καὶ δικαιῶν ἑαυτόν, ἐξ ἀσεβοῦς φρονήματος καὶ πονηρᾶς προαιρέσεως. Ἀλλ' ἡ τοῦ δεσπότου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ δύναμις, τοῦ τῆς ἐκκλησίας λειμῶνος αὐτὸν ἐξήλασε δικαίᾳ ψήφῳ, τῆς ἐν ὑμῖν τοῖς θεοφιλέσι διαλαμψάσης πνευματικῆς χάριτος· πρὸς ἣν συγκατατιθέμενοι καὶ σύμψηφοι γινόμεθα, τοὺς αὐτοὺς δεσμοὺς ἐπιφέροντες ἐπ' ἐκεῖνον, οὓς καὶ τὸ τίμιον γράμμα τῆς ὑμετέρας ὁσιότητος ἐπάγει κανονικῶς. * V fol. 40. * M col. 1075.

Τίς γὰρ ἀρκέσει λόγος εἰς ἀπαρίθμησιν ὧν ἐκεῖνος ἥμαρτεν[6] εἰς ἐναντίωσιν τῶν θείων κανόνων καὶ τῆς ἐκκλησιαστικῆς εὐταξίας; τὴν ὀφρὺν ἀνασπάσας εἰς ἀλαζονείαν, καὶ κομψὸς[7]

1. Sic V; M προσήλωκε. — 2. Dans V, ἡ ἱερατικῷ est représenté par un espace en blanc. — 3. Dans V, καὶ est représenté par un espace en blanc. — 4. V intercale οὐ. — 5. V omet ἁγίας. — 6. V ἐξήμαρτεν. — 7. Sic V; M κόμπος, version latine : *fastuosus*.

de l'église apostolique d'Antioche. De plus, elle l'a déclaré privé de toute chose, titre, nom et fonction qui conviennent ou peuvent convenir à un chrétien ou à un prêtre, et elle l'a écarté de la divine communion, selon les divins canons. Il était, en effet, rationnel de suivre le divin enseignement des saints Évangiles, d'après lequel le Seigneur dit : « Ceux qui paraissent avoir quelque chose perdent même ce qu'ils ont, mais le bien de ceux qui possèdent en toute justice est augmenté[1]. »

L'impie Sévère nous a paru avoir mérité votre juste condamnation. Il a aiguisé sa langue pour proférer des blasphèmes et des calomnies contre le saint et grand concile œcuménique qui s'est réuni à Chalcédoine, et se condamnait lui-même par son esprit impie et sa doctrine perverse. La puissance de Notre-Seigneur Dieu et de notre Sauveur Jésus-Christ l'a chassé du pré de l'église par une juste sentence, la grâce spirituelle ayant resplendi en vous, amis de Dieu. Nous approuvons et ratifions cette sentence, et nous portons contre lui les mêmes chaînes que celles que lui impose canoniquement l'honorable lettre de Votre Sainteté.

Quelle parole pourrait suffire pour énumérer tous ses péchés contre les divins canons et la discipline de l'Église? Haussant les sourcils d'un air fanfaron, il se montrait subtil en anathèmes, dans ses homélies et ses écrits

1. Citation libre. Cf. Matth., XIII, 12; XXV, 29; Marc, IV, 25, etc.

ἐν τοῖς ἀναθέμασι φαινόμενος ἐν ὁμιλίαις καὶ συγγράμμασιν ἀσεβέσι κατα τῶν ἁγίων πατέρων, τὸ δέ γε ἀληθέστερον, κατ' αὐτῆς τῆς πνευματικῆς διδασκαλίας τῶν θεσπεσίων Ἀποστόλων, αὐτὸς καθ' ἑαυτὸν πρὸς ἔλεγχον καθιστάμενος ἐν ἅπασιν οἷς γέγραφε ματαίοις λόγοις. Καὶ γὰρ προσήκει τοὺς ἐγκειμένους αἱρέσει δυσσεβεῖ καὶ τὸν νοῦν τεταράχθαι, καὶ μηδὲ διαρκεῖν ἄχρι παντὸς[1] συγκαλύπτειν ὅπερ ἔχουσι νόσημα κατεσθίον αὐτῶν τὴν διάνοιαν.

Ἀλλ' οὐκ ἦν οὕτως τολμηρός, ὥστε καὶ δεσμὸν ἐξ αὐθεντίας ἐπιθεῖναι, χωρίζοντα τῆς θείας κοινωνίας κληρικοὺς ἄλλων πόλεων, μηδὲ γνώμης, μηδὲ συναινέσεως[2] μετέχων τῶν αὐτῶν ἐπισκόπων; Τί δὲ οὐ τεθάρρηκε τοὺς καταδεδεμένους κανονικῶς ἀλλοτρίους κληρικοὺς ἐκ τῶν οἰκείων ἐπισκόπων προσρυέντας αὐτῷ καὶ τὸ[3] ψυχοφθόρον ὑπαλειφθέντας παρ' αὐτοῦ κήρυγμα, προσειληφέναι[4] πρὸς τὴν ἑαυτοῦ κοινωνίαν, καὶ δίχα τῆς παρὰ τοῦ καταδήσαντος ἀφέσεως ἐπιτρέψαι ταῖς ἐκκλησιαστικαῖς λειτουργίαις[5] ὑπηρετεῖν; Ἑκάτερον δὲ τούτων πέπραχε κατὰ τὴν Τυρίων. Ἀλλὰ καὶ[6] τοὺς μετειλημφότας ἀξίας πρεσβυτέρων, ἀντιτιθέντας μὲν αὐτῷ τὴν ἀρχὴν κενοφωνοῦντι τὴν ἀσεβῆ διδασκαλίαν, ὕστερον δὲ συμπεσόντας αὐτῷ, παρεσκεύασεν * ἐν τῷ σχήματι τῆς διακονίας λειτουργεῖν, ἀθέσμως αὐτοὺς τῆς τῶν πρεσβυτέρων τιμῆς ἀφελόμενος, ἐπειδὴ μὴ τότε τὸν αὐτοὺς χειροτονήσαντα σκελίσας ἦν συγκαταθέσθαι ταῖς ἀσεβέσιν αὐτοῦ διδασκαλίαις, καὶ προφάσει τούτου, τὴν ἐπιτεθεῖσαν παρ' αὐτοῦ χειρο-

* V fol. 48 v°.

1. V πᾶν. — 2. V συναιρέσεως. — 3. M donne καὶ πρὸς τὸ. — 4. M omet ce verbe; V le donne mais avec l'orthographe προσηλειφέναι. — 5. V omet λειτουργίαις. — 6. V Ἀλλ' οὔ.

impies, contre les saints Pères, ou plus exactement, contre l'enseignement spirituel lui-même des divins Apôtres, préparant ainsi sa propre réfutation par tous ses vains discours. Il convient, en effet, que ceux qui sont plongés dans une hérésie impie, aient aussi l'esprit troublé et ne parviennent pas à cacher jusqu'au bout la maladie dont ils sont atteints et qui leur ronge l'intelligence.

N'a-t-il pas poussé l'audace jusqu'à infliger une punition de sa propre autorité, en éloignant de la divine communion des clercs d'autres villes, sans l'avis ni l'assentiment de leurs évêques? Des clercs étrangers, condamnés canoniquement par leurs propres évêques, qui étaient accourus auprès de lui et s'étaient imprégnés de sa prédication néfaste, n'a-t-il pas osé les attirer à sa communion et les autoriser à servir dans les cérémonies ecclésiastiques sans la permission de celui qui les avait condamnés? L'une et l'autre chose, il l'a faite à Tyr. Bien plus, des prêtres qui avaient d'abord été des adversaires de son enseignement impie et qui étaient ensuite tombés d'accord avec lui, il les a fait servir avec l'habit des diacres, après les avoir privés illégalement de la dignité sacerdotale, et cela parce que, après l'avoir supplanté, il ne pouvait amener celui qui les avait ordonnés à adhérer à ses doctrines impies[1]. Tel est le prétexte pour lequel il enleva l'ordination qui leur avait été donnée. Il

1. Passage obscur; le texte nous semble corrompu. La version latine porte : *cumque eum qui ipsos ordinaret, non potuerit supplantare, ut suae doctrinae condescenderet.*

τονίαν ἐξελόμενος· ὃ δὴ γεγένηται παρ' αὐτοῦ κατὰ τὴν Ἀρκηνῶν. Πρὸς δὲ τούτοις οὐκ ἦν ἐπεκτείνων[1] τὰ τῆς αὐτοῦ θρασύτητος καὶ παραχαράττων τοὺς θείους κανόνας, ἐν ἀλλοτρίαις παροικίαις προχειριζόμενός ποτε μὲν χωρεπισκόπους, ἄλλο τε δὲ παραμοναρίους, πιστεύων ἱκανῶς ἔχειν ἀπομάχεσθαι καὶ διαλύειν τὰ παρὰ τῶν θείων κανόνων ὡρισμένα δίκαια τοῖς ἐπισκόποις. Τούτων εἰς μαρτυρίαν ἐστὶ λαβεῖν τὴν Τριπολιτῶν καὶ πάλιν τὴν Ἀρκηνῶν. Φαίνεται δὲ τολμήσας ἐπιτρέψαι χειροτονεῖν ἐπισκόπῳ κατὰ τὴν ἐνορίαν ἑτέρας πόλεως, ἧς ἔτι περιὼν ὁ ταύτης ἐπισκοπῶν. Ὑπουργὸς δὲ γέγονε τούτῳ, Στέφανος ὁ τῆς Ὀρθωσιαίων ἐπίσκοπος, τολμήσας χειροτονίαν ἐπιθεῖναι, κατὰ τὴν ἐνορίαν τῆς Ἀνταραδαίων, ἔτι περιόντος Θεοδοσίου τοῦ τῆς θεοφιλοῦς[2] μνήμης ἐπισκοπήσαντος τὴν εἰρημένην πόλιν.

Τί δ' ἂν φαίημεν καὶ πρὸς τὸ διαβοηθὲν καθ' ὅλον, ὡς εἰπεῖν, τὸν κύκλον τῆς γῆς; εἴγε ἄρα πρὸς ἀλήθειάν ἐστιν, ὅτι περιείλετο τὴν αὐτῷ δεδομένην χειροτονίαν πρεσβυτέρου παρὰ τῶν σχισματικῶν ἐξ ἑτέρων πάλιν αὐτῆς μετασχεῖν τῆς χειροτονίας. Τὸ δὲ πέπραχεν ἐν σπουδῇ * κατεπειγόμενος δράξασθαι τοῦ λογικοῦ ποιμνίου τῆς Ἀντιόχου, καὶ πάσης ἄλλης ἐκκλησίας ὀρθοδόξου, καὶ μεταγαγεῖν ἐπ' ἀπωλείᾳ τῇ[3] βδελυκτῇ καὶ μυσαρᾷ φωνῇ φερούσῃ σκώληκας, ἐξ ὧν αὐτὸς ἐθησαύρισε καθ' ἑαυτοῦ, μηδὲν ὑγιὲς ἤγουν ὀρθὸν πρὸς τὴν ὀρθόδοξον πίστιν φθεγγόμενος. * M col. 1078.

Ἀλλ' ἔστι τῶν ἐσπιλωμένων αὐτῷ πράξεων, καὶ πρὸς τοὺς ἐρανισθέντας παρ' αὐτοῦ

1. Sic V; M ἀπεκτείνων. — 2. V θεοφιλεῖς. — 3. V τῇ τε.

a fait cela à Arcae. — En outre, n'a-t-il pas poussé plus loin la témérité, et violé les divins canons, en ordonnant dans des paroisses étrangères tantôt des chorévêques, tantôt des *mansionarii,* croyant qu'il avait le pouvoir d'attaquer et de dissoudre les droits attribués aux évêques par les divins canons? On peut invoquer à ce sujet le témoignage de l'église de Tripoli et de nouveau celui de celle d'Arcae. — Il a osé manifestement permettre à un évêque d'ordonner dans le diocèse d'une autre ville, alors que l'évêque de celle-ci vivait encore. Il fut aidé en cela par Étienne, l'évêque d'Orthosias, qui osa donner l'ordination dans le diocèse d'Antarados, du vivant de Théodose, de pieuse mémoire, qui fut évêque de cette ville.

Que dirons-nous de ce qui est connu pour ainsi dire dans le monde entier? Si c'est vrai, il s'est dépouillé de l'ordination de la prêtrise qui lui avait été donnée par des schismatiques pour recevoir la même ordination d'autres mains. Il a fait cela en hâte, pressé de s'emparer du troupeau spirituel d'Antioche et de toute autre église orthodoxe, et de les entraîner à la ruine par sa langue abominable, impure et pleine de vers. Il a amassé ainsi un trésor (de colère) contre lui-même[1], ne disant rien de sain ni de juste au sujet de la foi orthodoxe.

Mais au nombre de ses actions abominables figure sa largesse pour les personnes stipendiées par lui. Cette largesse engendra une double faute, qui

1. Cf. Rom., II, 5; Jacques, V, 3.

τὸ φιλότιμον, διπλῆς ἐντεῦθεν ἐξυφαινομένης τῆς ἁμαρτίας, καὶ πρὸς τὴν χείρω κατάκρισιν αὐτὸν παριστώσης. Πρῶτον μὲν γὰρ ἡ συλλογὴ τοῦ χρυσίου τῶν ἐκκλησιαστικῶν πραγμάτων τῆς Ἀντιόχου λυμαινομένων καὶ σπαθιζομένων καὶ πρὸς ἀνίατον ἐπανόρθωσιν[1] καθισταμένων
* V fol. 41 r°. ἐγίνετο[2]. Δεύτερον ὅτι τοῖς ἐκ τῶν ἐράνων σιτιζομένοις, ἐπετάττετο πᾶσαν * ἐξανιστᾶν παραχὴν καὶ πάντα θόρυβον διασκεδάζειν ἐν[3] ταῖς τῶν πόλεων ἐκκλησίαις καὶ τοῖς ἐγκεκλεισμένοις ἐν μοναστηρίοις, καὶ σπέρματα σχισμάτων διερραίνετο παρ' αὐτῶν. Πρὸς ὃ δὴ λαβεῖν ἐστιν ἐναργῶς ἀπομαχόμενον αὐτὸν καὶ ταῖς προσφωνητικαῖς ἐν τοῖς ἀχράντοις εὐαγγελίοις θείαις διδασκαλίαις τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, κηρύττοντος μὲν αὐτοῦ τὴν εἰρήνην, καὶ ταύτην ἐπιζητεῖν, τὰ σκάνδαλα δὲ βδελύττεσθαι, καὶ τὸν τούτων αἴτιον εἰς αἵρεσιν λαβεῖν τὸ καταδῆσαι πρὸς τῷ τραχήλῳ λίθον μυλίτην[4] καὶ βυθίσαι, κατὰ τὸ γραφικόν, ἑαυτόν.

Ἀλλὰ ταῦτα μὲν ἐράσμια Σευήρῳ τῷ δυσσεβεῖ, τὸ δὲ τῆς εἰρήνης χρῆμα παντελῶς ἀποφεύγει. Καὶ τὸ μὲν καθ' ἕκαστον εἰ διεξελθεῖν πειραθείημεν, ἀτελεύτητος ἡμῖν ὁ λόγος ἔσται. Πλὴν ταῦτα καταλέξαντες, καὶ τὸ πλῆθος τῶν παραλελειμμένων ἄλλοις ἀφηγεῖσθαι συγχωρήσαντες, καθάπερ εἰρήκαμεν, ὁμόφρονες ὑμῖν τοῖς θεοφιλέσι γεγόναμεν, ἐφάπαξ τοῖς ἐπιτιμίοις οἷς αὐτὸν εἰκότως κατεδήσατε, ἐπιτεθείκαμεν δὲ τὸν ἴσον ὅρον, καθελόντες καὶ ἀναθέματι καταδήσαντες...

1. V κατάστασιν. — 2. V ἐγένετο. — 3. V ἔν τε. — 4. V μυλικὸν.

lui valut la pire des condamnations. D'abord, il accapara l'or des biens ecclésiastiques d'Antioche, qu'il ruina, dilapida et réduisit dans un état tel qu'il ne peut plus y être remédié. Ensuite, il ordonna à ceux qui vivaient de ses largesses, de provoquer toutes les agitations et de semer tous les troubles possibles tant dans les églises des villes que parmi ceux qui étaient enfermés dans les monastères. Grâce à eux, les germes schismatiques se répandirent partout. De plus, on peut voir qu'il combat ouvertement les divins enseignements de notre grand Dieu et de notre Sauveur Jésus-Christ, qui sont proclamés dans les saints Évangiles, et cela bien qu'il prêche lui-même la paix, qu'il pousse à la rechercher, qu'il déclare qu'il faut avoir en horreur les scandales, s'emparer de ceux qui les provoquent, leur attacher une pierre meulière au cou et les jeter au fond de la mer, selon la parole de l'Écriture[1].

Voilà en quoi se complaît l'impie Sévère. Quant à la paix, il la fuit complètement. Nous n'en finirions pas, si nous entreprenions d'énumérer tout ce qu'il a perpétré. Après avoir passé en revue ces crimes, nous avons laissé à d'autres le soin de raconter tous ceux que nous avons omis, et nous avons partagé, comme nous l'avons dit, vos sentiments, ô amis de Dieu. Nous lui avons appliqué la même peine que celle dont vous l'avez justement frappé; nous l'avons déposé et anathématisé[2]...

1. Matth., XVIII, 6. — 2. Nous ne connaissons que les noms de quatre évêques qui ont signé cette lettre à la suite d'Épiphane. Ce sont : André de Sidon, Jean de Ptolémaïs, Théodore de Porphyreon, Élie de Zénopolis. Les autres noms ont été omis.

4

*Τῷ [1] δεσπότῃ ἡμῶν τῷ [1] τὰ πάντα ἁγιωτάτῳ καὶ μακαριωτάτῳ πατρὶ πατέρων τῷ [1] ἀρχιεπισκόπῳ τῆς Ῥωμαίων καὶ πατριάρχῃ Ἀγαπητῷ· παρὰ τῶν ἐνδημούντων κατὰ ταύτην τὴν βασιλίδα πόλιν ἐπισκόπων τῆς τε ἀνατολικῆς διοικήσεως καὶ τῶν ὑπὸ τοὺς ἁγίους Χριστοῦ τοῦ Θεοῦ ἡμῶν τόπους καὶ ἀποκρισιαρίων καὶ λοιπῶν κληρικῶν. * M col. 914. V fol. 81 r°.

* Ἐξ οὗ Χριστὸς ὁ Θεὸς ἡμῶν..... * V fol. 82 r°.

... ὃ πρῶτον καὶ μέσον καὶ ὑστατόν (βδέλυγμα) ἐστι Σευῆρος ὁ ἀλιτήριος, ὁ κατὰ Θεοῦ λαλήσας ἀδικίαν ἀεί, ποτὲ μὲν τὰ Ἑλλήνων μυστήρια * μυηθεὶς καὶ ταῦτα τιμήσας, ποτὲ δὲ τὰ Εὐτυχοῦς διδάξας καὶ Μάνη [2], ἐν ὅλῳ δὲ τῷ βίῳ τῇ τῶν Χριστιανῶν πίστει [3] φράσας ἐρρῶσθαι [4]· καὶ τὴν Νεστορίου τοῦ ἀνθρωπολάτρου προσηγορίαν, εἰς ἐφόδιον τῆς ἀπάτης [5] τοῖς [6] ἐξ ἁπλότητος πρὸς [7] ὑποδοχὴν ἔχουσιν ἕτοιμα τὰ ὦτα, ἐπινοήσας [8]· τὰ ἐκείνων [9] εἰπὼν ἐναργῶς, Νεστοριανούς τε καλέσας τοὺς τῶν ὀρθῶν δογμάτων καθηγητάς [10]· οὐ φεισάμενος * M col. 915.

1. V omet τῷ à ces trois places. — 2. V Μάνεντος. — 3. V fait précéder πίστει de ὀρθῇ. — 4. V ἐρρῶσται. — 5. V ἀγάτης. — 6. V τῆς. — 7. V εἰς au lieu de πρός. — 8. V ἐπεννοήσας. — 9. V ἐκείνου, sic aussi la version latine (*evidenter illa illius dicendo*).— 10. V ἐξηγητάς.

4

A notre seigneur, le très saint et très bienheureux Père des Pères, l'archevêque de Rome et le patriarche Agapet : de la part des évêques du diocèse oriental, de ceux des saints lieux du Christ notre Dieu, des ambassadeurs et des autres clercs séjournant dans cette ville impériale [1].

Depuis que le Christ notre Dieu.....

Le commencement, le milieu et la fin de toutes les abominations est Sévère, cet homme néfaste qui a toujours dit des choses iniques contre Dieu [2]. Tantôt il fut initié aux mystères des païens et les honora, tantôt il enseigna la doctrine d'Eutychès et de Mani, et toute sa vie il tourna le dos à la foi des Chrétiens. Il imagina la dénomination de « Nestorios l'anthropolâtre », comme moyen de tromper ceux dont les oreilles étaient prêtes à la recevoir en toute simplicité. Il appela ouvertement leur doctrine [hérésie nestorienne ?] [3] et traita de Nestoriens les exégètes des dogmes orthodoxes. Il n'épargna pas celui

1. Cette lettre date probablement de la fin du mois de mars ou du commencement du mois d'avril 536. La condamnation d'Anthime par Agapet, qui y est mentionnée, eut lieu aussitôt après l'arrivée du pape à Constantinople, c'est-à-dire au mois de mars 536, et Agapet mourut le 22 avril de la même année. — 2. Cf. Ps. LXXIV, 6. — 3. Passage obscur. En adoptant la leçon du ms. de Vienne (ἐκείνου au lieu de ἐκείνων), on pourrait peut-être traduire : « Bien qu'il professât manifestement sa doctrine (de Nestorios), il traita etc. »

μήτε τοῦ βαπτίσαντος αὐτόν, ἀναθεμάτων ἀδυνάμων πάντα τὸν κόσμον ἐπλήρωσεν· ἀποφήνασθαι κατατολμήσας αὐτός, ἐνδυνάμους κληρωσάμενος, μετὰ τῶν προσχρισάντων[1] αὐτῷ[2] τῆς χειροτονίας σκιάν, κατὰ τῆς εἰρημένης οἰκουμενικῆς ἁγίας συνόδου[3] τῆς ἐν Καλχηδόνι καὶ τῶν ἱερῶν καὶ θεοφιλῶν ἐπιστολῶν τοῦ ἐν ἁγίοις τὴν μνήμην πάπα Λέοντος, τοῦ γενομένου φωστῆρος καὶ στύλου τῆς ἐκκλησίας, τοῦ στηρίξαντος τοὺς πιστοὺς τῇ βασιλικῇ τρίβῳ πορεύσθαι· ὡς λείπεσθαι τὸ[4] τῇ θείᾳ γραφῇ ῥηθὲν[5] πληρωθῆναι[6] ἐπ' αὐτῷ « καὶ[7] ἐμπεσεῖται εἰς βόθρον ὃν εἰργάσατο ». Ὅθεν ἀποροῦντες, πῶς ἂν αὐτὸν[8] κυρίως καλέσοιμεν[9]· Ἑλλήνων ὁμόφρονα, Εὐτυχοῦς ὁμόδοξον, ὁμότροπον Νεστορίου, ἐκ τῆς κυριωτέρας καὶ ἐπισήμου[10] προσηγορίας ὀνομάσομεν, τὸ ἐντεῦθεν ὄργανον αὐτὸν σὺν ἀληθείᾳ τοῦ διαβόλου καλοῦντες. Παρέντες τοίνυν τὸ πλῆθος τῶν[11] ὑπ' αὐτοῦ τολμηθέντων, τά τε κατὰ τὴν ἑῴαν αἵματα
* V fol. 82 v°. τῶν ὁσίων * ἀνδρῶν ἐκχυθέντα[12] ὑπὸ τοῦ κατὰ φατρίαν[13] ἐστασιασμένου ὑπ' αὐτοῦ[14] Ἰουδαϊκοῦ συστάντος τότε στρατεύματος, καὶ ἄλλα δὲ τῶν εἰρημένων πολὺ χαλεπώτερα διὰ τὸ μῆκος τοῦ διηγήματος, ἱκετεύομεν, ἀγιώτατε[15], ἐπειδὴ νῦν καιρὸς εὐπρόσδεκτος, νῦν ἡμέρα σωτηρίας, βοῶμεν, βοήθησον ἡμῖν καὶ ταῖς φονευθείσαις ὁσίαις ψυχαῖς...

1. Correxi : M προσχρησάντων; V προσχορησάντων. — 2. V αὐτῶν. — 3. V συνόδους. — 4. V omet τό; M donne τῷ. — 5. V ῥητόν. — 6. V πληρωθέν. — 7. V donne le commencement de ce verset : λάκκον ὤρηξε (sic) καὶ ἀνέσκαψεν αὐτόν. — 8. V αὐτὸν πῶς. — 9. V καλέσομεν. — 10. V ἐπισήμου καὶ κηριωτέρας. — 11. Sic V; M omet τῶν. — 12. Sic V; M ἐκχεθέντα. — 13. V ὑπὸ τοῦ φατρία. — 14. V omet ὑπ' αὐτοῦ. — 15. V ἁγιώτατοι.

qui l'avait baptisé, et remplit le monde entier d'anathèmes impuissants. Ayant trouvé de forts appuis, il osa s'en prendre, avec ceux qui lui avaient donné l'ombre de l'ordination, au saint concile œcuménique de Chalcédoine et aux saintes et vénérables lettres du pape Léon, de pieuse mémoire, qui fut la lumière et la colonne de l'Église, et qui encouragea les fidèles à marcher dans la voie royale. Aussi ne restait-il plus qu'à voir accomplir à son sujet ce qui est dit dans les saintes Écritures : *et il tombera dans le fossé qu'il a creusé*[1]. Ne sachant comment le désigner proprement : disciple des païens? partisan d'Eutychès? émule de Nestorios? nous lui donnerons le nom qui lui convient le mieux et qui le caractérise, en l'appelant désormais, d'accord avec la vérité : « instrument du diable ». Laissant de côté les nombreux forfaits qu'il a commis, le sang des saints qui a été versé en Orient par l'armée juive qu'il avait alors enrôlée et que les factions avaient soulevée[2], et tous les autres crimes qu'il serait trop difficile de raconter à cause de leur grand nombre, nous te supplions, ô très saint, *puisque c'est maintenant le moment favorable et que c'est maintenant le jour du salut*[3], nous te crions : « Viens à notre secours et à celui des âmes saintes qui ont été assassinées, etc. »

1. Ps. VII, 16. — 2. Passage obscur. La version latine le rend par : *ab estasiasmeno Judaïco, de fratria tunc sub ipso militante.* Cette traduction incompréhensible a été corrigée en marge en : *ab exercitu Judaïco, per sodalitia conflato, nunc sub ipso* etc. — 3. II Cor., VI, 2.

5

* Λίβελλος μοναχῶν πρὸς Μηνᾶν πατριάρχην. * M col. 995. V fol. 20 r°.

Τῷ δεσπότῃ ἡμῶν τῷ τὰ πάντα ἁγιωτάτῳ καὶ μακαριωτάτῳ[1] ἀρχιεπισκόπῳ τῆς βασιλίδος Μηνᾶ, καὶ τοῖς ἐνδημοῦσιν αὐτῇ[2] ὁσιωτάτοις ἐπισκόποις τῆς Ἰταλῶν χώρας, καὶ θεοφιλεστάτοις ἀρχιδιακόνοις τοῦ ἀποστολικοῦ θρόνου καὶ τῇ ἐνδημούσῃ[3] τῇ φιλοχρίστῳ πόλει τῶν ἁγιωτάτων[4] ἐπισκόπων συνόδῳ· παρὰ Μαριανοῦ πρεσβυτέρου καὶ ἀρχιμανδρίτου μονῆς Δαλματίου, καὶ ἐξάρχου τῶν εὐαγῶν μοναστηρίων τῆς βασιλίδος πόλεως· καὶ ἀρχιμανδριτῶν τῶν εἰρημένων εὐαγῶν μοναστηρίων[5], καὶ τῶν ἐνδημούντων ἐν αὐτῇ ἀρχιμανδριτῶν καὶ μοναχῶν τῆς ὑπὸ τὰ Ἱεροσόλυμα ἐρήμου καὶ ἀπὸ τῆς δευτέρας Συρίας καὶ * τοῦ ἁγίου ὄρους Σινᾶ, καὶ τῶν τριῶν Παλαιστινῶν. * V fol. 20 v°.

Τῆς ἐπὶ Ἀνθίμῳ κρίσεως πληρωθείσης.....

* Τί γὰρ εἴπωμεν[6]; τὰ τῶν δικαίων αἵματα, ὧν αἱ χεῖρες αὐτῶν πλήρεις; ἀλλὰ τοὺς ἀναθεματισμούς, οὓς κατὰ τῶν ἁγίων καὶ θεοφόρων τῆς ἐκκλησίας διδασκάλων τὰ μιαρὰ αὐτῶν ἐξενεγκεῖν ἐτόλμησαν στόματα, καὶ μάλιστα κατὰ τῆς ἁγίας ἐν Καλχηδόνι * M col. 998 B. V fol. 21 r°.

1. V ajoute καὶ πατριάρχῃ. — 2. V αὐτοῖς. — 3. V ajoute τῇδε. — 4. Au lieu de τῶν ἁγιωτάτων, V donne ἁγία τῶν. — 5. V omet καὶ ἀρχιμανδριτῶν ... μοναστηρίων. — 6. V εἴποιμεν.

5

Libelle des moines au patriarche Ménas.

A notre seigneur, le très saint et très bienheureux archevêque de la ville impériale, Ménas; aux très pieux évêques de l'Italie et aux très religieux archidiacres du trône apostolique qui y sont réunis; au concile des très saints évêques qui est assemblé dans cette ville chrétienne : de la part de Marianos, prêtre et archimandrite du couvent de Dalmatios, et exarque des vénérables monastères de la ville impériale; et de la part des archimandrites des dits vénérables monastères, et des archimandrites et moines du désert de Jérusalem, de la seconde Syrie, du saint Mont Sinaï et des trois Palestines qui sont assemblés à Constantinople.

Le jugement contre Anthime étant rendu.....

Que dirons-nous? Parlerons-nous du sang des justes dont leurs mains (celles d'Anthime et de Sévère) sont pleines? des excommunications que leurs bouches impures osèrent porter contre les saints et divins docteurs de l'Église, surtout contre le saint concile de Chalcédoine et le bienheureux pape Léon? des schismes des saintes églises et des scandales suscités parmi

συνόδου, καὶ τοῦ μακαρίου πάπα Λέοντος; ἀλλὰ τὰ σχίσματα τῶν ἁγίων ἐκκλησιῶν, καὶ τῶν πιστῶν λαῶν τὰ σκάνδαλα; ἀλλὰ τοὺς συνωθισμούς, οὓς κατὰ τῶν[1] θεοφίλων[2] ἀρχιμανδριτῶν καὶ ὁσίων ἀρχιερέων εἰργάσαντο, πλῆθος ἀνδρῶν αὐτοὺς[3] περιστοιχίσαντες, ἵνα τοὺς κατὰ τῶν ἁγίων ἀναθεματισμοὺς ἀπαιτήσωσιν; ἀλλὰ τὰς ἐγγράφους ὁμολογίας περιεχούσας ἀναθέματα κατὰ τῶν εἰρημένων ἁγίων πατέρων, ἅσπερ[4] βίᾳ καὶ ἀνάγκῃ καὶ πάσῃ στρεβλώσει ὑποβάλλοντες, τινὰς τῶν ὑπ' αὐτοὺς ἀρχιερέων ἐκομίσαντο παρ' αὐτῶν· ἡνίκα ὁ μὲν τὸν[5] τῆς Θεουπολιτῶν ἐκκλησίας, ὁ δὲ τὸν[6] τῆς Ἀπαμείας, ἀθέσμως καὶ παρὰ[7] πάντα ἱερὸν κανόνα ὑφήρπασαν καὶ κατεμόλυναν, τό γε ἐπ' αὐτοῖς, θρόνον[8]· καί τοιγε οὐδὲ εἰς μοναστὰς ἢ κληρικοὺς τελέσαντες κανονικῶς, τούτου τυχεῖν ἠξιώθησαν.

Ἀλλὰ τί εἴποιμεν; τοὺς συγκλασθέντας δακτύλους τῶν ἁγίων, οἷς περίεσχον τὰ θυσιαστήρια, ὡς ἐπί τινα τόπον ἄσυλον, ἐπ' αὐτὰ καταφυγόντες διὰ τὴν τῶν εἰρημένων μιαιφονίαν, ὅθεν ἐξελκόμενοι ὑπὸ ἀνδρῶν ἀνηλεῶν, βιαίῳ θανάτῳ παρεδίδοντο· ἢ καὶ ἐν αὐτοῖς τοῖς σεβασμίοις τόποις ὑπὸ τῆς τούτων μανίας[9] διεχειρίζοντο, μὴ δυναμένων τόπου διαφορὰν διακρῖναι ἁγίου τε καὶ κοινοῦ; σιωπῶμεν τὰς ἀπὸ νεκρᾶς χειρὸς ἐπιθέσεις τοῦ βδελυκτοῦ καὶ ψευδοῦς αὐτῶν ἀρχιερέως, καὶ τοὺς ὑπὲρ τοῦ νεκροῦ ζῶντος ἐπὶ τοῖς χειροτονουμένοις ῥήματα ἐπικλήσεως προϊεμένους οὐκ ἐκ θείας χάριτος, ἀλλ' ἐκ κοιλίας κενολο-

1. V omet τῶν. — 2. V ajoute ἀνδρῶν. — 3. V αὐτοῖς. — 4. V ἅπερ. — 5. Addidi. — 6. M τῶν. — 7. Au lieu de καὶ παρὰ V donne κατὰ. — 8. Sic Labbe et V; Mansi τόν γε ἐπ' αὐτοῖς θρόνον. — 9. Sic V; M μιαρίας avec, en marge, μανίας.

les fidèles? des assauts qu'ils organisèrent contre les pieux archimandrites et les vénérables évêques, après les avoir fait entourer par une multitude d'hommes, pour leur faire réclamer l'excommunication des saints? de leurs confessions écrites contenant des anathèmes contre les dits saints Pères, confessions qu'ils imposèrent par la force, la violence et les tortures, et avec lesquelles ils attirèrent à eux quelques-uns de leurs évêques, quand ils s'emparèrent illégalement et contre tous les saints canons, l'un de l'église de Théopolis (Antioche), l'autre de celle d'Apamée, et qu'ils souillèrent leurs trônes, autant qu'ils le purent. Sans même avoir été reçus canoniquement moines ou clercs, ils furent jugés dignes de ce trône.

Que dirons-nous donc? Que les saints qui avaient embrassé les autels auprès desquels ils s'étaient refugiés, comme dans un asile, à cause de leurs meurtres infâmes, eurent les doigts brisés? Qu'ils furent arrachés de là par des hommes sans pitié et livrés à une mort violente, ou qu'ils furent tués dans les vénérables lieux eux-mêmes, leurs bourreaux, aveuglés par la rage, ne sachant pas distinguer un lieu sacré d'un lieu profane? Nous ne parlerons pas des impositions que leur abominable et faux évêque fit avec une main morte, ni de ceux qui proféraient, à la place d'un mort supposé vivant, des paroles d'invocation sur ceux qu'on ordonnait, en s'exprimant non pas avec le secours de la grâce divine, mais en disant des choses vaines du creux de leur ventre et du fond de la terre. Nous passerons sous

γοῦντας, καὶ ἀπὸ γῆς φθεγγομένους· σιωπῶμεν τὰ δεσμωτήρια καὶ τὰ δεσμά, καὶ τὰς κατὰ τῶν εὐαγῶν μοναστηρίων νύκτωρ τε καὶ μεθ' ἡμέραν λῃστρικας ἐφόδους καὶ ἁρπαγὰς τῶν ἐν αὐτοῖς, * καὶ τῶν ἀσκουμένων τὰς βιαίας σφαγάς· σιωπῶμεν τὰς ἐν ταῖς ὁδοῖς κατὰ τῶν ἁγίων ἐνέδρας, καὶ τὸ ἐκχυθὲν αὐτῶν ἀθῶον αἷμα, ὅτε ζήλῳ θείῳ κινηθέντες τὴν πορείαν ἐπὶ τὴν μάνδραν[1] τοῦ ἁγίου Συμεὼν ἐποιήσαντο[2] κοινῆς χάριν[3] σκέψεως τῶν κατὰ τῆς ἐκκλησίας παρὰ τούτων[4] κινουμένων. Συλλέξαντες γὰρ πλῆθος παρανόμων λῃστῶν Ἰουδαίων, ἐπαφῆκαν τοῖς τιμίοις ἐκείνοις ἀνδράσιν· ἐφ' ᾧ[5] ἀποσταλέντες οἱ ἀπάνθρωποι τούτων ὑπηρέται ἐνήδρευον τοὺς εἰρημένους ὁσίους ἄνδρας κατὰ τὴν ὁδόν, καὶ * παριοῦσιν αὐτοῖς ἐπαναστάντες ἐκ τοῦ λόχου, καὶ αἰφνιδίως[6] ἐπελθόντες, καὶ μηδὲ τὴν πολιὰν αἰδεσθέντες, ἔργον μαχαίρας τούτους ποιησάμενοι, περὶ τοὺς τριακοσίους πεντήκοντα τὸν ἀριθμὸν ὄντας, διέσπειραν αὐτῶν τὰ κῶλα κατὰ τὴν λεωφόρον· μηδὲ ταφῇ παραδεδωκότες τὰ τίμια ἐκείνων λείψανα, μηδὲ τῶν σκηνῶν αὐτῶν φεισάμενοι πρὸς ἀτιμίαν τοῦ πιστοῦ λαοῦ οἱ τὸ μιαρὸν τῶν Ἰουδαίων ἔργον καὶ τότε ἐπαγόμενοι.

* V fol. 21 v°.

* M col. 999.

Καὶ οὐ θαυμαστὸν εἰ τοιαύτας ἐπεδίδουν τοῖς ὑπ' αὐτῶν θεραπευομένοις δαίμοσιν ἀνθρωποθυσίας, καὶ μάλιστα Σευῆρος, οὕπω καὶ τήμερον τὴν Ἑλληνικὴν ἀποθέμενος δεισιδαιμονίαν. Ἐκείνων γὰρ ἦσαν μαθηταί, περὶ ὧν[7] ὁ Δαβὶδ βοᾷ λέγων· « καὶ ἔθυσαν τοὺς υἱοὺς

1. Sic V; M ajoute αὐτοῦ. — 2. V ἐποιοῦντο suivi d'un point. — 3. Au lieu de χάριν, V donne γὰρ. — 4. M ajoute καὶ τῶν devant παρὰ τούτων. — 5. V ἐφ' ὃ. — 6. V αἰφνίδιον. — 7. V ajoute καὶ.

silence les prisons et les chaînes, les actes de brigandage commis jour et nuit contre les vénérables couvents, les pillages qui y eurent lieu, et les meurtres violents des moines qui y cultivaient l'ascétisme. Nous tairons les embuscades qui furent tendues aux saints dans les chemins, leur sang innocent qui fut répandu, alors que, mus par un zèle divin, ils s'étaient rendus au couvent de Saint-Siméon, pour examiner ensemble ce qu'on entreprenait contre l'église. Ceux-là (Sévère et Anthime) réunirent, en effet, un grand nombre de brigands juifs criminels et les lancèrent sur ces honorables personnes. Les serviteurs inhumains qu'ils chargèrent de cette affaire, guettèrent ces saintes personnes le long du chemin. Lorsqu'elles passèrent, ils sortirent de leur embuscade, se précipitèrent tout à coup sur elles, et, sans respecter leurs cheveux blancs, les passèrent au fil de l'épée — elles étaient au nombre de 350 à peu près — et dispersèrent leurs membres sur la grand'-route. Loin de donner une sépulture à leurs vénérables corps, ils ne les épargnèrent même pas, par mépris pour le peuple fidèle! En cela également, ils accomplissaient l'œuvre impure des Juifs.

Il ne faut pas s'étonner s'ils offraient de pareils sacrifices humains aux démons qu'ils honoraient, surtout Sévère qui n'a pas encore abandonné aujourd'hui la susperstition païenne. Ils étaient en effet les disciples de ceux au sujet desquels David s'écrie : *Ils ont sacrifié leurs fils et leurs filles aux démons, ils ont répandu le sang innocent, le sang de leurs fils et de leurs filles qu'ils*

αὐτῶν καὶ τὰς θυγατέρας αὐτῶν τοῖς δαιμονίοις καὶ ἐξέχεαν αἷμα ἀθῶον, αἷμα υἱῶν αὐτῶν καὶ θυγατέρων ὧν ἔθυσαν τοῖς γλυπτοῖς Χαναάν, καὶ ἐφονοκτονήθη ἡ γῆ ἐν τοῖς αἵμασι, καὶ ἐμιάνθη ἐν τοῖς ἔργοις αὐτῶν, καὶ ἐπόρνευσαν ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν ». Τίς γὰρ οὐκ ἐπίσταται τὸν ἐκ νέας κομιδῆ ἡλικίας αἰσχρὸν καὶ μυσαρὸν αὐτῶν βίον, καὶ δαίμοσι προσανακείμενον· καὶ ὅτι ἐπὶ μαγγανείαις Σευῆρος ἁλοὺς κατὰ τὴν Βηρυτίων ὁ τῶν δαιμόνων θεραπευτής, καὶ τὴν ἐκ τούτου κατηγορίαν διαφυγεῖν βουλόμενος ἐσχημάτισατο μετατίθεσθαι τὴν δαιμονικὴν αὐτοῦ δόξαν, καὶ προσιέναι, ὡς φησιν αὐτός, τῷ βαπτίσματι κατὰ τὸν ἐν Τριπόλει προσκυνητὸν οἶκον τοῦ ἁγίου καὶ καλλινίκου μάρτυρος Λεοντίου· καὶ μήπω τῶν ἐπὶ [1] τοῖς βαπτιζομένοις ἡμερῶν τελεσθεισῶν, ὡς εἶδεν ὁ τὴν ἀλήθειαν πρὸς μικρὸν ὑποκρινάμενος [2], ὅτι πάλιν προφανῶς [3] ἐπὶ τὸν ἀρχαῖον τῆς Ἑλληνικῆς αὐτοῦ δόξης ἐμετὸν ὑποστρέφειν [4] οὐ δύναται, δι' ἑτέρας * ὁδοῦ εἰς τὸ σπουδαζόμενον καταντᾷ. Ἀρνεῖται γὰρ εὐθὺς τὴν ἐκκλησίαν καὶ τὸν τοῦτον βαπτίσαντα, καὶ προσχωρεῖ [5] τοῖς τὰ Εὐτυχοῦς φρονοῦσιν Ἀκεφάλοις αἱρετικοῖς, καὶ αἱρέσεως καὶ ἀσεβείας καταγώγια καλῶν [6] τοὺς ἁγίους τοῦ Θεοῦ οἴκους· διὰ τούτου [7] ἀθετῶν, ὅπερ φησὶν εἰληφέναι βάπτισμα, ὥστε ἐπ' αὐτῷ πληροῦσθαι τὸ προφητικὸν λόγιον, ὅ φησιν ἐπὶ τοῖς τοιούτοις « ἀπηλλοτριώθησαν ἀπὸ μήτρας, ἐπλανήθησαν ἀπὸ γαστρός, ἐλάλησαν ψευδῆ, θυμὸς αὐτοῖς κατὰ τὴν ὁμοίωσιν τοῦ ὄφεως ».

* V fol. 22 r°.

1. M ἐν. — 2. M ὑποκρινόμενος. — 3. V ajoute ὡς. — 4. V ἐπιστρέφειν. — 5. Au lieu de καὶ προσχωρῆσας V donne προσχωρήσας. — 6. V donne καλῶν καταγώγια. — 7. V τοῦτο.

ont sacrifiés aux idoles de Chanaan; la terre a été souillée par le sang, elle a été infectée par leurs œuvres; ils se sont prostitués par leurs occupations [1]. Qui ne sait pas que leur vie a été honteuse et infâme depuis leur toute première jeunesse, et consacrée aux démons? Qui ignore que Sévère, cet adorateur des démons, a été surpris à Béryte au milieu des pratiques de sorcellerie? que, dans le désir d'échapper à cette accusation, il fit semblant d'abandonner sa doctrine démoniaque et de s'approcher, comme il le dit lui-même, du baptême à Tripoli dans le temple adorable du saint et victorieux martyr Léontios, mais que, sans attendre que les jours des nouveau-baptisés fussent accomplis, comme il voyait, ce simulateur momentané de la vérité, qu'il ne pouvait plus retourner ouvertement à l'ancien vomissement de sa doctrine païenne, il parvint à ses fins par une autre voie? Il renia, en effet, aussitôt l'Église et celui qui l'avait baptisé, se joignit aux hérétiques Acéphales, partisans d'Eutychès, appela les saintes demeures de Dieu des réceptacles d'hérésie et d'impiété, et rejeta pour ce motif le baptême qu'il prétend avoir reçu. Ainsi s'accomplit à son sujet cette parole prophétique qui dit à propos de ses semblables : *Ils ont déserté depuis le sein, ils ont erré depuis le ventre, ils ont dit des choses fausses, leur colère est semblable à celle du serpent* [2].

1. Ps. cv, 38 et 39. — 2. Ps. lvii, 4.

Ὅτι δὲ καὶ ταύτην ὑπεκρίνατο τῶν Ἀκεφάλων τὴν θρησκείαν, ἐκ τῶν ἑφεξῆς πρόδηλον ἅπασι γέγονε. Προστατῶν γὰρ τοῦ κατ' αὐτὸν Ἀκεφάλου[1] τμήματος, καὶ τὸ λεγόμενον ἑνωτικὸν οὐ προσιέμενος, ἀλλὰ καινωτικὸν[2] αὐτὸ καὶ διαιρετικὸν καλῶν, καὶ ἀναθεματίζων ἐν ἰδίοις αὐτοῦ συγγράμμασιν, ἐπειδὴ καιρὸν ἔσχεν ὑφαρπάσαι τὸν τῆς Θεουπολιτῶν εὐαγῆ θρόνον, εἰρωνεύεται πάλιν ἐξ ἀντιστρόφου τοῦτο δέχεσθαι τὸν Ἀλεξανδρείας πρόεδρον ὑποτρέχων· καὶ Πέτρον ὃν καλοῦσι Μογγόν, κατὰ τὸν καιρὸν τοῦ αὐτοῦ ἑνωτικοῦ τὸν τῆς Ἀλεξανδρέων ὑφαρπάσαντα θρόνον, ἐν τοῖς ἱεροῖς τῆς Θεουπολιτῶν ἐκκλησίας τίθησι[3] διπτύχοις, καταλιπὼν πάντας τοὺς ἀποπλανηθέντας παρ' αὐτοῦ ἐπὶ τούτῳ, καὶ διδαχθέντας παρ' αὐτοῦ διὰ Πέτρον ὀφείλειν ἀπορρήγνυσθαι τῆς κατὰ Ἀλεξάνδρειαν ἐκκλησίας.

Ἐμμένει[4] δὲ οὐδὲ τούτοις καθάπαξ. Γνώμη γὰρ ἦν αὐτῷ θορύβους * κινεῖν, καὶ μηδέποτε * M col. 1002.
ἐπὶ τῶν αὐτῶν ἱστασθαι. Πῶς γὰρ οἷόν τε ἦν τὸν μὴ διὰ πίστιν Χριστιανικὴν ἀγωνιζόμενον, μὴ τοῦτο μόνον πραγματεύεσθαι τὸ διαταράττειν ἐκ πάσης προφάσεως ἀεὶ[5] τὰς ἁγίας τοῦ Θεοῦ ἐκκλησίας; Τοιγαροῦν καὶ τὸν Ἴβηρα Πέτρον κατὰ ταὐτὸν δέχεται· κοινωνεῖ δὲ καὶ τοῖς λοιποῖς Ἀκεφάλοις, ὡς ἐνόμισεν ἀπεσχισμένους[6] τῆς Ἀλεξανδρέων ἐκκλησίας, ἧς τὴν ἕνωσιν ἀσπάζεσθαι τότε προσεποιεῖτο, καθὼς ἀνωτέρω εἴρηται. Πρὸς τούτοις δὲ πᾶσιν, οὐδὲν ἦν αὐτῷ πρὸς τὸ τῆς συνεχοῦς παραβασίας ἐμπόδισμα. Τὴν γὰρ ἐν Καλχηδόνι ἁγίαν σύνοδον

1. Sic V et la version latine; M Ἀκεφάλων. — 2. Sic version latine; V καὶ νοτικὸν et M κενωτικὸν. — 3. Chez V la syllabe θη de τίθησι est représentée par un espace en blanc. — 4. V ἐμμένειν. — 5. V omet ἀεὶ. — 6. V ἀπεσχισμένοις.

Ce qui suit montra clairement à tout le monde qu'il avait également simulé la doctrine des Acéphales. Comme président de sa secte acéphale, il ne recevait pas l'écrit dit *Hénotique* (qui unit), mais l'appelait *Kainotique* (qui innove) et *diairétique* (qui divise), et l'anathématisait dans ses écrits. Or, lorsqu'il trouva une occasion de s'emparer du vénérable trône de Théopolis (Antioche), il fit de nouveau volte-face, feignit de recevoir l'Hénotique et de courir après le patriarche d'Alexandrie, plaça Pierre, dit Mongus, qui avait usurpé le trône d'Alexandrie à l'époque de l'Hénotique, dans les saints diptyques de l'église de Théopolis, abandonnant ainsi tous ceux qu'il avait induits en erreur et à qui il avait enseigné qu'ils devaient se séparer de l'église d'Alexandrie à cause de Pierre.

Mais il ne se borna nullement à cela. Sa pensée était, en effet, de susciter des troubles et de ne jamais s'en tenir aux mêmes choses. Car comment serait-il possible que quelqu'un qui ne combat pas pour la foi chrétienne, ne cherche pas exclusivement à troubler en tout temps et sous tous les prétextes les saintes églises de Dieu? C'est pourquoi il reçut aussi à cette époque Pierre l'Ibérien, et communiqua avec les autres Acéphales, quand il les crut séparés de l'église d'Alexandrie, dont il feignait alors d'embrasser l'union, ainsi que nous l'avons dit plus haut. Outre tout cela, rien ne pouvait empêcher ses transgressions continuelles. Alors qu'il osait anathématiser pour ainsi dire chaque jour le saint concile de Chalcédoine, il communiquait avec ce même concile,

ἐφ' ἑκάστης, ὡς εἰπεῖν, ἀναθεματίζειν τολμῶν, ἐκοινώνει ταύτῃ, πολλοὺς τῶν συνεδρευσάντων ἐν αὐτῇ [1] τῇ κατὰ Καλχηδόνα ἁγίᾳ συνόδῳ, τῶν ὑπ' αὐτὸν ἐπισκόπων, ἐν τοῖς ἱεροῖς ἔχων [2] διπτύχοις.

* V fol. 22 v°. Ἀλλ' οὐδὲ ἡ ἐπὶ κακῷ δεξαμένη * αὐτοὺς τῶν Ἀλεξανδρέων πόλις διέφυγε τοὺς αὐτῶν θορύβους. Ἐφ' ἑαυτῆς γὰρ ἡσυχάζουσαν, ὅπως ποτὲ καὶ διέκειτο, ταύτην εὑρόντες, εἰς ἀνατροπὴν τελείαν κατέστησαν, προσθέντες αὐτοῖς τμήματα καὶ κατ' ἀλλήλων τὸν ἐκεῖσε λαὸν κινήσαντες, ὥστε καὶ ἐμφυλίους γενέσθαι πολέμους, καὶ πολλῶν μὲν οἴκων γενέσθαι καύσεις, πολλῶν δὲ ἀνθρώπων αἵματα χεθῆναι· καὶ τούτους μόλις ποτὲ φυγῇ τὰς ἐπὶ τούτοις ποινὰς διαφυγεῖν. Οὕπερ ἐκεῖνοι διαμαρτόντες, ἀναθέματι γοῦν αὐτοὺς καθυπέβαλον [3], καὶ ἑτέραις πλείοσιν ἐπ' ἐκκλησίας ἀραῖς, αἱρετικοὺς καὶ αὐτοὶ δικαίως ἀποκαλοῦντες· ὡς περιγενέσθαι αὐτοῖς, ἐκ τῆς τοῦ Θεοῦ κρίσεως, τὸ « εἰς βόθρον ἐμπεσεῖν ὃν εἰργάσαντο, καὶ ἐπιστρέψαι [4] τὸν πόνον αὐτῶν εἰς κεφαλὴν αὐτῶν ». Πᾶσαν γὰρ ἐκκλησίαν ἀδίκως ἀναθεματίσαι τολμήσαντες, ὑπὸ πάσης ἐκκλησίας αὐτοὶ δικαίως ἀνεθεματίσθησαν.

Πολλὰ μὲν οὖν καὶ ἕτερα τετολμήκασιν, ἅτινα πᾶσίν ἐστι τοῖς κατὰ τὴν ἀνατολὴν ἐγνωσμένα· διόπερ ἡμεῖς [5] τὸν ὄγκον τούτων φεύγοντες, καὶ αἰδοῖ τοῦ τῆς ὑμετέρας μακαριότητος συλλόγου, καὶ τοῦ καθ' ὑμᾶς εὐαγοῦς σχήματος, τὰς αἰσχρὰς τούτων πράξεις ἀπεσιωπήσαμεν.

1. M omet le passage πολλοὺς... ἐν αὐτῇ; la version latine concorde avec V. — 2. V ἐχόντων. — 3. V καθυπέβαλλον. — 4. V καὶ τὸ ἐπιστρέψαι. — 5. V εἰς au lieu de ἡμεῖς.

en gardant dans les saints diptyques le nom de beaucoup d'évêques qui avaient siégé dans le saint concile de Chalcédoine et qui relevaient de son diocèse.

La ville d'Alexandrie qui les reçut pour son malheur, n'échappa pas non plus à leurs troubles. L'ayant trouvée en pleine paix — tel était son état jadis — ils la bouleversèrent de fond en comble, en y introduisant les divisions et en excitant les habitants les uns contre les autres. La conséquence en fut que des guerres civiles éclatèrent, que de nombreuses maisons furent brûlées, que le sang de beaucoup de personnes fut répandu et qu'eux-mêmes eurent de la peine à échapper par la fuite au châtiment qu'ils s'étaient attiré. N'ayant pas réussi à s'en emparer, les habitants d'Alexandrie lancèrent l'anathème sur eux, ainsi que de nombreuses autres malédictions de l'Église, et les appelèrent à juste titre des hérétiques. Il leur arriva donc, par la volonté de Dieu, qu'*ils tombèrent dans le fossé qu'ils avaient creusé et* que *leur travail se retourna sur leur tête* [1]. Après avoir osé anathématiser injustement toute l'Église, toute l'Église les anathématisa justement.

Ils osèrent encore commettre d'autres forfaits, qui sont connus de tout le monde en Orient. Aussi avons-nous passé sous silence leurs turpitudes, effrayés de leur masse énorme et par respect pour l'assemblée de Votre Béatitude et pour votre vénérable habit.

1. Ps. VII, 16-17.

Οὕτω δὲ οἰκτρῶς, ὡς προείρηται, τήν τε ἀνατολὴν καὶ Ἀλεξάνδρειαν διαθέντες, καταλαμβάνουσι καὶ τὴν βασιλίδα ταύτην πόλιν, οἱ παρὰ τούτων καὶ τῶν τούτοις ὁμοίων ἀποπλανηθέντες, πρόδρομοι ὥσπερ τῆς ἐκείνων κακίας ὑπάρχοντες, καὶ προομαλίσαι αὐτοῖς τὴν τοῦ μύσους ὁδὸν ὀφείλοντες· καὶ μετ' ἐκείνους πάλιν, Πέτρος, ἐφεξῆς δὲ τούτοις καὶ Σευῆρος, καὶ τοὺς δὲ ἰδιωτικοὺς οἴκους, τάς τε ἐκκλησίας τοῦ Θεοῦ, καὶ αὐτὴν τὴν πολιτείαν, ὅσον γε τὸ ἐπ' αὐτοῖς, λυμαινόμενοι οὐκ ἐπαύσαντο [1], καὶ παρασυνάξεις καὶ παραβαπτίσματα προφανῶς, καὶ μετὰ πάσης ἀναιδοῦς παρρησίας, δημοσίᾳ τε καὶ ἰδίᾳ, τολμῶντες· παρεμβάλλοντες δὲ ἑαυτοὺς καὶ μεσιτείᾳ χρηματικῶν πραγμάτων, φόβον καὶ πλοῦτον οὐ τὸν τυχόντα ἐκ τούτου καὶ ἐκ πολλῶν οἴκων ἑαυτοῖς περιεποιήσαντο. Δι' ὧν τὰς μὲν τῶν ἀκεραιοτέρων ψυχὰς ἐξηπάτησαν, τὰς δὲ τῶν δεινοτέρων κατεκτύπησαν, τὰς δὲ τῶν πρὸς χρήματα, ἢ δόξαν, ἢ τρυφὴν κεχηνότων, ὑπέσυραν. Ἀλλὰ μὴν καὶ ἐνδύνοντες εἰς οἰκίας,* αἰχμαλωτίζουσι * V fol. 23 r°.
ψυχὰς ἀστηρίκτους ἀνδρῶν τε καὶ γυναικῶν· καὶ οὐ μόνον ψυχικῶς, ἀλλὰ δὴ καὶ σωματικῶς ταύτας διαφθείροντες, τῷ τῆς ἀσεβείας καὶ ἀσελγείας βαράθρῳ ἐγκατορύττουσι. Καὶ τί δεῖ περὶ τούτων τὸν λόγον ἐπεκτείνειν, πάντων τῶν ἀνὰ πᾶσαν τὴν οἰκουμένην ἐπισταμένων τὰς ἀνοσίους * πράξεις τῶν εἰρημένων Ἀκεφάλων αἱρετικῶν, καὶ Σευήρου, καὶ Πέτρου, καὶ * M col. 1003.
τὰς μιαρὰς αὐτῶν καὶ ἀθέους καὶ βλασφήμους, καὶ φόνοις χαιρούσας ψυχάς;...

1. V omet οὐκ ἐπαύσαντο.

Après avoir mis l'Orient et la ville d'Alexandrie dans la lamentable situation qui vient d'être décrite, ceux qu'eux-mêmes ou leurs semblables avaient séduits vinrent aussi dans cette ville impériale. C'étaient en quelque sorte les avant-coureurs de leur méchanceté, qui devaient leur aplanir le chemin du crime. Pierre et Sévère les rejoignirent dans la suite, et dès lors ils ne cessèrent de ruiner, autant qu'il était en leur pouvoir, les maisons particulières, les églises de Dieu et l'État lui-même, organisant des assemblées illicites, donnant des baptêmes contraires aux canons, ouvertement, et avec une audace éhontée, en public comme en particulier. Ils s'immiscèrent en tout grâce aux affaires d'argent, se firent redouter et s'approprièrent ainsi, et de la dépouille de nombreuses maisons, une richesse considérable; par ces manœuvres, ils trompèrent les âmes simples, frappèrent de stupéfaction les personnes intelligentes et corrompirent celles qui étaient avides d'argent, de gloire et de jouissance. De plus, s'introduisant dans les maisons, ils captivèrent les âmes mal assurées des hommes et des femmes; ne les corrompant pas seulement intellectuellement mais encore corporellement, ils les plongèrent dans l'abîme de l'impiété et de l'impureté. Mais pourquoi faut-il nous étendre sur ce sujet quand l'univers entier connaît les actions impies de ces hérétiques Acéphales, de Sévère et de Pierre, leurs âmes impures, athées, blasphématrices et amies des meurtres? [1].....

1. Cette requête porte la signature de cent quarante higoumènes, prêtres et moines. Plusieurs d'entre eux n'ont pas signé eux-mêmes, mais ont chargé un autre de le faire à leur place, soit parce qu'ils

6

M col. 1150.

Ἡ διάταξις Ἰουστινιανοῦ βασιλέως κατὰ Ἀνθίμου, Σευήρου, Πέτρου καὶ Ζωρᾶ.

Ἐν ὀνόματι τοῦ δεσπότου Ἰησοῦ Χριστοῦ Θεοῦ[1] ἡμῶν, αὐτοκράτωρ Καῖσαρ, Φλάβιος Ἰουστινιανός, Ἀλαμανικός, Γοτθικός, Φραγγικός, Γερμανικός, Ἀντικός, Ἀλανικός, Οὐανδαλικός[2], Ἀφρικός, εὐσεβής, εὐτυχής, ἔνδοξος, νικητής, τροπαιοῦχος, ἀεισέβαστος
* V fol. 63 v°. Αὔγουστος * Μηνᾷ πατριάρχῃ[3]. 5

Πρᾶγμα οὐκ ἄηθες τῇ βασιλείᾳ καὶ ἡμεῖς πράττοντες ἐπὶ τὸν παρόντα ἐληλύθαμεν νόμον[4].....

* Zachariae, I, p. 369, l. 18. V fol. 68 r°. M col. 1151°.
* Οὐ μὴν οὐδὲ τὴν δικαίως ἐξενεχθεῖσαν κατὰ Σεβήρου ψῆφον, τὴν ἐκ πάντων ὡς εἰπεῖν τῶν ἀρχιερατικῶν τε καὶ πατριαρχικῶν μετὰ τῆς μοναχικῆς συναινέσεως προελθοῦσαν θρόνων, τὴν τὸν ἀναθεματισμὸν ἐπάγουσαν αὐτῷ, βασιλικῆς ἔξω καταλιμπάνομεν ἐπικυρώσεως· ὃς 10

1. V τοῦ Θεοῦ. — 2. V omet Γερμανικός... Οὐανδαλικός. — 3. Dans Zachariae von Lingenthal, l'en-tête est ainsi conçu : Περὶ τῆς καθαιρέσεως Ἀνθίμου καὶ Σεβήρου καὶ Πέτρου καὶ Ζοορᾶ καὶ τῶν λοιπῶν. — Ὁ αὐτὸς βασιλεὺς Μηνᾷ τῷ ἁγιωτάτῳ καὶ μακαριωτάτῳ ἀρχιεπισκόπῳ καὶ οἰκουμενικῷ πατριάρχῃ. — 4. Dans V, la constitution de l'empereur Justinien s'arrête brusquement au milieu de la l. 6 du fol. 64 aux mots τῆς ἁγιωτάτης ἐκκλησίας (= Zachariae, p. 368, l. 11) pour reprendre au milieu de la l. 2 du fol. 68.

6

Constitution de l'empereur Justinien contre Anthime, Sévère, Pierre et Zooras.

Au nom de Notre-Seigneur Jésus-Christ notre Dieu, l'empereur César, Flavius Justinien, vainqueur des Alamans, des Goths, des Francs, des Germains, des Antes, des Alains, des Vandales, des Africains, pieux, heureux, glorieux, vainqueur, triomphateur et toujours auguste : au patriarche Ménas[1]. 5

Nous ne faisons pas une chose nouvelle pour notre gouvernement en promulguant la présente loi...

De même, nous confirmons aussi par notre sanction impériale la sentence que tous les sièges, pour ainsi dire, épiscopaux et patriarchaux, ont justement rendue contre Sévère avec l'assentiment des moines, et qui le frappe 10

en étaient empêchés par leur grand âge (cf. n° 95 : Εὐγένιος ἐλέῳ Θεοῦ πρεσβύτερος καὶ ἡγούμενος μονῆς τοῦ Λευκαδίου..... ὑπέγραφα διὰ χειρὸς Παύλου διακόνου τῆς αὐτῆς μονῆς, ὡς μὴ δυνάμενος διὰ τὸ γῆρας), soit parce qu'ils ne savaient pas écrire (cf. n° 70 : Σαββάτιος ἐλέῳ Θεοῦ πρεσβύτερος καὶ ἡγούμενος μονῆς Ὑπατίου... ὑπογράψας διὰ χειρὸς Ἰωάννου διακόνου τοῦ αὐτοῦ μοναστηρίου, διὰ τὸ ἐμὲ γράμματα μὴ εἰδέναι).

1. En-tête d'après Zachariae von Lingenthal : *Au sujet de la déposition d'Anthime, de Sévère, de Pierre, de Zooras et des autres. — Le même empereur à Ménas le très saint et très bienheureux archevêque et patriarche œcuménique.* — Nous avons utilisé, pour traduire nos extraits de cette constitution (= novelle 42), la traduction française des *Novelles de l'empereur Justinien*, que M. Bérenger fils a publiée en 1811 à Metz, 2 vol. in-4°. Cette traduction laisse beaucoup à désirer.

πρότερον παρὰ τοὺς ἱεροὺς θεσμοὺς καταλαβὼν τὸν θρόνον τῆς Θεουπολιτῶν ἁγιωτάτης ἐκκλησίας, οὕτω συνετάραξεν ἅπαντα, οὕτω μεστὰ πεποίηκε[1] ταραχῆς, ὡς κοινόν τινα καὶ ἀκήρυκτον ταῖς ἁγιωτάταις ἐκκλησίαις ἐμβαλεῖν πρὸς ἀλλήλας πόλεμον. Καὶ τοῦτο καὶ τοῖς πρὸ ἡμῶν σκήπτροις πρὸς αὐτὸν γέγραπται,* ποικίλαις μὲν δογμάτων καὶ ἀπηλλοτριωμέναις τῆς ὀρθότητος περινοίαις τε καὶ βλασφημίαις χρησάμενον, ἅπαντα δὲ συνταράξαντα καὶ μόνων[2] τῶν τῆς ἑκατέρου * τῶν αἱρεσιαρχῶν πλάνης βδελυρῶν τε καὶ ἀνοσίων δογμάτων ἀντεχόμενον (Νεστορίου τέ φαμεν καὶ Εὐτυχοῦς, καὶ τῶν ἑκατέρου τούτων καθηγεμόνων, ἐξ ἐναντίας μὲν εἶναί πως δοκούντων ἀλλήλοις, πρὸς ἓν δὲ τέλος τῆς ἀσεβείας ἐπειγομένων), καὶ τοὺς ἐκείνων χαρακτηριστικοὺς ἐντυπωσάμενον λόγους. Δυοῖν γὰρ ὄντων ἐναντίων ἀλλήλοις δογμάτων, ὧν ἑκάτερον ὁμοίως εἰς ψυχικὴν ἀπώλειαν ἄγει (τοῦ τε Νεστορίου τοῦ τε Εὐτυχοῦς καθάπερ εἰπόντες ἔφθημεν), ἅπερ ἐκ τῶν Ἀρειανικῶν τε καὶ Ἀπολλιναρίου συνέστη μιασμάτων, αὐτός τι παράδοξον παθών, ὁμοίως εἰς ἑκάτερον ἐμπέπτωκε, καὶ πῇ μὲν τοῦτο πῇ δὲ ἐκεῖνο πρεσβεύων κοινὸν ἔδοξε δοχεῖον ἑαυτόν τε καὶ τοὺς ἑαυτοῦ λόγους τῶν τηλικούτων πλημμελημάτων καταστῆσαι. * V fol. 68 v°.

Ἔστω τοίνυν καὶ αὐτὸς ὑπὸ τὸν εἰρημένον ἀναθεματισμόν, ὃν ἅπαν * τὸ πατριαρχικόν τε * Zachariae, I, p. 370.

* M col. 1154.

1. Sic Labbe; Zachariae von Lingenthal donne μεταπεποίηκε (comme aussi M et V), mais en faisant remarquer en note : « Legerim μεστὰ πεποίηκε ». — 2. M et V μόνον.

d'anathème. Après s'être emparé, contrairement aux saints canons, du trône de la très sainte Église de Théopolis (Antioche), il a tellement bouleversé toutes choses, il a tellement multiplié les troubles qu'il a causé une guerre générale et implacable entre les très saintes églises. Les règnes qui nous ont précédé ont également pris la même mesure contre lui, parce qu'il avait propagé des blasphèmes et des théories compliquées et étrangères à l'orthodoxie des dogmes, qu'il avait tout bouleversé, qu'il professait exclusivement les doctrines infâmes et impies de l'erreur de l'un et l'autre hérésiarque — de Nestorios, disons-nous, et d'Eutychès, ainsi que de leurs maîtres (ces doctrines qui paraissent être opposées ont le même but d'impiété), — enfin, parce qu'il avait reproduit leurs principaux discours[1]. Bien que ces deux doctrines, qui sont issues des opinions impures des Ariens et d'Apollinaire, soient contraires, tout en conduisant chacune à la perdition de l'âme, il tomba néanmoins dans toutes les deux par un phénomène étrange. Professant tantôt l'une, tantôt l'autre, il parut avoir fait de lui-même et de ses discours le réceptacle commun de ces erreurs énormes.

Qu'il soit donc, lui aussi, sous l'anathème que tout le corps, pour ainsi dire, patriarchal, épiscopal et monachal de notre gouvernement a justement

1. Dans l'*Appendix ad editionem Novellarum Justinani*, I, Leipzig, 1884, p. 21, Zachariae von Lingenthal corrige, avec la version latine (*eum in unum formavisse*), ἐντυπωσάμενον en εἰς ἓν τυπωσάμενον. Si l'on adopte cette correction, on obtient comme sens : « parce qu'il avait condensé en un tout leurs principaux discours ».

καὶ ἱερατικὸν καὶ μοναχικὸν τῆς ἡμετέρας πολιτείας ὡς εἰπεῖν σχῆμα δικαίως ἐπήγαγεν αὐτῷ, τῆς μὲν Θεουπολιτῶν ἐκβεβλημένος, διότι περ αὐτὸν ὁ κατ' ἐκείνην[1] ἀπεσείσατο θρόνος οἷα μηδὲ τὴν ἀρχὴν ὀρθῶς αὐτοῦ[2] ἐπειλημμένον, ἀλλ' ἔτι ζῶντός τε καὶ ἐν ταῖς ἁγιωτάταις ἐκκλησίαις ἀνακηρυττομένου τοῦ πρὸ αὐτοῦ τὴν ἱερωσύνην ἐσχηκότος, παρὰ δὲ τοῦ μετ' αὐτὸν τῆς ἱερωσύνης ἐκπεπτωκότα[3]· οὐ στάντα δὲ μέχρι τούτου μόνον, ἀλλ' ἤδη καὶ ὑπὸ κοινὸν ἀναθεματισμὸν τῆς ὀρθοδόξου καὶ καθολικῆς ἐκκλησίας γενόμενον, καὶ πολλῶν ἡμῖν βιβλίων βλασφήμων τε καὶ ἀπηγορευμένων ἐμπλήσαντα τὸ πολίτευμα. Ὥστε καὶ ἀπαγορεύομεν ἅπασι τῶν * αὐτοῦ τι κεκτῆσθαι βιβλίων, καὶ ὥσπερ οὐκ ἔξεστι τὰ Νεστορίου γράφειν ἢ κεκτῆσθαι βιβλία, διότι τοῖς πρὸ ἡμῶν αὐτοκράτορσιν ἐν * ταῖς ἑαυτῶν διατάξεσιν ἔδοξε τοῖς παρὰ Πορφυρίου κατὰ Χριστιανῶν εἰρημένοις ὅμοια καθεστάναι, οὕτω μήτε τὰ Σεβήρῳ ῥηθέντα τε καὶ γραφέντα μενέτω παρά τινι Χριστιανῷ, ἀλλ' ἔστω βέβηλα καὶ ἀλλότρια τῆς καθολικῆς ἐκκλησίας, πυρί τε φλεγέσθω παρὰ τῶν κεκτημένων, εἰ μὴ βούλονται κινδυνεύειν οἱ ταῦτα ἔχοντες. Γραφέσθω τε παρὰ μηδενὸς τὸ λοιπὸν μηδὲ τῶν εἰς κάλλος μηδὲ τῶν εἰς τάχος γραφόντων, μηδὲ ἄλλου τῶν πάντων τινός, εἰδότος ὡς ἀποκοπὴ

* V fol. 69 r°.
* Zachariae, I, p. 371.

1. Sic M; Zachariae donne ἐκείνων (comme aussi V), mais fait remarquer en note : « forte ἐκείνην quod Mansi et Auth. legere suadent ». — 2. M αὐτῆς. — 3. M ἐκπεπτωκότος, V ἐκπεπτωκότως.

prononcé contre lui; qu'il demeure chassé de l'Église de Théopolis, parce que le trône de celle-ci l'a rejeté, — il n'y était pas monté régulièrement, mais alors que son prédécesseur vivait encore et continuait à être proclamé dans les très saintes églises, — et aussi, parce qu'il a été privé de la dignité épiscopale par son successeur[1], et que, loin de s'en tenir à ce que nous venons de rapporter, il s'est encore attiré l'anathème universel de l'Église orthodoxe et catholique, et a rempli notre gouvernement d'une multitude d'écrits et de blasphèmes abominables. Nous interdisons en conséquence à tout le monde d'avoir aucun de ses livres. Et de même qu'il n'est pas permis de transcrire et de posséder les livres de Nestorios, parce que les empereurs qui nous ont précédé ont décidé, dans leurs constitutions, de les assimiler aux écrits de Porphyre contre les Chrétiens, de même aucun chrétien ne pourra posséder les discours ni les écrits de Sévère, mais ils seront regardés comme profanes et contraires à l'église catholique et leurs possesseurs seront tenus de les brûler s'ils ne veulent s'exposer à courir de grands risques. Nous défendons à quiconque, calligraphe ou tachygraphe ou toute autre personne, de les transcrire désormais, et nous les prévenons que la peine que nous attachons à une telle transcription sera l'amputation de la main. Nous ne vou-

1. Dans son *Appendix* etc., p. 21, Zachariae von Lingenthal se rallie aux leçons αὐτῆς et ἐκπεπτωκότος. Si la chose a peu d'importance pour la première leçon, il n'en est pas de même pour la seconde. La leçon ἐκπεπτωκότος donne à ce passage le sens suivant qui nous paraît peu satisfaisant : « mais alors que celui qui avait exercé avant lui l'épiscopat (= Flavien) et qui avait été privé de l'épiscopat par celui qui lui avait succédé (Sévère) vivait encore, etc. ».

χειρὸς ἔσται τοῖς τὰ ἐκείνου γράφουσιν ἡ ποινή· οὐδὲ γὰρ βουλόμεθα καὶ τῷ λειπομένῳ χρόνῳ τὴν ἐξ ἐκείνων ἐπισύρεσθαι βλασφημίαν.

Ὁμοίως δὲ δὴ καὶ τοῦτον παντοίως ἀπαγορεύομεν τῆς τε βασιλίδος ἐπιβαίνειν πόλεως ἢ περιοικίδος αὐτῆς ἄλλης τε τῶν ἐπισημοτέρων τινός, ἀλλ' ἐν ἐρημίᾳ τινὶ καὶ ἡσυχίᾳ καθῆσθαι, καὶ μὴ διαφθείρειν ἑτέρους μηδὲ εἰς βλασφημίαν αὐτοὺς προάγειν, μηδὲ ἀεί τι καινὸν ἐξευρίσκειν κατὰ τῶν ἀληθινῶν δογμάτων, δι' οὗ πάλιν ἡμῖν συνταράξαι τὰς ἁγιωτάτας ἐκκλησίας σπεύσειεν...

Dat. VIII. Id. Aug. Constant. post Belissarii, V. C. cons.

lons pas, en effet, que les blasphèmes que ces livres renferment soient transmis aux âges futurs.

Enfin nous lui interdisons absolument l'entrée de cette ville impériale, de ses faubourgs, et de toute autre grande ville; et nous lui enjoignons de se retirer dans quelque solitude, d'y vivre en paix, de ne plus chercher à corrompre les autres ni les pousser aux blasphèmes, et de ne pas toujours imaginer quelque nouveauté contre les vrais dogmes, pour mettre de nouveau le désordre dans les très saintes églises.....

Fait à Constantinople, le 6 août, après le consulat du très illustre Bélisaire (= 536).

II. — THÉODORE LE LECTEUR

Théodore le Lecteur écrivit comme suite à son abrégé, en deux livres, des histoires de Socrate, de Sozomène et de Théodoret, une *Histoire ecclésiastique*, également en deux livres, allant jusqu'au règne de l'empereur Justin I[er] (518-527). Cette histoire est malheureusement perdue, mais nous en avons quelques extraits dus à Nicéphore Calliste, comme l'indique le titre sous lequel ils paraissent dans les manuscrits : Ἐκλογαὶ ἐκ τῆς ἐκκλησιαστικῆς ἱστορίας Θεοδώρου ἀναγνώστου ἀπὸ φωνῆς Νικηφόρου Καλλίστου τοῦ Ξαντοπούλου. Ces extraits sont publiés les uns dans le t. LXXXVI, 1 (col. 165-228) de la *Patrologie grecque* de Migne, qui reproduit l'édition de Valesius (H. de Valois); les autres dans le t. II (p. 87-114) des *Anecdota graeca Parisiensia* de A. Cramer, Oxford, 1839; enfin d'autres encore dans le t. XXVI [1873] (p. 273-288 et 396-403) de la *Revue archéologique* (Miller, *Fragments inédits de Théodore le Lecteur et de Jean d'Égée*). Théodore écrivit, selon toute apparence, sous le règne de Justin I[er].

1

Miller, 396. Μοναχοὶ ὑπὲρ διακοσίους ἀποσχίσται ὄντες τε καὶ λεγόμενοι, ἀνατολὴν πᾶσαν ταράξαντες κατέλαβον καὶ Κωνσταντινούπολιν· ἀνασοβηθεὶς[1] ὑποδεχθῆναι βασιλεὺς ἐντίμως ἐκέλευσε καὶ δαπάνας δαψιλεῖς χορηγεῖσθαι προσέταξεν καὶ εἰς συντυχίας καλῶν συνεχεῖς εἰσηγεῖτο κατὰ τῆς ἐκκλησίας πολλά· τινὲς τοῦ κλήρου φρονοῦντες τὰ Εὐτυχοῦς, τινὲς δὲ καὶ κατὰ Μακεδονίου τῶν μοναχῶν τοῖς ἐχθροῖς τῆς ἐκκλησίας συνέτρεχον καὶ τοῖς περὶ Σευῆρον ἐσχόλαζον.

2

Miller, 397. Μοναχοὶ ζηλωταὶ τῆς πίστεως ἐκ τῆς Παλαιστίνης ἀνῆλθον κατὰ τῶν μοναχῶν τῶν ὄντων σὺν τῷ Σευήρῳ, ἄνδρες εὐλαβεῖς καὶ ἐνάρετοι.

3

Valesius, 197 (II, 26). Cramer, 107. Cf. Miller, 397-8. Πολλοὺς ὁ βασιλεὺς κατὰ Μακεδονίου τρόπους ἐπενόει. Οἱ δὲ ἀποσχίσται[2] ὄχλον μισθωτὸν συναθροίσαντες, ἐν κυριακῇ εἰσῆλθον εἰς τὸν ναὸν τοῦ Ἀρχαγγέλου ἐν τῷ[3] παλατίῳ·

1. Correxi; M(iller) ἀνασοβὰς. — 2. V(alesius) οἱ δ' ἀπόσχιστοι. — 3. V τοῦ ἐν τῷ.

1

Au delà de deux cents moines qui étaient et qu'on disait schismatiques, après avoir troublé tout l'Orient, arrivèrent aussi à Constantinople. Saisi de crainte, l'empereur (Anastase) ordonna de les recevoir avec honneur, et commanda de faire de grandes dépenses (pour eux). Il les convoqua à de fréquentes entrevues et proposa de nombreuses mesures contre l'Église. Certains membres du clergé, partisans d'Eutychès, et certains moines mal disposés envers Macédonios, fréquentaient les ennemis de l'Église et s'entretenaient avec Sévère.

2

Des moines zélés dans leur foi montèrent de la Palestine contre les moines qui se trouvaient avec Sévère. C'étaient des hommes pieux et vertueux.

3

L'empereur machina beaucoup de mauvais tours contre Macédonios. Les schismatiques de leur côté rassemblèrent une foule de gens soudoyés, et pénétrèrent le dimanche dans la chapelle de l'Archange, qui se trouve au Pa-

καὶ τῶν ψαλτῶν τὸ[1] Τρισάγιον λεγόντων, αὐτοὶ[2] μετὰ τῆς προσθήκης τοῦ· « Ὁ σταυρωθεὶς δι' ἡμᾶς », ἔλεγον καὶ[3] ἔψαλλον. Τῇ δὲ[4] ἐπιούσῃ κυριακῇ, τὰ ὅμοια ἐν τῇ μεγάλῃ ἐκκλησίᾳ ἐποίησαν, μετὰ βάκλων εἰσελθόντες. Ὁ δὲ λαὸς ζηλώσας, τὰ μὲν πρῶτα, φωναῖς[5] ἀντέκραζον κράζουσι, καὶ ὑβρίζουσιν[6] ἀνθύβριζον[7]. Ὕστερον δὲ μετὰ πολλῶν πληγῶν τούτους ἐξέβαλον[8]. Ὁ βασιλεὺς[9] λοιπὸν ἀπαρακαλύπτως κατὰ Μακεδονίου κινούμενος[10], ποτὲ μὲν τοὺς μοναχοὺς τοὺς ἀποσχίστας, ποτὲ δὲ τοὺς ἄρχοντας παρεσκεύαζεν ὕβρεσιν ἀσέμνοις μετὰ κραυγῶν βάλλειν τὸν ἐπίσκοπον. Μεθ' ὧν[11] ἦν καὶ Ἰουλιανὸς ἐπίσκοπος Ἁλικαρνασσοῦ τῆς Καρίας, καὶ Σεβῆρος ὁ μοναχός. Οἳ καὶ τῆς πίστεως, καὶ ἑαυτῶν γεγενημένοι πολέμιοι.

4

Ἰωάννης ὁ διακρινόμενος μετὰ[12] Σεβήρου ἱστορεῖ ὅτι ὅρκον ἔλαβεν ὁ βασιλεὺς Ἀναστάσιος τοῦ Σεβήρου, ὅτι ἡ δ' ἂν γένηται Ἀντιοχείας ἐπίσκοπος, οὐδαμῶς τῆς ἐν Καλχηδόνι συνόδου διὰ ἀναθέματος ἅψεται· καὶ ὅτι ἐν αὐτῇ τῇ ἡμέρᾳ τῆς χειροτονίας αὐτοῦ, ἀνελθὼν ἐπ' ἄμβωνος ταύτην ἀνεθεμάτισεν, αἰτηθεὶς ἐκ τῶν σπουδαστῶν αὐτοῦ. Valesius, 199-201 (II, 31).

1. V τὴν. — 2. V οὗτοι. — 3. V ἀποκρινόμενοι. — 4. C(ramer) omet δὲ. — 5. C τὰ μὲν προφωναῖς. — 6. C et M ὑβρίζοντας. — 7. C et M ὕβριζον. — 8. V omet πληγῶν τούτους ἐξέβαλον. — 9. C Ἀναστάσιος ὁ βασιλεὺς. — 10. V κείμενος; cf. Miller, p. 280. — 11. C omet Μεθ' ὧν..... πολέμιοι. — 12. Lire avec Valesius περὶ.

lais. Comme les chantres chantaient le Trisagion, ils répondirent en chantant avec l'addition : *Celui qui a été crucifié pour nous*. Le dimanche suivant, ils firent la même chose dans la grande Église où ils étaient entrés avec des bâtons. Mais le peuple s'emporta : il répondit d'abord aux cris par des cris et aux injures par des injures, ensuite il les accabla de coups et les chassa. Depuis ce temps-là, l'empereur était ouvertement hostile à Macédonios; il excitait tantôt les moines schismatiques, tantôt les magistrats, à accabler l'évêque de cris et d'injures indignes. De ceux-là étaient Julien, évêque d'Halicarnasse en Carie, et le moine Sévère, qui sont devenus des ennemis de la foi et des ennemis personnels.

4

Jean Diacrinomenos raconte au sujet de Sévère que l'empereur Anastase reçut de Sévère le serment que s'il devenait jamais patriarche d'Antioche, il ne lancerait aucun anathème contre le concile de Chalcédoine; et que le jour même de son ordination, étant monté en chaire, il l'anathématisa, à la prière de ses partisans.

5

Valesius, 212 (II, 59). Cf. Miller, 403.

Σευῆρος ὅρκον δοὺς Ἀναστασίῳ τῷ βασιλεῖ ὡς οὐδὲν κινήσοι ποτὲ[1] κατὰ τῆς ἐν Χαλκηδόνι[2] συνόδου, ἐν αὐτῇ τῇ ἡμέρᾳ ἐν ᾗ ἐχειροτονήθη, παραβὰς τὸν ὅρκον, ἀνεθεμάτισεν αὐτήν.

6

Cramer, 108.

Ὁ βασιλεὺς προσέταξεν Ἀναστάσιος Ἠλίαν τῶν Ἱεροσολύμων ἐπίσκοπον, ἢ κοινωνῆσαι Σευήρῳ, ἢ τῆς ἐπισκοπῆς ἐκβληθῆναι. Οἱ δὲ τῶν μοναστηρίων συναχθέντες, τοῦτον ὠχύρωσαν, καὶ διεμαρτύραντο. Ὁ δὲ τῆς ἐπισκοπῆς μᾶλλον ἐκβληθῆναι προετίμησεν ἢ κοινωνῆσαι Σευήρῳ.

7

Valesius, 204 (II, 35).

Ἀλαμουνδάρου τοῦ φυλάρχου Σαρακηνῶν Χριστιανίσαντος, δύο ἐπισκόπους ἔπεμψεν ὁ Σεβῆρος, ἐφ' ᾧ τῆς ἰδίας μεταδοῦναι τῷ φυλάρχῳ κακίας. Θεὸς δὲ προφθάσας, ὑπὸ τῶν δεχομένων τὴν σύνοδον τὸν ἄνδρα βαπτισθῆναι πεποίηκεν. Τῶν ὑπὸ Σεβήρου σταλέντων, ἐναντία τῶν ἀληθινῶν δογμάτων σπουδαζόντων διδάξαι τὸν φύλαρχον, δρᾶμα εἰς ἔλεγχον

1. M τὸ ποτὲ. — 2. Miller : τὸ ποτὲ..... Χαλκηδόνι.

5

Après avoir juré à l'empereur Anastase qu'il n'entreprendrait rien contre le concile de Chalcédoine, Sévère viola son serment le jour même où il fut ordonné, et l'anathématisa.

6

L'empereur Anastase ordonna qu'Élie, l'évêque de Jérusalem, communiquât avec Sévère, ou bien qu'il fût chassé du trône épiscopal. Les moines s'étant réunis, le fortifièrent et protestèrent. Mais Élie préféra être chassé de son trône plutôt que de communiquer avec Sévère.

7

Alamoundar, le phylarque des Sarrasins, ayant embrassé le christianisme, Sévère lui envoya deux évêques dans le but de lui communiquer sa propre infection. Mais Dieu avait pris les devants et avait fait baptiser le phylarque par des partisans du concile. Comme les envoyés de Sévère s'efforçaient d'enseigner au phylarque des choses contraires aux vrais dogmes,

τῶν λεγομένων συνέθηκε. Τοῦτο δὲ ἦν τὸ δόξαι γράμματα δέχεσθαι μηνύοντα, ὅτι Μιχαὴλ ὁ ἀρχάγγελος τέλει τοῦ βίου ἐχρήσατο. Τῶν δὲ τοῦτο λεγόντων ἀδύνατον· « Πῶς οὖν », ὁ φύλαρχος ἔφησεν, « εἰ μὴ δύο ὁ Χριστός, Θεὸς γυμνὸν[1] σταυρὸν κατεδέξατο, ὅτε μηδὲ ἄγγελος πάσχειν ἢ ἀποθνήσκειν πέφυκεν; » Οὕτως οὖν οἱ Σεβήρου αἰσχυνθέντες, ἀσυντάκτως ὑπανεχώρησαν.

8

Τιμόθεος ὁ ἐπίσκοπος ἐτελεύτησεν, προεβλήθη δὲ ὑπὸ τοῦ βασιλέως Ἰωάννης ὁ Καππαδόκης πρεσβύτερος τῆς ἐκκλησίας ὑπάρχων· ἀπὸ Καλωνείας δὲ τῆς ἐν Καππαδοκίᾳ ὁρμώμενος οὗτος ἐν τῇ τρίτῃ ἡμέρᾳ τοῦ πάσχα χειροτονηθεὶς εὐθὺς τὴν ἀποστολικὴν στολὴν ἐνεδύσατο, πολλὴν δὲ αὐτῷ ὁ λαὸς στάσιν ἐποίησεν ἐκβιβάζων αὐτὸν ἀναθεματίσαι Σευήρῳ. Miller, 400.

9

Τῷ ζ´ ἔτει τῆς αὐτῆς βασιλείας, ἰνδικτιῶνος λ´[2], μηνὶ τῷ αὐτῷ, ἐκβληθέντος τοῦ δυσσεβοῦς Ἀνθίμου, ἐχειροτονήθη Μηνᾶς πατριάρχης Κωνσταντινουπόλεως, ὁ ἀπὸ ξενοδόχων Cramer, 112.

1. Lire avec Savilius et Valesius γυμνός; cf. Théophane, extrait n° 7. — 2. Le chiffre de l'indiction est manifestement faux; il faut sans doute lire ιγ´ (la XIII[e] indiction correspond à la septième année du règne de l'empereur Justinien), ou bien ι´, ce qui représente la dixième année.

il machina un coup de théâtre pour réfuter ce qu'on lui disait. Il fit semblant d'avoir reçu une lettre lui annonçant que l'archange Michel était arrivé au terme de sa vie. Les envoyés s'écriant que cela était impossible : « Comment, dit le phylarque, si le Christ n'était pas (en) deux (natures), a-t-il pu subir la croix comme Dieu seul, alors qu'un ange ne peut même pas souffrir ni mourir? » Couverts de honte, les partisans de Sévère se retirèrent sans dire au revoir.

8

L'évêque Timothée mourut, et l'empereur proposa (pour le remplacer) Jean de Cappadoce, qui était prêtre de l'église. Jean était originaire de Kaloneia en Cappadoce. Il fut ordonné le troisième jour de la semaine de Pâques, et revêtit aussitôt l'habit apostolique. Le peuple fit une grande sédition contre lui pour le forcer à anathématiser Sévère.

9

La septième année de son règne (de Justinien), à la XIII[e] (?) indiction, le même mois, l'impie Anthime fut chassé et Ménas, un ex-directeur du xenodochion de Sampson, fut ordonné patriarche de Constantinople, et à la même

τῶν Σαμψώ, ὑπὸ Ἀγαπητοῦ πάπα Ῥώμης· καὶ τῇ αὐτῇ ἐπινεμήσει μηνὶ Ἰουλίῳ, ἔτει τοῦ αὐτοῦ βασιλέως δεκάτῃ, γέγονεν ἡ κατὰ Σευήρου τοῦ καταράτου σύνοδος.

indiction, au mois de juillet, en la dixième année du même empereur, eut lieu le concile contre le maudit Sévère.

III. — VIE DE SAINT SABAS PAR CYRILLE DE SCYTHOPOLIS

Cyrille naquit à Scythopolis en Galilée vers 523, et mourut après 557. Sa Vie de saint Sabas († 532) constitue une source du plus grand prix pour l'histoire de l'Église de Jérusalem et du monachisme palestinien.

Édition citée : Cotelier, *Ecclesiae graecae monumenta*, t. III, Paris, 1686, in-4°, p. 220-376.

1

P. 306 (chap. LV). Μάμαν δέ τινα ἀρχιμανδρίτην τῶν περὶ Ἐλευθερόπολιν ἀποσχιστῶν μοναχῶν, τὸν μετὰ Σευήρου τινὸς ἐξάρχου τῶν Ἀκεφάλων ἀνελθόντα ἐν Κωνσταντινουπόλει κατὰ τῆς ὀρθοδόξου πίστεως, καὶ πολλῆς παρὰ τῷ βασιλεῖ παρρησίας μετασχόντα, καὶ [τῷ αὐτῷ] Σευήρῳ ἔσχατον πικρῶς διενεχθέντα, κατενέγκας μεθ' ἑαυτοῦ ὁ πατὴρ ἡμῶν Σάβας εἰς Ἱεροσόλυμα, παρεκάλει ἀποστῆναι τῆς τῶν Ἀκεφάλων ἑτεροδοξίας, καὶ τῇ καθολικῇ κοινωνῆσαι ἐκκλησίᾳ καὶ πολλαῖς τοιαύταις χρησάμενος προτροπαῖς, προσαγαγὼν αὐτὸν τῷ πατριάρχῃ Ἡλίᾳ, δέξασθαι τὴν ἐν Χαλκηδόνι σύνοδον, καὶ κοινωνῆσαι τῇ καθολικῇ ἐκκλησίᾳ παρεσκεύασε, τὸν Εὐτυχῆ καὶ Διόσκορον ἀναθεματίσαντα, καὶ πολλοὺς εἰς τοῦτο καθοδηγήσαντα διὰ τοῦ καθ' ἑαυτὸν ὑποδείγματος· ὅπερ * οὐ μικρῶς τὸν βασιλέα Ἀναστάσιον κατὰ τοῦ πατριάρχου Ἡλίᾳ διετάραξε.

* P. 307.

1

Mamas[1], l'archimandrite des moines schismatiques des environs d'Éleuthéropolis, qui était monté à Constantinople avec Sévère, le chef des Acéphales, pour combattre la foi orthodoxe, qui avait joui d'un grand crédit auprès de l'empereur et s'était à la fin violemment disputé avec Sévère, fut ramené à Jérusalem par notre Père Sabas. Là, Sabas l'engagea à quitter l'hétérodoxie des Acéphales et à communiquer avec l'Église catholique. Lorsqu'il lui eut adressé beaucoup d'exhortations de ce genre, il le conduisit auprès du patriarche Élie, et l'amena à recevoir le concile de Chalcédoine, à communiquer avec l'Église catholique et à anathématiser Eutychès et Dioscore. Son exemple détermina beaucoup de personnes à faire de même, ce qui irrita fortement l'empereur Anastase contre le patriarche Élie.

1. Au mois de mai de la Ve indiction, c'est-à-dire de l'année 512.

2

Φλαβιανοῦ τοίνυν καὶ Ἠλία τῶν πατριαρχῶν ὡς εἴρηται ἐν Σιδόνι γεγονότων, καὶ γράμμασι κολακευτικοῖς τε καὶ οἰκονομικοῖς πρὸς τὸν βασιλέα χρησαμένων, καὶ τὴν ἐν Σιδόνι κατὰ τῆς ὀρθῆς πίστεως συναθροιζομένην σύνοδον διαλυσάντων, καὶ εἰς τοὺς οἰκείους θρόνους ἐπανελθόντων, ἀγανακτήσαντες οἱ περὶ Σωτήριχον καὶ Φιλόξενον, εἰς ὀργὴν ἄσχετον ἐκίνησαν τὸν βασιλέα, ὡς ἀπατηθέντα ὑπὸ τῆς τῶν πατριαρχῶν πανουργίας καὶ παραποιήσεως. Καὶ λαβόντες ἣν * ἤθελον ἐξουσίαν, καὶ χρυσίον ἱκανὸν τῷ Ἀντιοχείας δήμῳ διαδώσαντες, πολυτρόπως θλίψαντες τὸν Φλαβιανόν, καὶ τρόπον τινὰ ἀποπνίξαντες, καὶ καταναγκάσαντες τὴν ἐν Χαλκηδόνι ἀναθεματίσαι σύνοδον, οὕτως αὐτὸν τῆς ἐπισκοπῆς ἐξεώσαντες ὑπερορίᾳ κατεδίκασαν. Καὶ γνοὺς ὁ βασιλεύς, καὶ περιχαρὴς γεγονώς, Σευῆρον τὸν τῶν Ἀκεφάλων ἔξαρχον, ἐπίσκοπον Ἀντιοχείας ἀπέστειλεν· ὅστις Σευῆρος τῆς πατριαρχίας δραξάμενος, πολλὰ μὲν δεινὰ τοῖς μὴ κοινωνοῦσιν αὐτῷ ἀπεδείκνυτο· ἀποστείλας δὲ τὰ ἑαυτοῦ συνοδικὰ τῷ ἀρχιεπισκόπῳ Ἠλίᾳ, καὶ μὴ δεχθείς, κινεῖ εἰς ὀργὴν τὸν βασιλέα· καὶ πάλιν ἀποστέλλει τὰ αὐτοῦ συνοδικὰ τῷ Μαΐῳ μηνὶ τῆς ἕκτης ἰνδικτιόνος, μετὰ τινῶν κληρικῶν καὶ δυνάμεως βασιλικῆς. Καὶ τοῦτο γνοὺς ὁ ἐν ἁγίοις πατὴρ ἡμῶν Σάβας, ἀνελθὼν ἐν τῇ

P. 307 (chap. LVI).

* P. 308.

2

Les patriarches Flavien et Élie étant venus à Sidon, comme nous l'avons dit, envoyèrent des lettres flatteuses et équivoques (?)[1] à l'empereur, prononcèrent la dissolution du concile assemblé à Sidon contre la foi orthodoxe, et revinrent sur leurs trônes. Vivement irrités, Sotérichos et Philoxène mirent l'empereur dans une violente colère, en lui représentant qu'il avait été dupe de la fourberie et de la dissimulation des patriarches. Après avoir reçu de lui le pouvoir qu'ils voulaient et distribué une quantité d'or considérable au peuple d'Antioche, ils tourmentèrent Flavien de mille manières, l'étranglèrent en quelque sorte, le forcèrent à anathématiser le concile de Chalcédoine, puis le chassèrent du trône épiscopal et le condamnèrent à l'exil. A cette nouvelle, l'empereur se réjouit beaucoup, et envoya comme évêque à Antioche, Sévère, le chef des Acéphales. Lorsque Sévère se fut emparé du patriarchat, il infligea de nombreux traitements indignes à ceux qui ne communiquaient pas avec lui. Il envoya sa lettre synodale à l'archevêque Élie. Celui-ci ne l'ayant pas reçu, il excita la colère de l'empereur, puis envoya de nouveau sa lettre synodale au mois de mai de la VI[e] indiction[2], en même temps que quelques clercs et des troupes impériales. Notre saint Père Sabas ayant appris la chose, monta à la ville sainte (Jérusalem) avec les autres higoumènes du désert, et en chassa ceux qui étaient arrivés avec la lettre syno-

1. Tel est le sens que Sophoclès donne à ce mot dans son *Greek lexicon of the roman and byzantine periods*. Ce mot reparaît encore plus loin, p. 369, l. 6. — 2. C'est-à-dire de l'année 513.

ἁγίᾳ πόλει μετὰ τῶν ἄλλων ἡγουμένων τῆς ἐρήμου, τοὺς μὲν ἐλθόντας μετὰ τῶν συνοδικῶν Σευήρου, τῆς ἁγίας ἀπεδίωξε πόλεως· τὸ δὲ πλῆθος τῶν μοναχῶν πάντοθεν ἐπισυνάξαντες ἔμπροσθεν τοῦ ἁγίου κρανίου μετὰ τῶν Ἱεροσολυμιτῶν ἔκραζον λέγοντες· « ἀνάθεμα Σευήρῳ καὶ τοῖς κοινωνοῦσιν αὐτῷ »· παρόντων ἔτι καὶ ἀκουόντων τῶν τε μαγιστριανῶν, καὶ ἀρχόντων, καὶ στρατιωτῶν ὑπὸ τοῦ βασιλέως ἀποσταλέντων.

* P. 309. Οὗτος γὰρ ὁ Σευῆρος ἀλαζονείᾳ δεινῇ κρατηθείς, καὶ βασιλικῇ * δυναστείᾳ ἐπερειδόμενος, τὴν ἐν Χαλκηδόνι σύνοδον μυρίοις καθυπέβαλεν ἀναθέμασι, καὶ τὴν Εὐτυχοῦς ἑτεροδοξίαν κρατῦναι φιλονεικῶν, μίαν τοῦ δεσπότου Χριστοῦ μετὰ τὴν ἐκ παρθένου σάρκωσιν ἐκήρυττε φθαρτὴν φύσιν· καὶ φιλοτάραχος ὤν, πολλὰς καινοτομίας ἀνεπλάσατο κατὰ τῶν ὀρθῶν τῆς ἐκκλησίας δογμάτων τε καὶ θεσμῶν. Τὴν γὰρ ἀσεβεστάτην τε καὶ ληστρικωτάτην ἐν Ἐφέσῳ δευτέραν σύνοδον ἀποδέχεται, καὶ ὁμοίαν εἶναι ταύτην λέγει τῇ προτέρᾳ ἐν τῇ αὐτῇ Ἐφέσῳ συνελθούσῃ, καὶ ἴσους ἐν διδασκάλοις ἀποφαίνεται, Κύριλλόν τε τὸν θεοφόρον τῆς Ἀλεξανδρέων ἐπίσκοπον, καὶ Διόσκορον, τὸν εἰς κοινωνίαν δεξάμενον Εὐτυχῆ τὸν αἱρετικὸν ὡς ὁμόφρονα, καὶ τὸν ἁγιώτατον καὶ ὀρθοδοξότατον Φλαβιανὸν τὸν τῆς βασιλίδος πόλεως ἀρχιεπίσκοπον καθελόντα καὶ κατακτείναντα· καὶ οὕτως τῇ ἀσεβείᾳ προκόπτων ὁ αὐτὸς Σευῆρος ἠκόνησεν εἰς βλασφημίαν θεοῦ τὴν ἑαυτοῦ γλῶσσαν· καὶ διεῖλεν ἐν τοῖς ἑαυτοῦ λόγοις τὴν ἐν τριάδι μίαν καὶ ἀδιαίρετον θεότητα. Λέγων γὰρ καὶ διαβεβαιούμενος εἶναι τὴν ὑπόστασιν φύσιν, καὶ τὴν φύσιν ὑπόστασιν, καὶ μηδεμίαν διαφορὰν ἐν

dale de Sévère. La foule des moines s'était rassemblée de partout devant le saint Calvaire avec les habitants de Jérusalem. Elle criait et disait : « Anathème à Sévère et à ceux qui communiquent avec lui! » alors que les *magistrianoi,* les commandants et les soldats qui avaient été envoyés par l'empereur, étaient présents et les entendaient.

Dominé par une jactance extraordinaire et fort de l'appui de l'empereur, Sévère frappa le concile de Chalcédoine d'innombrables anathèmes. Il s'efforçait d'affermir l'hétérodoxie d'Eutychès, et proclamait que l'unique nature (que possède selon lui) Notre-Seigneur Jésus-Christ, après qu'il s'est fait chair de la Vierge, était une nature corruptible. Dans son amour pour les troubles, il inventa de nombreuses nouveautés contre les dogmes et les lois orthodoxes de l'Église. Il recevait, en effet, le second concile d'Éphèse, ce concile impie de brigands, et le déclarait semblable au premier concile qui s'est réuni à Éphèse. Il proclamait égaux, parmi les docteurs, Cyrille, le vénérable évêque d'Alexandrie, et Dioscore, qui avait admis à sa communion, comme ayant les mêmes opinions que lui, Eutychès l'hérétique, et qui avait déposé et tué le très saint et très orthodoxe Flavien, l'archevêque de la ville impériale. S'enfonçant de plus en plus dans l'impiété, le même Sévère aiguisa sa langue pour blasphémer contre Dieu, et il divisa, dans ses discours, la divinité qui est une et indivisible dans la Trinité. Il disait et affirmait que l'hypostase était la nature et la nature l'hypostase. Comme il

τούτοις γινώσκων τοῖς ὀνόμασι, τὴν ἁγίαν καὶ προσκυνητὴν καὶ ὁμοούσιον τριάδα τῶν θείων ὑποστάσεων, τριάδα φύσεων καὶ θεοτήτων καὶ θεῶν * λέγειν τετόλμηκε. * P. 310.

Τὸν τοιοῦτον τοίνυν ψυχοφθόρον καὶ λυμεῶνα ὁ βασιλεὺς Ἀναστάσιος ἠνάγκαζε τὸν ἀρχιεπίσκοπον Ἠλίαν κοινωνικὸν εἰσδέξασθαι. Τοῦ δὲ μηδόλως τοῦτο πρᾶξαι καταδεξαμένου, ὑπερζέσας τῷ θυμῷ ὁ βασιλεύς, ἀπέστειλεν Ὀλύμπιόν τινα Καισαρέα, τὸ δουκᾶτον ἔχοντα Παλαιστίνης, συναποστείλας αὐτῷ τὴν ἀπὸ Σιδόνος γραφεῖσαν οἰκονομικὴν ἐπιστολήν, καθομολογοῦσαν μὴ προσίεσθαι τὴν ἐν Χαλκηδόνι σύνοδον· πρὸς τὸ πᾶσι τρόποις τὸν Ἠλίαν τῆς ἐπισκοπῆς ἐξεῶσαι. Ὅστις Ὀλύμπιος μετὰ δυνάμεως βασιλικῆς παραγενόμενος, καὶ πολλοῖς τρόποις καὶ μηχανήμασι χρησάμενος, Ἠλίαν μὲν τῆς ἐπισκοπῆς ἐξέωσε, καὶ εἰς τὸν Ἀϊλὰν περιώρισεν· Ἰωάννην δὲ τὸν Μαρκιανοῦ υἱὸν συνθέμενον τόν τε Σεῦῆρον κοινωνικὸν εἰσδέξασθαι καὶ τὴν σύνοδον Χαλκηδόνος ἀναθεματίσαι, ἐπίσκοπον Ἱεροσολύμων πεποίηκε[1].

Γνοὺς δὲ ὁ ἁγιασμένος Σάβας, καὶ οἱ λοιποὶ τῆς ἐρήμου πατέρες, ταῦτα συνθέμενον τὸν Ἰωάννην, συναχθέντες διεμαρτύραντο αὐτὸν Σεῦῆρον εἰς κοινωνίαν μὴ δέξασθαι, ἀλλ' ὑπὲρ τῆς ἐν Χαλκηδόνι συνόδου προκινδυνεύειν, ἔχοντα πάντας συμμαχοῦντας. Καὶ οὕτως ὁ Ἰωάννης ὅσα ὑπέσχετο τῷ δουκὶ * ποιεῖν παρέβη, τοὺς πατέρας ὑφορώμενος. Ἀναστάσιος * P. 311.

1. Un ms. ajoute : τῇ τρίτῃ τοῦ Σεπτεμβρίου μηνὸς ἀρχῇ τῆς ἑνδεκάτης ἰνδικτιῶνος.

n'admettait aucune différence entre ces mots, il osa appeler Trinité de natures, de divinités et de dieux la sainte, adorable et consubstantielle Trinité des divines hypostases.

C'est avec ce corrupteur d'âmes et ce fléau que l'empereur Anastase voulait faire communiquer l'archevêque Élie. Celui-ci s'y étant entièrement refusé, l'empereur entra dans une grande colère. Il envoya à Olympios de Césarée, qui gouvernait le duché de Palestine, la lettre équivoque (?) écrite de Sidon, qui affirmait qu'il ne fallait pas recevoir le concile de Chalcédoine, et lui donna l'ordre de chasser Élie du trône épiscopal, n'importe comment. Olympios arriva avec des troupes impériales, eut recours à toute sorte de ruses et de stratagèmes, chassa Élie du trône épiscopal et le bannit à Aïla. Il fit ensuite évêque de Jérusalem, Jean, fils de Marcien[1], qui avait promis d'admettre Sévère à sa communion et d'anathématiser le concile de Chalcédoine.

Lorsque le pieux Sabas et les autres Pères du désert apprirent que Jean avait fait cette promesse, ils se réunirent et le conjurèrent de ne pas admettre Sévère à sa communion, mais d'affronter des dangers pour le concile de Chalcédoine, ajoutant que tous lutteraient avec lui. Jean viola donc, par crainte des Pères, la promesse qu'il avait faite au duc. L'empereur Anastase ayant été informé que Jean avait violé ses promesses, devint fou de colère, et envoya

1. D'après un manuscrit, le 3 septembre, au commencement de la XI[e] indiction (517).

δὲ ὁ βασιλεὺς γνοὺς τὸν Ἰωάννην τὰς συνθήκας ἠθετηκότα, καὶ ἀπομανείς, τοῦ Ὀλυμπίου ἐκποδὼν γεγονότος, ἀποστέλλει Ἀναστάσιον τὸν Παμφίλου, τὸ δουκᾶτον ἔχοντα Παλαιστίνης, ἐπὶ τὸ παρασκευάσαι τὸν Ἰωάννην Σευῆρον εἰς κοινωνίαν εἰσδέξασθαι, καὶ τὴν σύνοδον Χαλκηδόνος ἀναθεματίσαι, ἢ τῆς ἐπισκοπῆς αὐτὸν ἐξεῶσαι. Ὅστις ἐλθὼν εἰς Ἱεροσόλυμα αἰφνιδιάζει τὸν ἀρχιεπίσκοπον καὶ βάλλει αὐτὸν εἰς τὴν δημοσίαν φυλακήν. Πάντες δὲ οἱ τῆς ἁγίας πόλεως οἰκήτορες ἐπεχάρησαν, διὰ τὸ γενέσθαι αὐτὸν ἐπίβουλον καὶ προδότην τοῦ ἀρχιεπισκόπου Ἠλία. Ζαχαρίας δέ τις τὴν τῆς Καισαρέων ἀρχὴν διέπων, λαθραίως εἰς τὴν φρουρὰν εἰσελθών, συμβουλεύει τῷ Ἰωάννῃ λέγων· « εἰ θέλεις καλῶς πρᾶξαι καὶ τῆς ἐπισκοπῆς μὴ στερηθῆναι, μηδείς σε πείσῃ Σευῆρον εἰς κοινωνίαν δέξασθαι· ἀλλὰ δόξον συνθέσθαι τῷ δουκὶ καὶ λέγειν, ὡς ὅτι ἐνταῦθα μὲν τὰ προτεινόμενα ποιεῖν οὐκ ἀναβάλλομαι· ἀλλ' ἵνα μὴ λέγωσί τινες, κατ' ἀνάγκην καὶ βίαν πεπραχέναι με, ἀπολυθῶ ἐντεῦθεν, καὶ μετὰ δύο ἡμέρας κυριακῆς οὔσης, πράξω προθύμως τὰ παρ' ὑμῶν κελευόμενα ». Καὶ τοῖς τοιούτοις λόγοις πεισθεὶς ὁ δούξ, ἀποκαθίστησιν αὐτὸν τῇ ἐκκλησίᾳ. Ὁ οὖν ἀρχιεπίσκοπος ἀπολυθείς, διὰ τῆς νυκτὸς ἅπαν τὸ μοναχικὸν εἰς τὴν ἁγίαν μετεπέμψατο * πόλιν, τοῦτο πάντοθεν ἐπισυνάξας, ὡς δέ τινες ἀριθμήσαντες τὸ πλῆθος ἀπήγγειλαν, ὅτι εἶχεν ἄθροισμα δέκα χιλιάδας μοναχῶν. Καὶ ἐπειδὴ πᾶσα ἡ ἐκκλησία τὸν τοσοῦτον οὐκ ἐχώρει λαόν, ἔδοξε συνελθεῖν πάντας κατὰ τὴν κυριακὴν εἰς τὸν οἶκον τοῦ ἁγίου πρωτομάρτυρος

* P. 312.

Anastase, fils de Pamphile, qui était à la tête du duché de Palestine, — Olympios avait été écarté, — avec mission d'amener Jean à communiquer avec Sévère et à anathématiser le concile de Chalcédoine, ou bien de le chasser du trône épiscopal. A son arrivée à Jérusalem, Anastase s'empara à l'improviste de l'archevêque et le jeta en prison. Tous les habitants de la ville sainte se réjouirent de la chose, parce qu'il avait tendu des pièges à l'archevêque Élie et qu'il l'avait trahi. Toutefois, un certain Zacharie, qui était gouverneur de la ville de Césarée, pénétra en cachette dans la prison, et donna les conseils suivants à Jean : « Si tu veux être heureux et ne pas être privé de l'épiscopat, que personne ne te persuade de communiquer avec Sévère. Fais toutefois semblant d'être d'accord avec le duc, et dis-lui : Je ne refuse pas de faire ici ce qu'on me demande, mais pour qu'on ne dise pas que je l'ai fait, forcé et par nécessité, qu'on me relâche d'ici et après-demain, dimanche, je ferai volontiers ce que vous m'ordonnez. » Persuadé par ces paroles, le duc le rétablit dans son église. Aussitôt relâché, l'archevêque fit venir pendant la nuit tous les moines dans la ville sainte. Il les avait réunis de tous les côtés : leur rassemblement, au dire de ceux qui ont compté cette multitude, comprenait dix mille moines. L'église toute entière ne pouvant pas contenir cette masse humaine, on décida qu'on se réunirait tous le dimanche dans le temple du saint protomartyr Étienne, qui était assez grand pour recevoir cette foule. On voulait en même temps résister à Hypatios,

Στεφάνου, ἱκανὸν ὄντα εἰς ὑποδοχὴν πλήθους· ἅμα δὲ καὶ ὑπαντῆσαι βουλόμενοι Ὑπατίῳ τῷ ἀνεψιῷ τοῦ βασιλέως, τότε ἐκ τῆς Βιταλιανοῦ ἀπολυθέντι αἰχμαλωσίας, καὶ εἰς Ἱεροσόλυμα εὐχῆς ἕνεκεν ἐλθόντι. Συνελθόντες οὖν ἅπαντες οἵτε μοναχοὶ καὶ οἱ πολῖται ἐν τῷ μνημονευθέντι σεβασμίῳ οἴκῳ, συνῆλθε καὶ Ἀναστάσιος ὁ δούξ, καὶ Ζαχαρίας ὁ ὑπατικός· παραγενομένου δὲ τοῦ Ὑπατίου, καὶ μετὰ τοῦ πλήθους εἰς τὸν τοῦ πρωτομάρτυρος Στεφάνου εἰσεληλυθότος ναόν, προσδοκοῦντος τοῦ δουκὸς τὸ θέλημα τοῦ βασιλέως γενήσεσθαι, ἀνέρχεται ἐπ' ἄμβωνος ὁ ἀρχιεπίσκοπος, ἔχων μεθ' ἑαυτοῦ Θεοδόσιον καὶ Σάβαν, τοὺς τῶν μοναχῶν κορυφαίους καὶ ἡγεμόνας· καὶ πᾶς ὁ λαὸς ἐπὶ πολλὰς τὰς ὥρας ἔκραζε λέγων· « τοὺς αἱρετικοὺς ἀναθεμάτισον, καὶ τὴν σύνοδον βεβαίωσον. » Ἀμελητὶ οὖν οἱ τρεῖς ἐκ συμφώνου ἀναθεματίζουσι Νεστόριον καὶ Εὐτυχέα καὶ Σευῆρον, καὶ Σωτήριχον τὸν Καισαρείας Καππαδοκίας, καὶ πάντα τὸν μὴ δεχόμενον τὴν σύνοδον Χαλκηδόνος. Καὶ τῶν τριῶν ταῦτα κηρυξάντων, * καὶ κατελθόντων, ὑποστρέψας ὁ Ἀββᾶς Θεοδόσιος, ἀφῆσιν φωνὴν * P. 313.
τοιαύτην τῷ λαῷ λέγων· « εἴ τις οὐ δέχεται τὰς τέσσαρας συνόδους, ὡς τὰ τέσσαρα εὐαγγέλια, ἀνάθεμα ἔστω. » Τούτων οὕτως γεγονότων, ὁ μὲν δοὺξ τὸ πλῆθος τῶν μοναχῶν φοβηθείς, ἔφυγεν εἰς Καισάρειαν· ὁ δὲ Ὑπάτιος, ὅρκοις ἔπεισε τοὺς πατέρας, ὅτι ἦλθεν ἐνταῦθα, μὴ κοινωνήσας Σευήρῳ, ἀλλ' ἔσπευσα τῆς ὑμῶν ἀξιωθῆναι κοινωνίας· καὶ προσφέρει ἀνὰ χρυσίου λίτρας ἑκατόν, τῇτε ἁγίᾳ ἀναστάσει, καὶ τῷ ἁγίῳ κρανίῳ, καὶ τῷ τιμίῳ

le neveu de l'empereur, qui venait de sortir de la captivité de Vitalien, et qui était arrivé à Jérusalem pour prier. Tout le monde, moines et citoyens, se rassembla donc dans le vénérable temple en question. Le duc Anastase et Zacharie le consulaire y vinrent également. Après l'arrivée d'Hypatios, qui était entré avec la foule dans le temple du protomartyr Étienne, alors que le duc croyait que la volonté de l'empereur allait être accomplie, l'archevêque monta à l'ambon, ayant à ses côtés Théodose et Sabas, les coryphées et les chefs des moines, et le peuple tout entier se mit à crier pendant de longues heures : « Anathématise les hérétiques et confirme le concile. » Tous les trois anathématisèrent donc sans retard et d'un commun accord Nestorios, Eutychès, Sévère et Sotérichos de Césarée de Cappadoce et quiconque ne recevait pas le concile de Chalcédoine. Lorsque, à eux trois, ils eurent fait cette proclamation et qu'ils furent descendus (de l'ambon), l'abbé Théodose remonta en chaire et lança ces paroles au peuple : « Si quelqu'un ne reçoit pas les quatre conciles, comme les quatre Évangiles, qu'il soit anathème! » Après que les choses se furent passées ainsi, le duc, craignant la multitude des moines, s'enfuit à Césarée. Quant à Hypatios, il jura aux Pères qu'il n'était pas venu à Jérusalem, après avoir communiqué avec Sévère, mais parce qu'il avait eu hâte d'être admis à leur communion, et il les persuada de la sorte. Il offrit ensuite cent livres d'or à la sainte Résurrection, au saint Calvaire et à la vénérable Croix, et donna

σταυρῷ, καὶ δίδωσι Θεοδοσίῳ καὶ Σάβᾳ χρυσίου λίτρας ἑκατόν, πρὸς τὸ διανεῖμαι τοῖς κατὰ τὴν χώραν μοναχοῖς.

3

Βασιλεῖ θεοφιλεστάτῳ καὶ εὐσεβεστάτῳ, ἐκ θεοῦ Αὐγούστῳ καὶ αὐτοκράτορι, Φλαβίῳ
* P. 314 (chap. LVII). * Ἀναστασίῳ τῷ φιλοχρίστῳ· δέησις καὶ ἱκετηρία παρὰ Θεοδοσίου καὶ Σάβα τῶν ἀρχιμανδριτῶν, καὶ λοιπῶν ἡγουμένων καὶ μοναχῶν ἁπάντων τῶν τὴν ἁγίαν τοῦ θεοῦ πόλιν καὶ πᾶσαν περὶ αὐτὴν ἔρημον καὶ τὸν Ἰορδάνην κατοικούντων.

Ὁ παμβασιλεὺς τῶν ἁπάντων θεὸς καὶ δεσπότης Ἰησοῦς Χριστός, ὁ μονογενὴς τοῦ θεοῦ
* P. 316. υἱός..... Τούτων[1] * δὲ πάντων ἀρχηγὸς καὶ αὐτουργὸς καθέστηκεν ὁ ἄνωθεν καὶ ἐξ ἀρχῆς ἀκέφαλος καὶ ἀποσχίστης Σευῆρος, ὁ τῆς Ἀντιοχέων πρόεδρος, ὁ[2] ἐπ' ὀλέθρῳ τῆς οἰκείας ψυχῆς καὶ τῆς κοινῆς πολιτείας[3] κατὰ θεοῦ συγχώρησιν διὰ τὰς ἁμαρτίας ἡμῶν προβληθείς, καὶ[4] τοὺς ἁγίους πατέρας ἡμῶν ἀναθεματίσας, τοὺς τὴν ἀποστολικὴν πίστιν τὴν ὁρισθεῖσαν
* P. 317. καὶ *παραδοθεῖσαν ἡμῖν διὰ τῶν[5] ἁγίων πατέρων τῶν ἐν Νικαίᾳ[6] συνελθόντων διὰ πάντων βεβαιώσαντας, καὶ ἐν αὐτῇ πάντας φωτίσαντας[7]. Οὗπερ ἀκεφάλου τὴν κοινωνίαν καὶ ἕνωσιν

1. Le moine Théodore reproduit certains passages de cette lettre dans son panégyrique de saint Théodose (H. Usener, *Der heilige Theodosios*, Leipzig, Teubner, 1890), p. 57-58. — 2. C(otelier) omet ὁ. — 3. U(sener) ὁμολογίας. — 4. U omet καὶ. — 5. U ajoute τριακοσίων δέκα ὀκτώ. — 6. U donne ἐν Νικαίᾳ entre crochets. — 7. C φωτίζουσαν.

également cent livres d'or à Théodose et à Sabas pour être partagées entre les moines du pays.

3

A l'empereur très aimé de Dieu et très pieux, Auguste et autocrate par la grâce de Dieu, à l'ami du Christ Flavius Anastase : requête et supplique de la part des archimandrites Théodose et Sabas et de la part de tous les autres higoumènes et moines qui habitent la sainte ville de Dieu, tout le désert qui l'environne et les rives du Jourdain.

Le souverain de toute chose, notre Dieu et Seigneur Jésus-Christ, le fils unique de Dieu, etc...

L'auteur et l'instigateur de tous ces maux fut Sévère, le patriarche d'Antioche, qui a été acéphale et schismatique dès le commencement et dès le principe, qui a été nommé patriarche pour sa propre perte et pour celle de l'État tout entier, avec le consentement de Dieu, à cause de nos péchés; qui a anathématisé nos saints Pères qui ont confirmé en toute chose la foi apostolique telle qu'elle a été définie et nous a été transmise par les saints Pères du concile de Nicée, et qui ont éclairé tout le monde par elle. Fuyant et repoussant complètement la communion et l'union de cet acéphale,

ἀποφεύγοντες καὶ παντελῶς ἀπαρνούμενοι, δεόμεθα τῆς ὑμετέρας εὐσεβείας κατελεῆσαι τὴν μητέρα τῶν ἐκκλησιῶν ἁπασῶν Σιών [1], τὴν ὑπερασπίζουσαν τοῦ θεοφιλοῦς ὑμῶν κράτους, οὕτως ἀτίμως ὑβριζομένην καὶ πορθουμένην· καὶ θεσπίσαι καταξιώσατε, ὥστε παντελῶς κωλυθῆναι τὸν ἐπικείμενον τῇ ἁγίᾳ τοῦ θεοῦ πόλει χειμῶνα.....

1. U πασῶν τῶν ἐκκλησιῶν sans Σιών.

nous supplions Votre Piété d'avoir pitié de Sion, la mère de toutes les Églises, qui protège votre empire aimé de Dieu, et qui est insultée et outragée aussi indignement. Daignez ordonner que l'orage qui menace la sainte ville de Dieu soit entièrement détourné.....

IV. — MALALAS

Jean Malalas semble avoir été contemporain des empereurs Anastase Ier, Justin Ier, Justinien Ier et Justin II. Sa Χρονογραφία s'arrête actuellement (on n'en possède qu'un seul manuscrit mutilé au commencement et à la fin) en 563, mais a dû certainement se poursuivre jusqu'à la fin du règne de l'empereur Justinien (565) et peut-être même jusqu'en 573.

Édition citée : Migne, *Patrologie grecque*, t. XCVII, col. 9-790 (qui reproduit le texte de l'édition Dindorf du *Corpus* de Bonn).

1

Ὁμοίως δὲ καὶ ὁ πατριάρχης Ἀντιοχείας Φλαβιανὸς ὡς Νεστοριανὸς ἐξωρίσθη εἰς Πέτρας, πόλιν οὕτω καλουμένην, οὖσαν τῆς τρίτης Παλαιστίνης. Καὶ ἐγένετο ἀντ' αὐτοῦ Σέβηρος πατριάρχης ἐν Ἀντιοχείᾳ τῇ μεγάλῃ ἀπὸ μοναζόντων, μηνὶ νοεμβρίῳ ς', ἔτους χρηματίζοντος κατὰ τοὺς Ἀντιοχεῖς φξα'. Col. 592 B (liv. XVI).

1

De même (sous le règne de l'empereur Anastase), le patriarche d'Antioche Flavien fut exilé comme nestorien à Pétra, ville de la Palestine IIIe, et l'ex-moine Sévère devint patriarche à sa place, à Antioche la grande, le 6 novembre de l'année 561 de l'ère de cette ville [1].

1. C'est-à-dire de l'année 512 de notre ère.

2

Col. 609 A (liv. XVII). Τῷ δὲ πρώτῳ ἔτει τῆς βασιλείας αὐτοῦ ἔφυγε Σέβηρος ὁ πατριάρχης Ἀντιοχείας εἰς Αἴγυπτον, φοβηθεὶς Βιταλιανόν· καὶ ἐγένετο ἀντ' αὐτοῦ Παῦλος πατριάρχης ὁ ἀπὸ ξενοδόχων τῶν Εὐβούλου.

2

La première année de son règne (de l'empereur Justin), le patriarche d'Antioche, Sévère, s'enfuit en Égypte par crainte de Vitalien. Paul, un ex-directeur du xenodochion d'Eubule, devint patriarche à sa place.

V. — ÉVAGRIUS

Évagrius, surnommé le Scholastique (avocat), naquit vers 536 à Épiphanie en Syrie et mourut après 593. Son *Histoire ecclésiastique* est une continuation de Socrate, Sozomène et Théodoret. Elle comprend six livres et commence aux préliminaires du concile d'Éphèse (431) pour s'étendre jusqu'à la douzième année de l'empereur Maurice (593-594).

Édition citée : *The ecclesiastical history of Evagrius* with the scholia edited by J. Bidez and L. Parmentier, Londres, Methuen, 1898.

1

P. 131, l. 20 (liv. III, chap. 33). Ἐκβεβλημένου τοίνυν Φλαβιανοῦ, Σευῆρος ἐπὶ τὸν ἱερατικὸν τῆς Ἀντιόχου θρόνον ἄνεισι, χρηματιζούσης τῆς πόλεως ἔτος πρῶτον καὶ ἑξηκοστὸν καὶ πεντακοσιοστόν, ἀνὰ τὸν Δῖον μῆνα, τῆς ἕκτης ἐπινεμήσεως τοῦ τηνικάδε κύκλου, κατὰ τήνδε τὴν γραφὴν χρηματιζούσης πρῶτον τεσσαρακοστὸν καὶ ἑξακοσιοστὸν ἔτος. Ὃς πατρίδα τὴν Σωζοπολιτῶν κληρωσάμενος, ἣ μία τοῦ Πισιδῶν ἐστιν ἔθνους, δικανικοῖς πρώην ἐσχολάκει λόγοις ἀνὰ τὴν Βηρυ-

1

Flavien ayant donc été chassé, Sévère monta sur le trône épiscopal d'Antioche en l'an 561 de l'ère de la ville, au mois de novembre, à la VI[e] indiction du cycle courant[1], alors que l'époque à laquelle j'écris ceci est l'an 641 de cette ère[2]. Originaire de Sozopolis, une ville de la Pisidie, il étudia en dernier lieu le droit à Béryte. Quittant l'étude des lois,

1. C'est-à-dire au mois de novembre de l'an 512 de notre ère. — 2. C'est-à-dire en l'an 592 de notre ère.

τίων· ἐκ δὲ τῆς τῶν νόμων ἀσκήσεως εὐθὺ τοῦ ἁγίου μεταλαβὼν βαπτίσματος ἀνὰ τὸ ἱερὸν τέμενος Λεοντίου τοῦ θεσπεσίου μάρτυρος, τοῦ ἐπὶ τῆς Τριπολιτῶν Φοινίκης παράλου τιμωμένου, ἐπὶ τὸν μονήρη βίον μετῆλθεν ἔν τινι φροντιστηρίῳ, ἀνὰ τὸν μέσον χῶρον κειμένῳ Γάζης τοῦ πολίσματος καὶ τοῦ λεγομένου Μαϊουμᾶ *τοῦ πολιχνίου. Ἔνθα καὶ Πέτρος ὁ Ἴβηρ * P. 132.
ὁ τῆς αὐτῆς Γάζης προεδρεύσας καὶ σὺν Τιμοθέῳ τῷ Αἰλούρῳ πεφευγὼς διὰ τῶν αὐτῶν ἦλθε σκαμμάτων, πολὺν λόγον ἑαυτῷ καταλελοιπώς. Καὶ Νηφαλίῳ μὲν ὁ Σευῆρος διαλογικῶς συμπλέκεται, τῆς αὐτῆς αὐτῷ πρότερον καθεστῶτι μοίρας περὶ τὴν μίαν φύσιν, ὕστερον δὲ τῆς ἐν Καλχηδόνι συνόδου καὶ τῶν δύο πρεσβευόντων φύσεις ἐπὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ γενομένῳ. Ἐξελαύνεται δὲ πρὸς αὐτοῦ Νηφαλίου καὶ τῶν σὺν αὐτῷ τοῦ οἰκείου φροντιστηρίου, μεθ' ἑτέρων πολλῶν τὰ παραπλήσια δοξαζόντων αὐτῷ. Ἔνθεν ἐπὶ τὴν βασιλέως ἄνεισι πόλιν, ὑπέρ τε αὐτοῦ καὶ τῶν ἅμα αὐτῷ ἐξεληλαμένων πρεσβεύσων· καὶ Ἀναστασίῳ τῷ βασιλεῖ γνώριμος καθίσταται, ὡς τὰ περὶ τούτων τῷ συγγράψαντι τὸν Σευήρου βίον ἀνείληπται.

Συνοδικὰς τοίνυν ἐπιστολὰς γράφων ὁ Σευῆρος ῥητῶς τὴν ἐν Καλχηδόνι σύνοδον ἀνατεθεμάτικε· περὶ οὗ τὰ πρὸς Ἀλκίσωνά φησι γράμματα ταυτὶ τὰ ῥήματα·

« Τὰ μὲν συνοδικὰ Τιμοθέου τοῦ νῦν Κωνσταντινουπόλεως ἐδέχθη ἐνταῦθα ἐν Παλαιστίνῃ, ἡ δὲ καθαίρεσις Μακεδονίου καὶ Φλαβιανοῦ οὐκ ἐδέχθη· ἀλλ' οὐδὲ τὰ συνοδικὰ Σευήρου. Ἀλλὰ καὶ οἱ κομίσαντες ἐνταῦθα ἀτιμασθέντες καὶ ὑβρισθέντες ἀξίως ἔφυγον τῆς πόλεως, ἐπ' αὐτοὺς

il reçut le saint baptême dans le temple sacré du divin martyr Léontios, qui est vénéré à Tripoli sur la côte de la Phénicie, et embrassa aussitôt la vie monastique dans un couvent situé entre la ville de Gaza et la localité dite Maïouma. C'est là que Pierre l'Ibérien, qui fut évêque de cette même ville de Gaza et qui fut banni en même temps que Timothée Élure, pratiqua les mêmes exercices, laissant après lui une grande réputation. Sévère en vint à discuter avec Néphalios, qui avait été auparavant comme lui un adepte de la doctrine monophysite, mais qui était devenu dans la suite un partisan du concile de Chalcédoine et de ceux qui professent deux natures dans Notre-Seigneur Jésus-Christ. Il fut chassé de son couvent par Néphalios et les siens, avec beaucoup d'autres qui partageaient les mêmes opinions que lui. Il monta alors à la ville impériale pour supplier pour lui et pour ceux qui avaient été chassés avec lui, et fit la connaissance de l'empereur Anastase, ainsi que cela est rapporté par celui qui a composé la Vie de Sévère.

Sévère écrivit des lettres synodales dans lesquelles il anathématisa expressément le concile de Chalcédoine. La lettre adressée à Alcison raconte à ce sujet ce qui suit : « La lettre synodale de Timothée, qui est maintenant patriarche de Constantinople, a été reçue ici en Palestine; la déposition de Macédonios et de Flavien n'a pas été reçue, ni non plus la lettre synodale de Sévère. Ceux qui apportèrent celle-ci, furent outragés et injuriés, comme il convenait, et s'enfuirent de la ville à la suite d'un soulèvement du peuple

τοῦ δήμου τε καὶ τῶν μοναχῶν κινηθέντων. Καὶ ἡ μὲν Παλαιστίνη ἐν τούτοις ἦν. Τῶν δὲ ὑπ' Ἀντιόχειαν οἱ μὲν συναρπασθέντες ὑπήχθησαν, ἐξ ὧν ἐστι καὶ Μαρῖνος ὁ Βηρυτοῦ ἐπίσκοπος· οἱ δὲ βίᾳ καὶ ἀνάγκῃ συνέθεντο τοῖς συνοδικοῖς Σευήρου, ἀναθεματισμὸν ἔχουσιν ἅμα τῆς συνόδου καὶ τῶν λοιπῶν τῶν εἰρηκότων δύο φύσεις ἢ ἰδιότητας ἐπὶ τοῦ Κυρίου, τῆς σαρκὸς καὶ τῆς θεότητος· οἱ δὲ μετὰ τὸ ἐξ ἀνάγκης συνθέσθαι μεταβαλλόμενοι ἀνεκαλέσαντο, ὧν εἰσιν οἱ ὑπὸ Ἀπάμειαν ἐπίσκοποι· ἄλλοι δὲ καθόλου οὐκ ἠνέσχοντο συνθέσθαι, ὧν
* P. 133. εἰσιν Ἰουλιανὸς ὁ Βοστρῶν καὶ Ἐπιφάνιος ὁ Τύρου *καὶ ἄλλοι τινές, ὥς φασι, τῶν ἐπισκόπων. Οἱ δὲ Ἴσαυροι νῦν ἀνανήψαντες ἑαυτῶν μὲν καταγινώσκουσιν ἐπὶ τῇ προτέρᾳ ἐξαπάτῃ, Σευῆρον δὲ καὶ τοὺς σὺν αὐτῷ ἀναθεματίζουσιν. Ἕτεροι δὲ τῶν ὑπὸ Σευῆρον ἐπισκόπων καὶ κληρικῶν τὰς ἐκκλησίας ἀφέντες ἔφυγον. Ὧν ἐστι καὶ ὁ Βοστρῶν Ἰουλιανὸς καὶ Πέτρος ὁ Δαμασκοῦ ἐνταῦθα διάγοντες· ἀλλὰ καὶ Μάμας, εἷς δὲ οὗτος τῶν δοξάντων δύο ἐξάρχων εἶναι τῶν Διοσκοριανῶν ὑφ' ὧν καὶ Σευῆρος κατήχθη, καταγνοὺς αὐτῶν τῆς αὐθαδείας. »

Καὶ μεθ' ἕτερα· « Τὰ δὲ ἐνταῦθα μοναστήρια καὶ αὐτὰ τὰ Ἱεροσόλυμα ὁμονοοῦσι σὺν θεῷ περὶ τὴν ὀρθὴν πίστιν, καὶ ἄλλαι δὲ πλεῖσται πόλεις μετὰ τῶν ἐπισκόπων· περὶ ὧν ἁπάντων καὶ ἡμῶν προσεύχου μὴ εἰσελθεῖν εἰς πειρασμόν, δέσποτα ἁγιώτατε καὶ τιμιώτατε ἡμῶν πάτερ. »

et des moines contre eux. Telle était la situation en Palestine. Quant aux évêques qui relevaient du siège d'Antioche, les uns furent trompés et se laissèrent entraîner (entre autres, Marinos, évêque de Béryte); les autres adhérèrent par nécessité et par contrainte à la lettre synodale de Sévère, qui anathématisait, outre le concile (de Chalcédoine), tous ceux qui ont dit qu'il y a deux natures ou propriétés dans Notre-Seigneur, celle de la chair et celle de la divinité; d'autres, après avoir adhéré par nécessité, changèrent d'avis et se rétractèrent (de ceux-là sont les évêques du siège d'Apamée); d'autres ne consentirent en aucune façon à adhérer, notamment Julien de Bostra et Épiphane de Tyr, ainsi que quelques autres évêques, dit-on. Les Isauriens se sont maintenant ressaisis; ils condamnent eux-mêmes leur première erreur et anathématisent Sévère et les siens. D'autres parmi les évêques et les clercs placés sous la juridiction de Sévère abandonnèrent leurs églises et prirent la fuite. Parmi eux se trouvent non seulement Julien de Bostra et Pierre de Damas, qui séjournent ici, mais encore Mamas, qui avait passé pour être l'un des deux chefs des Dioscoriens, qui entraînèrent notamment Sévère, et qui avait réprouvé leur présomption. »

Et un peu plus loin : « Les monastères d'ici et Jérusalem même sont d'un sentiment unanime, grâce à Dieu, au sujet de la vraie foi, ainsi que la plupart des autres villes avec leurs évêques. Prie pour eux tous et pour nous, ô notre très saint maître et très vénéré Père, afin que nous ne soyons pas induits en tentation. »

2

Ἐπειδὴ τοίνυν ταῦτα τὰ γράμματα λέγει τοὺς ὑπὸ Ἀπάμειαν ἱερέας ἀποπηδῆσαι ἀπὸ Σευήρου, φέρε τι προσθῶμεν ὅπερ ἐς ἡμᾶς πατρόθεν διέβη, εἰ καὶ ἱστορίᾳ μέχρι νῦν οὐκ ἀνείληπται. Κοσμᾶς τὴν ἡμετέραν ἐπισκοπῶν Ἐπιφάνειαν ἣ τὸν Ὀρόντην σύνοικον ἔχει, καὶ Σευηριανὸς Ἀρέθουσαν τὴν ἀστυγείτονα, πρὸς τὰ συνοδικὰ Σευήρου ταραχθέντες καὶ τῆς ἐκείνου κοινωνίας ἑαυτοὺς ἀπορρήξαντες, βιβλίον καθαιρέσεως αὐτῷ διαπέμπονται ἐσέτι τὴν Ἀντιόχου πόλιν ἐπισκοποῦντι. Ἐγχειρίζουσι δὲ τὸ βιβλίον Αὐρηλιανῷ, τῷ τῶν διακόνων πρώτῳ τῆς Ἐπιφανέων· ὃς ἐπειδὴ τὸν Σευῆρον ἐδεδοίκει καὶ τὸν τῆς τοσαύτης ἐπισκοπῆς ὄγκον, ὅτε τὴς Ἀντιόχου κατειλήφει, ἐσθῆτα γυναικείαν ἑαυτῷ περιθεὶς προσήει τῷ Σευήρῳ, ἀκκιζόμενός τε καὶ θρυπτόμενος καὶ διὰ πάντων τὸ εἶναι γυνὴ σχηματιζόμενος, καὶ τὸ κατὰ τῆς κεφαλῆς φάρος μέχρι τῶν στέρνων καθείς, ὀλοφυρόμενός τε καὶ μύχιον ποτνιώμενος, ἱκετηρίας τινὸς προσχήματι προϊόντι τῷ Σευήρῳ τὴν καθαίρεσιν ἐπιδίδωσι· καὶ πάντας διαλαθὼν τοῦ ἑπομένου ἔξεισιν ὁμίλου καὶ δρασμῷ τὴν σωτηρίαν* ὠνεῖται, πρὶν τὸν Σευῆρον τὰ ἐν τῷ βιβλίῳ κείμενα γνῶναι. Ὅμως δ' οὖν ὁ Σευῆρος καὶ τὸ βιβλίον δεξάμενος καὶ τὰ ἐν αὐτῷ συνείς, τῷ οἰκείῳ προσεκαρτέρησε θρόνῳ, μέχρι τῆς Ἀναστασίου τελευτῆς. P. 133, l. 15 (liv. III, chap. 34). * P. 134.

Ὡς οὖν Ἀναστάσιος τὰ ἐπὶ Σευήρῳ γεγενημένα διέγνω, ἱστορητέον γὰρ τὴν πρᾶξιν

2

Mais puisque cette lettre dit que les évêques du siège d'Apamée abandonnèrent Sévère, racontons également un fait que nous tenons de notre père, bien qu'il n'ait pas encore été rapporté jusqu'à présent par les historiens. Cosmas, l'évêque de notre ville d'Épiphanie, qui est arrosée par l'Oronte, et Sévérien, l'évêque de la ville voisine d'Aréthuse, s'étant irrités contre la lettre synodale de Sévère, et s'étant séparés de sa communion, lui envoyèrent un libelle par lequel ils le déposaient, alors qu'il occupait encore le siège épiscopal d'Antioche. Ils remirent le libelle à Aurélien, l'archidiacre d'Épiphanie. Celui-ci craignant et Sévère et la majesté d'un si grand épiscopat, revêtit, à son arrivée à Antioche, un costume de femme. Il s'avança ensuite vers Sévère, en se pavanant, en faisant des façons et en se donnant en tout l'allure d'une femme. Portant son voile baissé jusqu'à la poitrine, et se lamentant et soupirant profondément, il remit, sous forme de supplique, la déposition à Sévère qui passait; puis, à l'insu de tout le monde, il se glissa hors de la foule qui suivait, et acheta son salut par la fuite, avant que Sévère n'eût pris connaissance du libelle. Après avoir reçu le libelle, et après l'avoir lu, Sévère continua néanmoins à demeurer sur son trône jusqu'à la mort d'Anastase.

Lorsque Anastase apprit ce qui était arrivé à Sévère, — il faut en effet

φιλανθρώπως τῷ Ἀναστασίῳ διεσκευασμένην, προστάττει Ἀσιατικῷ τὴν στρατιωτικὴν ἀρχὴν τῆς ἐν Φοινίκῃ Λιβανησίας ἐπιτραπέντι, Κοσμᾶν καὶ Σευηριανὸν τῶν οἰκείων ἐξελάσαι θρόνων, διότι τῷ Σευήρῳ τῆς καθαιρέσεως τὸ βιβλίον πεπόμφασιν. Ὡς ἐπειδὴ τὰ τῆς ἑῴας κατειλήφει μέρη πολλούς τε τῶν Κοσμᾶ καὶ Σευηριανοῦ δογμάτων ἀντεχομένους εὗρε μάλα τε γεννικῶς αὐτῶν ἀντιποιουμένας τὰς σφῶν πόλεις, ἀνήγαγε τῷ Ἀναστασίῳ ἀναιμωτὶ μὴ δύνασθαι τούτους τῶν οἰκείων φυγαδεύειν θρόνων. Τοσοῦτον τοιγαροῦν περιῆν φιλανθρωπίας τῷ Ἀναστασίῳ, ὡς διαρρήδην γράψαι τῷ Ἀσιατικῷ μηδὲν βούλεσθαι προελθεῖν, μηδ' ἂν εἰ μέγα τε καὶ ἀξιόλογον ἦ, εἴπερ αἵματος ῥανὶς ἐκχέοιτο...

3

P. 146, l. 3 (liv. III, chap. 44). Καὶ ἀνὰ δὲ τὸ Βυζάντιον προσθήκην τοῦ βασιλέως ἐν τῷ Τρισαγίῳ βουληθέντος ποιήσασθαι τὸ « Ὁ σταυρωθεὶς δι' ἡμᾶς », μεγίστη στάσις γέγονεν, ὡς ἐς τὰ μάλιστα τῆς Χριστιανῶν θρησκείας ἀθετουμένης. Ἧς ἀρχηγὸν καὶ προστάτην γενέσθαι τὸν Μακεδόνιον καὶ τὸν ὑπ' αὐτὸν κλῆρον Σευῆρός φησι πρὸς Σωτήριχον γράφων, οὕπω μὲν ἱερατικοῦ τετυχηκὼς θρόνου, ἐπὶ δὲ τῆς βασιλέως διαιτώμενος, ὅτε τοῦ κατ' αὐτόν, ὡς μοι λέλεκται, σὺν ἑτέροις ἀπηλάθη μοναστηρίου· πρὸς τοῖς λεχθεῖσι, καὶ ἐκ τούτων οἶμαι τῶν διαβολῶν τὸν Μακεδόνιον ἐκβεβλῆσθαι.

raconter qu'Anastase arrangea cette affaire avec bienveillance, — il ordonna à Asiaticos, qui avait été chargé du commandement des troupes de la Phénicie Libanaise, de chasser Cosmas et Sévérien de leurs sièges, parce qu'ils avaient envoyé à Sévère le libelle de sa déposition. Asiaticos étant arrivé en Orient et ayant trouvé qu'un grand nombre de gens adhéraient aux doctrines de Cosmas et de Sévérien et que leurs villes prenaient fait et cause pour eux avec beaucoup de courage, fit savoir à Anastase qu'il n'était pas possible de les chasser de leurs trônes sans effusion de sang. Or, telle était la bonté d'Anastase qu'il écrivit en termes précis à Asiaticos qu'il ne voulait pas qu'on mît à exécution une affaire, même grande et remarquable, du moment qu'il fallait verser une goutte de sang.

3

A Byzance, l'empereur ayant voulu ajouter au Trisagion les mots : *Celui qui a été crucifié pour nous,* il s'ensuivit une très grande sédition, comme si la doctrine chrétienne était profanée au plus haut point. L'auteur et le chef de la sédition fut Macédonios et son clergé, d'après ce que Sévère raconte dans la lettre qu'il écrivit à Sotérichos, lorsqu'il n'avait pas encore obtenu le trône épiscopal, mais qu'il séjournait dans la ville impériale, après avoir été expulsé de son couvent avec d'autres, comme je l'ai raconté. C'est à cause de ces calomnies, je crois, et pour les raisons indiquées, que Macédonios a été chassé.

4

Τὸν δέ γε Σευῆρον ὃς τῆς Ἀντιόχου πρόεδρος ἐκεχειροτόνητο, καθὰ τὰ φθάσαντα διηγήσαντο, ἐπεὶ τὴν ἐν Καλχηδόνι σύνοδον ἐφ' ἑκάστης ἀναθέματι περιβάλλων οὐκ ἐπαύσατο, καὶ μάλιστά γε ἐν ταῖς καλουμέναις ἐνθρονιστικαῖς συλλαβαῖς, καὶ ταῖς τούτων ἀμοιβαίαις ἃς διεπέμψατο τοῖς ἑκασταχοῦ πατριάρχαις — ἐδέχθησαν δὲ μόνον ἀνὰ τὴν Ἀλεξάνδρου πόλιν πρὸς Ἰωάννου τοῦ μετὰ τὸν πρότερον Ἰωάννην, Διοσκόρου τε αὖ καὶ Τιμοθέου — αἳ καὶ μέχρις ἡμῶν διασώζονται, πολλαί τε ἐντεῦθεν κατὰ τῆς ἐκκλησίας ἐπανέστησαν ἔριδες καὶ ὁ πιστότατος διῃρέθη λεώς, κελεύει Ἰουστῖνος τῷ πρώτῳ τῆς αὐτοῦ * βασιλείας ἔτει συσχεθέντα τὸν Σευῆρον ποινὰς εἰσπραχθῆναι τῆς γλώσσης διατεμνομένης, ὡς ἐνίοις διατεθρύληται, Εἰρηναίου τὴν πρᾶξιν ἐγχειρισθέντος ὃς ἐφειστήκει τῇ ἑῴᾳ τῶν ἀρχῶν ἀνὰ τὴν Ἀντιόχου. Πιστοῦται δὲ τὰ περὶ τῆς κατ' αὐτὸν ἐποχῆς τὸν Εἰρηναῖον ἐγχειρισθῆναι ὁ Σευῆρος πρὸς ἐνίους τῶν Ἀντιοχέων γράφων καὶ τὸν τρόπον τῆς φυγῆς διηγούμενος· ἔνθα μεγίσταις λοιδορίαις τὸν Εἰρηναῖον βάλλει ὡς πᾶσαν αὐτῷ φυλακὴν ἀκριβῆ περιθέντα μὴ διαδρᾶναι τῆς Ἀντιόχου.

P. 154, l. 22 (liv. IV, chap. 4).

* P. 155.

Εἰσὶ δὲ οἳ φασιν ὡς Βιταλιανὸς τὴν γλῶσσαν ἐξητήσατο τοῦ Σευήρου, εἰσέτι παρὰ τῷ Ἰουστίνῳ τὰ πρώτιστα δοκῶν φέρειν, διότι γε εἰς αὐτὸν ὕβριζεν ἐν τοῖς ἑαυτοῦ λόγοις ὁ

4

Élu patriarche d'Antioche, ainsi que nous l'avons exposé plus haut, Sévère ne cessa d'anathématiser chaque jour le concile de Chalcédoine, surtout dans ses lettres d'intronisation et dans celles qu'il envoya partout aux patriarches en réponse à des lettres de ce genre. Les siennes ne furent reçues qu'à Alexandrie par Jean (III), qui succéda à Jean (II), par Dioscore et Timothée. Elles sont parvenues jusqu'à nous; elles ont fait naître de nombreuses discordes dans l'Église et ont mis la division parmi les fidèles. C'est pourquoi Justin ordonna, la première année de son règne, d'arrêter Sévère et de lui infliger comme châtiment d'avoir la langue coupée. Au dire de certaines personnes, ce fut Irénée, alors le chef des troupes de l'Orient à Antioche, qui fut chargé d'exécuter l'ordre de l'empereur. Dans la lettre qu'il écrivit à quelques habitants d'Antioche et dans laquelle il raconte comment il s'enfuit, Sévère confirme qu'Irénée fut chargé de procéder à son arrestation. Dans cette même lettre, il accable Irénée des plus grandes injures, parce qu'il l'avait fait surveiller avec soin par toute sa garde pour l'empêcher de s'échapper d'Antioche.

Il y en a qui disent que Vitalien demanda la langue de Sévère — Vitalien paraissait encore être en très grand crédit auprès de Justin — parce que Sévère l'injuriait dans ses discours. Sévère abandonna son trône

Σευῆρος. Φεύγει δ' οὖν τὸν οἰκεῖον θρόνον ἀνὰ τὸν Γορπιαῖον μῆνα, ὃν Σεπτέμβριον ἡ Ῥωμαίων λέγει φωνή, ἕβδομον καὶ ἑξηκοστὸν καὶ πεντακοσιοστὸν ἔτος χρηματιζούσης τῆς Ἀντιόχου. Καὶ μετ' αὐτὸν ἐς τὸν ἑαυτοῦ θρόνον ἄνεισι Παῦλος, κελευσθεὶς τὴν ἐν Καλχηδόνι σύνοδον ἀναφανδὸν κηρύττειν. Παῦλος μὲν οὖν ἑκουσίως ἀναχωρήσας τῆς Ἀντιόχου, τὴν πάντων στέλλεται πορείαν τὸν βίον διαμετρησάμενος. Εὐφράσιος δὲ μετ' αὐτὸν ἐξ Ἱεροσολύμων ἐπὶ τὸν κατ' αὐτὸν ἄνεισι θρόνον.

5

P. 160, l. 13 (liv. IV, chap. 10).

Ἰουστινιανὸς μὲν οὖν τῶν ἐν Καλχηδόνι συνελθυθότων καὶ τῶν παρ' αὐτῶν ἐκτεθειμένων μάλα γεννικῶς ἀντείχετο, Θεοδώρα δὲ ἡ τούτου σύνοικος, τῶν μίαν φύσιν λεγόντων· εἴτε καὶ τῶν ἀληθῶς οὕτως ἐχόντων — ἡνίκα γὰρ ὁ περὶ πίστεως πρόκειται λόγος, πατέρες τε πρὸς παῖδας, παιδές τε αὖ πρὸς τοὺς φύντας διΐστανται, γυνή τε τὸν ἴδιον γαμέτην, ἀνήρ τε αὖ πάλιν πρὸς τὴν ἰδίαν γαμετήν —, εἴτε καὶ κατά τινα συγκείμενοι οἰκονομίαν ἵν' ὁ μὲν τῶν λεγόντων δύο φύσεις ἐπὶ Χριστοῦ τοῦ θεοῦ ἡμῶν μετὰ τὴν ἕνωσιν ἀντέχηται, ἡ δὲ τῶν πρεσβευόντων μίαν φύσιν. Ὅμως δ' οὖν ἀλλήλοις οὐκ ἐνεδίδοσαν· ἀλλ' ὁ μὲν τῶν ἐν Καλχηδόνι συντεθειμένων μάλα σπουδαίως ἀντελαμβάνετο, ἡ δὲ μετὰ τῶν ἀπ' ἐναντίας οὖσα τῶν λεγόντων μίαν φύσιν παντοίως προενόει, καὶ τούς γε ἡμεδαποὺς περιέθαλπεν καὶ τοὺς ἀλλο-

au mois de *Gorpiaios*, que les Romains appellent « septembre » dans leur langue, en l'an 567 de l'ère d'Antioche[1]. Après lui monta sur son trône Paul, qui reçut l'ordre de proclamer ouvertement le concile de Chalcédoine. Paul s'éloigna de plein gré d'Antioche, puis partit pour le grand voyage, ayant terminé le cours de sa vie. Euphrasios de Jérusalem lui succéda sur le trône.

5

Justinien adhérait très énergiquement à ceux qui s'étaient réunis à Chalcédoine et aux doctrines qu'ils avaient exposées, tandis que Théodora, son épouse, adhérait à ceux qui disaient une seule nature, soit qu'il en fût vraiment ainsi — lorsqu'il s'agit, en effet, de la foi, les parents se séparent de leurs enfants, les enfants de leurs parents, la femme de son mari et le mari de sa femme, — soit qu'ils eussent fait entre eux une sorte de convention pour adhérer, l'un à ceux qui disaient deux natures dans le Christ notre Dieu après l'union, l'autre à ceux qui professaient une seule nature. Quoi qu'il en soit, ils ne se firent aucune concession l'un à l'autre, mais Justinien défendait avec beaucoup d'ardeur ce qui a été établi à Chalcédoine, et Théodora, qui était du parti contraire, prenait soin en toute chose de ceux qui disaient une seule nature : elle chérissait ceux de notre pays et traitait avec une grande

1. C'est-à-dire en l'an 518 de notre ère.

δαποὺς μεγάλοις χρήμασιν ἐδεξιοῦτο. Ἢ καὶ πείθει τὸν Ἰουστινιανὸν μετάπεμπτον Σευῆρον ποιήσασθαι.

Σώζονται τοίνυν ἐπιστολαὶ Σευήρου πρός τε Ἰουστινιανὸν πρός τε Θεοδώραν· δι' ὧν ἔστι λαβεῖν ὡς κατ' ἀρχὰς τὴν πρὸς τὴν βασίλειον ὁδὸν διανεβάλετο * μεθ' ὃ τὸν Ἀντιοχείας καταλέλοιπε θρόνον· ὕστερον μέντοι κατείληφε ταύτην. Καὶ γέγραφεν ὡς ἐπειδὴ πρὸς τὴν βασιλέως ἐγεγόνει ἐνέτυχέ τε τῷ Ἀνθίμῳ καὶ τῆς παραπλησίας οἱ δόξης εὗρηκε αὐτὸν καὶ τῆς εἰς τὸν θεὸν νομίσεως, πέπεικε τῆς καθέδρας ἐκστῆναι. Γέγραπται δὲ αὐτῷ τὰ περὶ τούτων πρὸς Θεοδόσιον τὸν τὴν Ἀλεξανδρέων ἐπισκοποῦντα πόλιν· ἐν οἷς καὶ μεγαλαυχεῖ ὡς τὸν αὐτὸν Ἄνθιμον πέπεικεν, ὡς εἴρηται, τῆς ἐπὶ γῆς δόξης καὶ τῆς οἰκείας καθέδρας τὰ τοιαῦτα προκρῖναι δόγματα. Φέρονται δὲ καὶ Ἀνθίμου πρὸς Θεοδόσιον ἐπιστολαὶ περὶ τούτων, Θεοδοσίου τε αὖ πρὸς Σευῆρον καὶ Ἄνθιμον, ἃς παρίημι καταλιμπάνων τοῖς ἐντυγχάνειν ταύταις βουλομένοις, ἵνα μὴ πλῆθος ἄπειρον ἐπεισκυκλήσω τῷ παρόντι πόνῳ. * P. 161 (liv. IV, chap. 11).

Ὅμως δ' οὖν ὡς ἀντικρὺ τῶν βασιλέως κελευσμάτων ἰόντες καὶ μὴ δεχόμενοι τὰ ἐν Καλχηδόνι συντεθειμένα, ἄμφω τῶν οἰκείων ἐξηλαθέτην θρόνων, καὶ τὸν μὲν Ἀλεξανδρείας Ζωΐλος διαδέχεται, τὸν δὲ τῆς βασιλείας Ἐπιφάνιος.....

Γέγραπται δ' οὖν Ἰουστινιανῷ νομοθεσία ἐν ᾗ τὸν Σευῆρον καὶ Ἄνθιμον σὺν ἑτέροις ἀνατεθεμάτικεν, ποιναῖς τε μεγίσταις ὑποτέθεικε τοὺς τὰ ἐκείνων πρεσβεύοντας δόγματα. P. 161, l. 24.

largesse les étrangers. Ce fut aussi elle qui persuada à Justinien de rappeler Sévère.

On a conservé les lettres de Sévère à Justinien et à Théodora. Elles permettent de voir qu'au commencement il différait continuellement son départ pour la ville impériale, parce qu'il avait quitté le trône d'Antioche, mais qu'à la fin il s'y rendit. Sévère a écrit qu'après son arrivée dans la ville impériale, il eut une entrevue avec Anthime, et que lui ayant trouvé des opinions semblables aux siennes et la même croyance en Dieu, il le persuada d'abandonner son siège. Il a relaté les détails de cette affaire dans sa lettre à Théodose, le patriarche d'Alexandrie, où il se vante d'avoir persuadé à Anthime, comme il a été dit, de préférer ces doctrines à la gloire terrestre et à son siège. On possède également à ce sujet des lettres d'Anthime à Théodose, ainsi que de Théodose à Sévère et à Anthime. Je les passe sous silence et les laisse à ceux qui désirent les lire, pour ne pas insérer dans mon œuvre une matière trop considérable.

Théodose et Anthime allant à l'encontre des ordres de l'empereur et ne recevant pas ce qui avait été convenu à Chalcédoine, furent chassés de leurs trônes ; Zoïle reçut celui d'Alexandrie et Épiphane celui de la ville impériale.....

Justinien écrivit une constitution dans laquelle il anathématisa Sévère et Anthime ainsi que d'autres, et où il menaça des plus grandes peines ceux qui professaient leurs doctrines.

VI. — THÉOPHANE

Théophane, dit le Confesseur, naquit sous le règne de l'empereur Constantin Copronyme (741-775), et mourut vers l'an 817. Il écrivit sa *Chronographie* entre 810/11 et 814/15 dans le but de continuer la *Chronique* de son ami Georges le Syncelle († 810/11), qui était restée inachevée. L'œuvre de Théophane va de 284 à 813, c'est-à-dire du règne de Dioclétien à la chute de l'empereur Michel I^er^ Rhangabé.

Édition citée: C. de Boor, *Theophanis chronographia,* vol. I, Leipzig, Teubner, 1883.

1

P. 152, l. 6 (A. M. 6002). Τούτῳ τῷ ἔτει μοναχοί τινες αἱρετικοὶ σ' ἐλθόντες ἀπὸ ἀνατολῆς ἐν τῷ Βυζαντίῳ ἅμα Σευήρῳ τῷ δυσσεβεῖ κατὰ Μακεδονίου καὶ τῆς συνόδου ἐσπούδαζον. Τούτους Ἀναστάσιος ἐντίμως ἐδέξατο ὡς ἐχθροὺς τῆς ἀληθείας καὶ ταράξαντας τὴν ἀνατολὴν καὶ ὧδε τὰ αὐτὰ πράσσοντας[1].....

P. 152, l. 27. Ὅσοι δὲ κληρικοὶ καὶ λαϊκοὶ αἱρετικοὶ ἐτύγχανον ἐν τῷ Βυζαντίῳ, τῷ Σευήρῳ καὶ τοῖς αἱρετικοῖς μοναχοῖς ἀνατολικοῖς ἐσχόλαζον κατὰ Μακεδονίου σπουδάζοντες[1]. Οἱ δὲ κατὰ τὴν Παλαιστίνην θεοφόροι μοναχοὶ ζήλῳ θείῳ κινηθέντες ἦλθον εἰς τὸ Βυζάντιον κατὰ Σευήρου καὶ τῶν σὺν αὐτῷ μοναχῶν[2].

2

P. 154, l. 3 (A. M. 6003). Τῷ δ' αὐτῷ ἔτει καὶ κατὰ Μακεδονίου ὁ βασιλεὺς συνεσκεύαζεν· καὶ οἱ ἀποσχισταὶ

1. Cf. extrait n° 1 de Théodore le Lecteur. — 2. Cf. *ibidem* extrait n° 2.

1

En cette année, deux cents moines hérétiques vinrent de l'Orient à Byzance avec l'impie Sévère et se mirent à attaquer Macédonios et le concile (de Chalcédoine). Anastase les reçut avec honneur, parce qu'il voyait en eux des ennemis de la vérité, qui avaient troublé l'Orient et qui allaient faire la même chose ici.....

Tout ce qu'il y avait en fait de clercs et de laïques hérétiques à Byzance, fréquentait Sévère et les moines hérétiques orientaux, et attaquait Macédonios. Mus par un zèle divin, les pieux moines de la Palestine vinrent à Byzance pour combattre Sévère et les moines qui étaient avec lui.

2

La même année, l'empereur machina des intrigues contre Macédonios;

μετὰ μισθωτῶν ὄχλων ἐν τῷ Ἀρχαγγέλῳ τοῦ παλατίου καὶ ἐν τῇ μεγάλῃ ἐκκλησίᾳ ψάλλοντες ἐν κυριακῇ τὸ τρισάγιον προσετίθουν τό, « ὁ σταυρωθεὶς δι' ἡμᾶς », ὥστε τοὺς ὀρθοδόξους ἐξ ἀνάγκης μετὰ πληγῶν αὐτοὺς ἐλάσαι. Ὁ δὲ βασιλεὺς προφανῶς διὰ τῶν ἀποσχιστῶν μοναχῶν καὶ κληρικῶν καὶ Ἰουλιανοῦ τοῦ Καρίας ποτὲ ἐπισκόπου, ἔπειτα δὲ Ἁλικαρνασσοῦ καὶ Σευήρου τοῦ δυσσεβοῦς ἔτι μοναχοῦ ὄντος ἐπολέμει τὸν Μακεδόνιον ὕβρεσιν αὐτὸν δημοσίαις αἰσχραῖς συμβάλλων[1].

3

Τότε καὶ Φλαβιανὸν ἐσπούδασε τοῦ θρόνου Ἀντιοχείας ἐκβαλεῖν ὁ παράνομος βασιλεὺς καὶ Σευῆρον τὸν προφανῆ τῆς ἀληθείας ἐχθρὸν ἀντεισαγαγεῖν. Ἐπέθεντο δὲ κατηγοροῦντες αὐτὸν ὅτι στόματι μόνον τὴν σύνοδον ἀνεθεμάτισεν, καὶ οὐ καρδίᾳ· λοιπὸν καὶ συνεβούλευον αὐτῷ οἱ περιφθέντες ἄρχοντες παρὰ τοῦ βασιλέως τοῦ ἐξεῶσαι αὐτὸν ὀλίγον ὑποχωρῆσαι διὰ τὸν τάραχον. Τούτου δὲ εἰς Πλατάνους ἐξελθόντος, εὐθέως τὸν δυσσεβῆ Σευῆρον ἐχειροτόνησαν προσμονάσαντα ἐν τῇ μονῇ τῶν ἀποσχιστῶν πλησίον τοῦ Μαϊουμᾶ Γάζης. Φλαβιανὸν δὲ ἐν Πέτραις ἐξώρισαν καὶ ἄλλους πολλοὺς ἐπισκόπους σιδηρωμένους καὶ κληρικοὺς καὶ μοναχούς. Ἠλίας δὲ ὁ Ἱεροσολύμων ἀναγκαζόμενος ὑπὸ τοῦ βασιλέως ἢ Σευήρῳ κοινωνῆσαι P. 156, l. 9 (A. M. 6004).

1. Cf. Théodore le Lecteur, extrait n° 3.

et les schismatiques, ayant avec eux des gens soudoyés, chantèrent le dimanche, dans la chapelle de l'Archange, qui se trouve au Palais, et dans la grande Église, le Trisagion avec l'addition : *Celui qui a été crucifié pour nous.* Il s'ensuivit que les orthodoxes furent obligés de les chasser en les frappant. L'empereur se servait ouvertement des moines et des clercs schismatiques, de Julien — qui fut d'abord évêque en Carie et ensuite évêque d'Halicarnasse —, ainsi que de l'impie Sévère qui était encore simple moine, pour combattre Macédonios et pour l'accabler publiquement d'injures indignes.

3

L'inique empereur s'appliqua alors à chasser Flavien du trône d'Antioche et à le remplacer par Sévère, l'ennemi déclaré de la vérité. On l'attaqua en l'accusant d'avoir seulement anathématisé le concile (de Chalcédoine) de bouche et non de cœur. Les magistrats envoyés par l'empereur pour le chasser, lui conseillèrent alors de se retirer un peu à cause des troubles. Lorsqu'il se fut rendu à *Platanoi,* ils ordonnèrent aussitôt l'impie Sévère qui avait embrassé la vie monastique dans le couvent des schismatiques tout près de Maïouma de Gaza. Ils reléguèrent Flavien à Pétra, ainsi que beaucoup d'autres évêques, clercs et moines qu'ils chargèrent de chaînes. L'empereur obligea Élie de Jérusalem à communiquer avec Sévère, s'il ne voulait pas être chassé de son

ἢ τῆς ἐπισκοπῆς ἐκβληθῆναι, τῶν μοναχῶν ὀχυρωσάντων αὐτόν, τῆς ἐπισκοπῆς μᾶλλον ἡρετίσατο ἐκβληθῆναι[1], καὶ ἐχειροτονήθη Ἰωάννης ἀπὸ σταυροφυλάκων συνθέμενος ποιεῖν ὅσα θέλωσιν. Χειροτονηθεὶς δὲ οὐδέτερον ἐποίησεν.

4

P. 157, l. 8. Ἀντιοχείας ἐπίσκοπος Σευῆρος ἔτη ζ'. Sic 157, 8; 160, 10; 161, 25; 164, 29.

5

P. 157, l. 29 (A. M. 6005). Τιμόθεος δὲ τὸ ὄνομα Σευήρου βουληθεὶς ἐντάξαι τοῖς διπτύχοις καὶ τὸ Φλαβιανοῦ ἐκβάλαι ὑπὸ τοῦ λαοῦ ἐκωλύθη. Σευήρου γὰρ τὴν κοινωνίαν πάντες οἱ ὀρθόδοξοι ἔφυγον, μάλιστα οἱ μοναχοί, οὓς μετὰ πλήθους ἀγροικικοῦ τιμωρῶν πολλοὺς ἐφόνευσε τὰ θυσιαστήρια ἀνατρέπων καὶ τὰ ἱερὰ σκεύη τῶν ὀρθοδόξων χωνεύων ὁ ἱερόσυλος.

6

P. 158, l. 22 (A. M. 6005). Ἀναστάσιος δέ τις ἐπιθυμῶν γενέσθαι δοὺξ Παλαιστίνης ὑπέσχετο τῷ βασιλεῖ, « εἰ μὴ πείσω Ἰωάννην, τὸν μετὰ Ἠλίαν ἐπίσκοπον Ἱεροσολύμων, κοινωνῆσαι Σευήρῳ, δίδειν

1. Cf. Théodore le Lecteur, extrait n° 6.

trône épiscopal. Élie préféra être chassé de son trône, bien qu'il fût soutenu par les moines, et on ordonna Jean, un ex-gardien de la Croix, qui avait promis de faire tout ce que l'on voulait. Une fois ordonné, Jean n'en fit rien.

4

Sévère occupa le trône d'Antioche pendant sept ans.

5

Timothée ayant voulu mettre le nom de Sévère dans les diptyques et enlever celui de Flavien, en fut empêché par le peuple. Tous les orthodoxes fuyaient, en effet, la communion de Sévère, surtout les moines, dont il en avait tué beaucoup en les châtiant avec l'aide d'une troupe de paysans. Ce voleur sacrilège (Sévère) renversa aussi les autels et fondit les vases sacrés des orthodoxes.

6

Un certain Anastase désirant devenir duc de la Palestine, fit la promesse suivante à l'empereur : « Si je n'amène pas Jean, qui a succédé à Élie sur

τ' λίτρας χρυσίου ». Λαβὼν οὖν τὴν ἀρχὴν ἦλθεν εἰς Ἱεροσόλυμα καὶ Ἰωάννην μὴ πειθόμενον εἰς φρουρὰν ἐνέβαλεν. Ζαχαρίας δέ τις ἄρχων Παλαιστίνης, θεοφιλὴς ἀνήρ, ὑπέθετο τῷ ἐπισκόπῳ ζήλῳ θείῳ φερόμενος ὑποσχέσθαι τῷ δουκὶ ποιεῖν τὰ δοκοῦντα αὐτῷ, εἰ ἀποκατασταθῇ εἰς τὸν θρόνον αὐτοῦ. Τοῦ δὲ ἀπολύσαντος αὐτὸν καὶ ἀποκαταστήσαντος, συναγαγὼν τὰ μοναστήρια εἰς τὸν ναὸν τοῦ ἁγίου Στεφάνου καὶ ἀνελθὼν ἐπ' ἄμβωνος ἀνεθεμάτισε Νεστόριον καὶ Εὐτυχέα καὶ Σευῆρον καὶ Σωτήριχον τὸν Καισαρείας, ἀναγορεύσας τὰς ἁγίας καὶ * οἰκουμενικὰς τέσσαρας συνόδους· παρῆν δὲ καὶ Ὑπάτιος, ὁ ἀδελφιδοῦς τοῦ βασιλέως, μὴ κοινωνῶν Σευήρῳ τὸ σύνολον. * P. 159.

7

Ἀλαμουνδάρῳ δέ, τῷ φυλάρχῳ τῶν Σαρακηνῶν, βαπτισθέντι Σευῆρος ὁ δυσσεβὴς δύο ἐπισκόπους ἔπεμψε τῆς λώβης αὐτοῦ μεταδοῦναι αὐτῷ. Θεοῦ δὲ προνοίᾳ ὑπὸ τῶν ὀρθοδόξων ὁ ἀνὴρ ἐβαπτίσθη τῶν δεχομένων τὴν σύνοδον. Τῶν δὲ ἐπισκόπων Σευήρου διαστρέφειν τὸν φύλαρχον τοῦ ἀληθοῦς δόγματος σπευδόντων, θαυμαστῶς αὐτοὺς ἤλεγξεν Ἀλαμούνδαρος δραματουργίᾳ τοιαύτῃ. Ἔφη γὰρ πρὸς αὐτούς· « γράμματα », φησίν, « ἐδεξάμην σήμερον σημαίνοντά μοι ὅτι Μιχαὴλ ὁ ἀρχάγγελος τέθνηκεν ». Τῶν δὲ εἰπόντων ἀδύνατον εἶναι τοῦτο, ἔφη ὁ φύλαρχος· « καὶ πῶς θεὸς γυμνὸς ἐσταυρώθη καθ' ὑμᾶς, εἰ μὴ P. 159, l. 19 (A. M. 6005).

le trône épiscopal de Jérusalem, à communiquer avec Sévère, je donnerai trois cents livres d'or. » Il obtint la charge et se rendit à Jérusalem. Jean ne cédant pas, il le jeta en prison. Mais un certain Zacharie, préfet de la Palestine, un homme pieux, mû par un zèle divin, suggéra à l'évêque de promettre au duc d'accomplir ses désirs, s'il était rétabli sur son trône. Le duc l'ayant relâché et rétabli (sur son trône), il convoqua les moines dans l'église de saint Étienne, monta en chaire et anathématisa Nestorios, Eutychès, Sévère et Sotérichos de Césarée, après avoir proclamé les quatre saints conciles œcuméniques. Hypatios, le neveu de l'empereur, était présent; il ne communiquait en aucune manière avec Sévère.

7

L'impie Sévère envoya deux évêques à Alamoundar, le phylarque des Sarrasins, qui avait reçu le baptême, afin de lui communiquer sa propre infection. Grâce à la Providence divine, le phylarque avait été baptisé par des orthodoxes qui recevaient le concile. Comme les évêques de Sévère s'efforçaient de détourner le phylarque de la vraie doctrine, Alamoundar les réfuta d'une manière admirable avec l'invention suivante. Il leur dit : « J'ai reçu aujourd'hui une lettre m'annonçant la mort de l'archange Michel. » Les évêques lui ayant répondu que cela était impossible, le phylarque leur dit : « Comment, s'il n'avait pas deux natures, le Christ a-t-il pu être crucifié

δύο φύσεων ἦν ὁ Χριστός, εἴπερ μηδὲ ἄγγελος ἀποθνήσκει; » καὶ οὕτω μετ' αἰσχύνης ἀνεχώρησαν οἱ τοῦ Σευήρου ἐπίσκοποι [1].

8

P. 162, l. 13 (A. M. 6008).

Τῷ δ' αὐτῷ ἔτει καὶ Ἀρεάδνη ἡ βασίλισσα ἐτελεύτησεν. Οἱ δὲ μοναχοὶ τῆς ἐρήμου θείῳ ζήλῳ κινούμενοι, τέσσαρας διαμαρτυρίας συντάξαντες δύο μὲν ἔπεμψαν τῷ βασιλεῖ, μίαν δὲ τοῖς ἄρχουσι τῆς χώρας, καὶ μίαν τῷ ἐπισκόπῳ Ἱεροσολύμων Ἰωάννῃ, διαμαρτυρόμενοι, μήτε τῆς ἁγίας ἐν Χαλκηδόνι συνόδου παρεξελθεῖν, μήτε τῷ δυσσεβεῖ Σευήρῳ κοινωνῆσαι.

9

P. 164, l. 8 (A. M. 6010).

Τοῦ δὲ ἐπισκόπου Κωνσταντινουπόλεως Τιμοθέου ἀποθανόντος, Ἰωάννην τὸν Καππαδόκην, πρεσβύτερον καὶ σύγκελλον Κωνσταντινουπόλεως, ἐπίσκοπον ὁ βασιλεὺς προεχειρίσατο. Οὗτος χειροτονηθεὶς τῇ τρίτῃ ἡμέρᾳ τοῦ πάσχα τὴν ἀποστολικὴν ἐνεδύσατο στολήν. Ὁ δὲ λαὸς πολλὴν στάσιν ἐποίησε τῷ Ἰωάννῃ τοῦ ἀναθεματίσαι Σευῆρον [2].

1, Cf. extrait n° 7 de Théodore le Lecteur. Cédrénus reproduit à peu près littéralement cette rédaction de l'histoire d'Alamoundar. Une rédaction du même genre se lit dans la *Chronographie anonyme* que Cramer a publiée dans le t. II des *Anecdota graeca Parisiensia*, p. 316. Cf. plus loin la rédaction de Zonaras. — 2. Cf. l'extrait n° 8 de Théodore le Lecteur.

selon vous comme Dieu seul, puisqu'un ange ne peut même pas mourir? » Là-dessus, les évêques de Sévère se retirèrent tout honteux.

8

La même année, la reine Ariadné mourut aussi. Les moines du désert, mus par un zèle divin, composèrent quatre protestations; ils en envoyèrent deux à l'empereur, une aux magistrats du pays et une à l'évêque de Jérusalem, Jean, pour le conjurer de ne pas enfreindre le saint concile de Chalcédoine et de ne pas communiquer avec Sévère.

9

Après la mort de l'évêque de Constantinople, Timothée, l'empereur nomma comme évêque le prêtre et syncelle de Constantinople, Jean de Cappadoce. Élu le troisième jour de la semaine de Pâques, il revêtit (aussitôt) l'habit apostolique. Le peuple fit une grande sédition contre Jean pour le forcer à anathématiser Sévère.

10

Βιταλιανὸς δὲ ὁ προρρηθεὶς μετὰ θάνατον Ἀναστασίου Ἰουστίνῳ τῷ μεγάλῳ σφόδρα ὡκειώθη, ὥστε στρατηλάτου ἀξίαν παρ' αὐτοῦ δέξασθαι καὶ ὑπατεῦσαι ἐλθόντα ἐν Βυζαντίῳ καὶ ὕπατον ἀναγορευθῆναι καὶ κόμητα Πραισέντου παρρησίαν τε ἔχειν τοσαύτην πρὸς τὸν βασιλέα, ὥστε καὶ Σευῆρον προστάξαι ἐκβληθῆναι καὶ ἀναιρεθῆναι. Λίαν γὰρ ἦν ὀρθόδοξος ὁ Βιταλιανός. Ὁ δὲ Σευῆρος ἀκούσας ἔφυγεν, καὶ Ἰουλιανὸς Ἁλικαρνασοῦ ἐπίσκοπος· καὶ εἰς Αἴγυπτον ἀπελθόντες ταύτην ἐτάραξαν, τὸν περὶ φθαρτοῦ καὶ ἀφθάρτου λόγον κινήσαντες, Διοσκόρου ἐπισκοποῦντος Ἀλεξανδρείας..... Σευήρου δὲ τοῦ δυσσεβοῦς ἐκποδὼν γεγονότος, Παῦλος ἐχειροτονήθη ἐπίσκοπος Ἀντιοχείας, ὁ ξενοδόχος τῶν Εὐβούλου [1]. P. 165, l. 3 (A. M. 6011).

11

Τούτῳ τῷ ἔτει Ἐπιφανίου, ἐπισκόπου Κωνσταντινουπόλεως, τελευτήσαντος μηνὶ Ἰουνίῳ ε', ἰνδικτιῶνος ιε', ἐπισκοπήσαντος ἔτη ις' καὶ μῆνας γ', Ἄνθιμος, αἱρετικός, ἐπίσκοπος Τραπεζούντων, μετετέθη ἐν Κωνσταντινουπόλει. Ἀγαπητὸς δέ, ὁ ἐπίσκοπος Ῥώμης, ἐν τούτῳ τῷ ἔτει ἀνελθὼν ἐν Κωνσταντινουπόλει σύνοδον ἐκρότησε κατὰ τοῦ δυσσεβοῦς Σευήρου P. 217, l. 1 (A. M. 6029).

1. Cf. Malalas, extrait n° 2; Cédrénus, dans Migne, *Patr. gr.*, t. CXXI, col. 693[b]; Zonaras, liv. XIV, chap. v, p. 266 éd. Dindorf.

10

Après la mort d'Anastase, Vitalien, dont il a été question plus haut, se concilia entièrement les faveurs de Justin le grand. Il obtint de lui la dignité de général, remplit les fonctions de consul après son arrivée à Constantinople, fut proclamé consul et comte du Πραίσεντον. Il jouissait d'un si grand crédit auprès de l'empereur qu'il ordonna que Sévère fût chassé et tué. Vitalien était en effet très orthodoxe. Sévère ayant appris la chose, s'enfuit avec Julien, évêque d'Halicarnasse. Ils se rendirent en Égypte et la troublèrent, en y agitant la question de la corruptibilité et de l'incorruptibilité. Dioscore était alors évêque d'Alexandrie..... Après le départ de l'impie Sévère, Paul, le directeur du xenodochion d'Eubule, fut ordonné évêque d'Antioche.

11

En cette année, Épiphane, l'évêque de Constantinople, mourut, le 5 du mois de juin, à la XV[e] indiction, après avoir occupé le trône épiscopal pendant seize ans et trois mois. Anthime, un hérétique, qui était évêque de Trapezonte, fut nommé à sa place à Constantinople. Mais l'évêque de Rome,

καὶ Ἰουλιανοῦ τοῦ Ἁλικαρνασέως καὶ τῶν λοιπῶν Θεοπασχιτῶν· ἐν οἷς καὶ Ἄνθιμος, ὁ ἐπίσκοπος Κωνσταντινουπόλεως, ὡς ὁμόφρων αὐτῶν καθαιρεθεὶς ἐξεβλήθη τῆς βασιλίδος, ἐπισκοπήσας μῆνας ι΄· καὶ ἐχειροτονήθη ἀντ' αὐτοῦ Μηνᾶς, πρεσβύτερος καὶ ξενοδόχος τῶν Σαμψών, ὑπὸ Ἀγαπητοῦ, τοῦ πάπα Ῥώμης[1]. Ἀγαπητὸς δέ, ὁ ἐπίσκοπος Ῥώμης, ἐν Βυζαντίῳ ὢν ἐκοιμήθη, καὶ ἐχειροτονήθη ἀντ' αὐτοῦ Σιλβέριος ζήσας ἔτος ἕν.

12

P. 222, l. 9 (A. M. 6033). Τῷ δ' αὐτῷ ἔτει Τιμοθέου, ἐπισκόπου Ἀλεξανδρείας, τελευτήσαντος, Σευῆρος ὁ δυσσεβής, Ἀντιοχείας μοιχὸς πρόεδρος, καὶ Ἰουλιανὸς ὁ Ἁλικαρνασεὺς ἐν Ἀλεξανδρείᾳ φυγόντες, περὶ φθαρτοῦ καὶ ἀφθάρτου διενεχθέντες κατ' ἀλλήλων γεγόνασιν, ὡς ἀληθείας ὄντες ἀλλότριοι. Καὶ ὁ μὲν Θεοδόσιον, ὁ δὲ Γαϊνᾶν προεβάλοντο εἰς ἐπισκόπους Ἀλεξανδρείας· καὶ Γαϊνᾶς μὲν ἐκράτησε τῆς ἐπισκοπῆς ἐνιαυτόν, ὁ δὲ Θεοδόσιος δύο. Τούτους δὲ Ἰουστινιανὸς πέμψας ἤγαγεν ἐν Βυζαντίῳ καὶ ἀλλήλων κεχωρισμένους διαιτᾶσθαι προσέταξεν, Παῦλον δέ τινα δοκούμενον εἶναι ὀρθόδοξον ἐπίσκοπον Ἀλεξανδρείας προεβάλετο. Οὗτος τὴν μνήμην Σευήρου τοῦ ἀνιέρου ποιήσας ἐξεβλήθη τῆς ἐπισκοπῆς ὀργῇ τοῦ βασιλέως καὶ ἐλθὼν διέτριβεν εἰς Ἱεροσόλυμα[2].

1. Cf. Zonaras, liv. XIV, chap. VIII, p. 280 éd. Dindorf. — 2 Cf. Cédrénus, *op. cit.*, col. 716[b].

Agapet, vint cette année à Constantinople et convoqua un concile contre l'impie Sévère, contre Julien d'Halicarnasse et contre les autres Théopaschites. Anthime, l'évêque de Constantinople, ayant les mêmes opinions qu'eux, fut déposé et chassé de la ville impériale, après avoir été évêque pendant dix mois. Le pape de Rome, Agapet, ordonna à sa place Ménas, prêtre et directeur du xenodochion de Sampson. Agapet, l'évêque de Rome, mourut pendant son séjour à Byzance et on ordonna à sa place Silvérius qui vécut un an.

12

La même année, après la mort de l'évêque d'Alexandrie, Timothée, l'impie Sévère, cet évêque adultère d'Antioche, et Julien d'Halicarnasse s'enfuirent à Alexandrie. Ils se disputèrent au sujet de la corruptibilité et de l'incorruptibilité, devinrent des ennemis, tous deux étant hostiles à la vérité. L'un proposa Théodose, l'autre Gaïnos, comme évêque d'Alexandrie. Gaïnos occupa le trône épiscopal pendant un an et Théodose pendant deux ans. Justinien les fit venir à Byzance, leur ordonna de vivre séparés l'un de l'autre, et proposa comme évêque d'Alexandrie un certain Paul, qui paraissait être orthodoxe. Celui-ci ayant célébré la mémoire de l'impie Sévère, fut chassé de l'épiscopat par la colère de l'empereur et s'en alla vivre à Jérusalem.

VII. — CÉDRÉNUS

Georges Cédrénus composa vers la fin du XI^e^ ou au commencement du XII^e^ siècle une Σύνοψις ἱστοριῶν qui va de la création du monde à l'avènement au trône de l'empereur Isaac Comnène (1057). Quatre passages y sont relatifs à Sévère : nous n'en reproduisons qu'un seul, les trois autres n'ajoutant rien au texte de Théophane, l'une des sources de Cédrénus.

Édition citée : Migne, *Patrologie grecque*, t. CXXI.

Τῷ κϐ' ἔτει Ἀναστάσιος ὁ παράνομος βασιλεὺς καὶ Τιμόθεος ὁ ἀνίερος ἐπίσκοπος Κων- Col. 688AB
σταντινουπόλεως πολλὰ κακὰ τοῖς ὑπὲρ τοῦ θαυμασίου Μακεδονίου καὶ τῆς συνόδου ἀγωνι-
ζομένοις ἐνεδείξαντο. Βουληθεὶς[1] δὲ ὁ Ἀναστάσιος προσθεῖναι εἰς τὸ τρισάγιον τὸ « Ὁ σταυ-
ρωθεὶς δι' ἡμᾶς », πειθόμενος Σεβήρῳ τῷ ἀκεφάλῳ, τὸν λογοθέτην καὶ τὸν ἔπαρχον ἐν τῷ
ἄμβωνι ἀνεβίβασε τοῦτο ἐκφωνῆσαι. Διὸ γέγονε δημοτικὴ στάσις ἄλλον βασιλέα ἐπιβοω-
μένων.....

1. Ce passage se lit à peu près mot pour mot dans la *Chronographie anonyme* de Cramer (*An. gr. Par.*, II, 316).

La vingt-deuxième année, Anastase, l'empereur inique, et Timothée, l'évêque impie de Constantinople, firent beaucoup de mal à ceux qui combattaient pour l'admirable Macédonios et pour le concile. Anastase voulant ajouter au Trisagion, sur les conseils de Sévère l'Acéphale, les mots : *Celui qui a été crucifié pour nous*, chargea le chancelier et le préfet de monter à l'ambon et de faire cette proclamation. Il s'ensuivit que le peuple se révolta et qu'il demanda un autre empereur...

VIII. — ZONARAS

Zonaras vécut entre le commencement du XI^e^ siècle et le milieu du XII^e^. Son œuvre est une chronique universelle qui commence à la création du monde et qui finit avec l'avènement au trône de l'empereur Jean Comnène (1118). On y trouve trois passages relatifs à Sévère. Nous n'en donnons qu'un seul, les deux autres étant manifestement tirés de Théophane. Celui que nous donnons n'est peut-être aussi qu'une paraphrase du texte de ce chronographe.

Édition citée : Dindorf, *Ioannis Zonarae epitome historiarum*, t. III, Leipzig, Teubner. 1870.

P. 262 (liv. XIV, chap. IV). Ἐν τοῖς χρόνοις τούτου τοῦ βασιλέως Ἀλαμούνδαρος ὁ τῶν Ἀγαρηνῶν φύλαρχος κατηχηθεὶς παρὰ ὀρθοδόξων ἐπίστευσέ τε καὶ ἐβαπτίσατο. Πρὸς ὃν ὁ Σευῆρος ἐπισκόπους ἔστειλε δύο, σπεύδων εἰς τὴν ἰδίαν αἵρεσιν ἑλκύσαι αὐτόν. Τῶν γοῦν ἐπισκόπων διδασκόντων αὐτὸν εἰς μίαν φύσιν τὰς δύο τοῦ Χριστοῦ συγχυθῆναι φύσεις, κἀντεῦθεν συναγομένου τοῦ συμπαθεῖν τῇ σαρκὶ τοῦ κυρίου καὶ τὴν θεότητα, ἐκεῖνος ἐλέγξαι θέλων αὐτοὺς ἄτοπα λέγοντας καὶ διδάσκοντας ἄπιστα, παρεσκεύασέ τινα τῶν οἰκείων παρόντων τῶν ἀνιέρων ἐπισκόπων ἐκείνων πρὸς οὓς τι αὐτῷ ἀπαγγεῖλαι. Τοῦ δὲ ποιήσαντος τὸ ἐπιταχθὲν ὁ Ἀλα-
* P. 263. μούνδαρος ἐσκυθρώπασε καὶ * λυπεῖσθαι ὑπεκρίθη. Ἐρομένων δὲ τῶν ἐπισκόπων ὅτου χάριν συγκέχυται καὶ τί ἂν εἴη τὸ ἀγγελθέν, ἐκεῖνος ἔφη ἀγγελθῆναι αὐτῷ τὸν ἀρχάγγελον θανεῖν Μιχαήλ. Τῶν δὲ ψευδῆ τὴν ἀγγελίαν διατεινομένων τυγχάνειν, ἀδύνατον γὰρ εἶναι θανεῖν τὸν ἀρχάγγελον, ὑπολαβὼν ὁ φύλαρχος εἶπεν· « εἰ οὖν ἄγγελος οὐ θνήσκει, πῶς καθ' ὑμᾶς ἡ θεότης ἔπαθέ τε καὶ ἔθανε τῇ σαρκὶ συγκραθεῖσα καὶ εἰς μίαν φύσιν ἀποτελεσθεῖσα; » Τούτοις οἱ ἐπίσκοποι ἐκεῖνον μὲν ἐθαύμασαν τῆς συνέσεως· αὐτοὶ δ' ἀπογνόντες ὡς οὐκ ἄν ποτε μετενεγκεῖν αὐτὸν δυνηθεῖεν εἰς τὴν δόξαν αὐτῶν, ὑπεχώρησαν.

A l'époque de cet empereur, Alamoundar, le phylarque des Arabes, fut instruit par les orthodoxes, crut et reçut le baptême. Désirant l'attirer dans son hérésie, Sévère lui envoya deux évêques. Comme les évêques lui enseignaient que les deux natures du Christ s'étaient confondues en une seule et que par conséquent la divinité de Notre-Seigneur devait souffrir en même temps que sa chair, il voulut leur prouver qu'ils débitaient des absurdités et qu'ils enseignaient des choses invraisemblables. Il chargea l'un de ses serviteurs de lui annoncer quelque chose à l'oreille, en présence des évêques impies. Lorsque le serviteur eut fait ce qui lui avait été ordonné, Alamoundar prit un air sombre et feignit d'être chagriné. Les évêques lui demandèrent pourquoi il était bouleversé et quelle était la nouvelle qu'il avait reçue. Il leur répondit qu'on lui avait annoncé la mort de l'archange Michel. Comme ils prétendaient que cette nouvelle était fausse, car l'archange ne pouvait pas mourir, le phylarque leur répliqua : « Si un archange ne meurt pas, comment la Divinité a-t-elle souffert selon vous et est-elle morte après avoir été mélangée à la chair et réunie (avec elle) en une seule nature? » A cette réponse, les évêques l'admirèrent pour son intelligence, reconnurent qu'ils ne pourraient jamais le convertir à leur doctrine et se retirèrent.

TEXTES LATINS RELATIFS A SÉVÈRE

I

LIBERATUS

Le *Breviarium* de Liberatus est un abrégé de l'histoire du Nestorianisme et du Monophysisme depuis le sacre de Nestorios, en 428, jusqu'au concile de Constantinople, en 553. Liberatus était diacre de l'Église de Carthage. Il écrivit entre 560 et 566.

Édition citée : Migne, *Patrologie latine*, t. LXVIII, col. 959-1092. Les passages du *Breviarium* de Liberatus que nous reproduisons, ont été collationnés d'abord par M. Nau, ensuite par nous, grâce à une photographie de M^gr^ Graffin, avec le manuscrit latin 2244 de la Bibliothèque nationale de Paris (P). Cette collation a fourni plusieurs bonnes leçons qui nous ont permis d'améliorer par endroits le texte mal établi de Migne.

1

DE SEVERO, JULIANO, AC MACEDONIO.

Hoc tempore Macedonius Constantinopolitanus episcopus, ab imperatore Anastasio dicitur expulsus, tanquam Evangelia falsasset[1], et maxime illud[2] Apostoli dictum : *Quia apparuit in carne, justificatum est in spiritu.* Hunc enim immutasse[3], ubi habet ὅς, id * est *qui* monosyllabum Graecum[4], littera mutata ο in θ[5] vertisse, et fecisse θσ[6], id est : ut esset Deus, apparuit per carnem. Tanquam Nestorianus ergo culpatus expellitur per Severum monachum. Chap. XIX, col. 1032. P fol. 192v, col. 2. * col. 1033.

Is autem[7] Severus, cum sederet prius in monasterio Hiberi[8], non suscipiebat Zenonis edictum, nec Petrum Moggum[9] : deinde sedens in abbatis Romani et Mamae, qui post cum praefuit[10] monasterio, exinde missus est permanere Constantinopoli[11] apocrisarius, et fit inter eos[12] qui Petri Moggi[13] erant : dumque objiceretur[14] ei : Quomodo prius anathematizabas Petrum? dicebat : Quia Petrum anathematizavi Apamaenum[15].

Hic Severus apud Constantinopolim synodo derogabat, et affirmabat quia,

1. P *falsaret.* — 2. P *istud.* — 3. P *mutasse.* — 4. P *ubi habet. qui hoc est .o. monosyllabum grecum.* — 5. M(igne) ω. — 6. M ὡς. — 7. P *His enim.* — 8. M omet *Hiberi.* — 9. P *Mongonem.* — 10. P *fuit.* — 11. P *Constantinopolim.* — 12. Sic P avec l'orthographe *apochrisarius;* M *et fit apocrisarius inter eos.* — 13. P *Mongi.* — 14. P *obiceretur.* — 15. P *Apamoenum.*

ea anathematizata, omnes communicarent; ita ut ob hoc scriberet et ipsi
* P fol. 193 r°, col. 1. Flaviano, * sicut ejus significatur[1] epistolis, et ad Maronam lectorem, et Eleusinium[2] et Entrechium[3] episcopos, et ad Oecumenium[4] scholasticum Isauriae[5].

Fertur autem expositio ejus, quae ab eo dicta est in inthronismo, in qua et unitivum suscipit[6] Zenonis, et anathematizat Chalcedonense[7] concilium, et communicare se confitetur Alexandrino et Constantinopolitano (erat[8] autem tunc Constantinopoli[9] Timotheus, Alexandriae vero Johannes Niciota[10]). Et tamen dum talis esset, valuit damnare Macedonium, et expellere ab Antiochena sede Flavianum. Sed nec ipse potitus est episcopatu ejus plusquam quinque annis : sed et vexabatur in episcopatu, tanquam anathematizaret quidem synodum, nominaret autem episcopos synodi, cujus expulsio ita contigisse dignoscitur[11].

Mortuo imperatore Anastasio, et Justino facto imperatore, Severus a Vitaliano magistro militum viro religioso et orthodoxo accusatur[12], quod despiceret imperatoris jussionem, et synodum non susciperet. Justinus imperator misit magistrianum, ut Severus Constantinopolim adduceretur, et redderet causam tractatuum suorum, quos fecerat contra synodum. Jam enim ab ipso pio imperatore Julianus Halicarnasseus[13] episcopus, pro eadem sancta synodo, eo quod eam non susciperet[14], pulsus fuerat sede.

Quod sciens Severus, et praevidens quid sibi immineret, clam nocte descendit Seleuciam, et navim conscendens, fugit Alexandriam, ad quam civitatem et Julianus fugerat : ordinatusque est pro eo archiepiscopus Antiochiae Paulus orthodoxus suscipiens Chalcedonensem synodum[15].

Eo tempore Alexandriae mortuo Dioscoro juniore, Timotheus Ecclesiae ipsius susceperat episcopatum, a quo gratissime suscepti Severus et Julianus sedebant ad Labronem[16].

Sub isto Timotheo, de corruptibili et incorruptibili apud ipsam Ecclesiam quaestio mota est hoc modo[17]. Requisivit quidam monachus Severum cujusmodi[18] oporteret dicere corpus Domini nostri Jesu Christi, corruptibile an incorruptibile[19]. Ille respondit ei sanctos Patres corruptibile illud dixisse. Hoc
* P fol. 193r°, col. 2. audientes quidam Alexandrinorum, cum requisissent * Julianum in alio loco sedentem, quid et[20] ipse diceret de eadem quaestione, ille dixit sanctos Patres contraria dicere. Horum itaque singuli statuere responsum proprium volentes, scripserunt libros adversus alterutrum[21], qui venientes in multitudinem[22] civitatis, Ecclesiam illam diviserunt, et alios quidem fecerunt Corrupticolas[23]

1. M *significabatur.* — 2. P *eleusinum.* — 3. Correxi : P *enthretium*; M *Eutychium.* — 4. P *ichumenium.* — 5. P *scolasticum Ysauriae.* — 6. P *suscepit.* — 7. P *calcedonense;* sic P plus bas. — 8. P *erant.* — 9. P *Constantinopolim.* — 10. P *Nitiota;* M *Machiota.* — 11. P *dinoscitur.* — 12. *Severus.... accusatur*] P *accusatus severus a vitanano.... ortodoxo.* — 13. P *alicarsuasus.* — 14. P *reciperet.* — 15. P *calcedonense concilium ut synodum.* — 16. P *ad labranom* (peut-être *labranoni*). — 17. P *questio mota est. Hoc modo.* — 18. P *quid.* — 19. P donne *corruptibile an incorruptibile* avant *corpus.* — 20. P omet *et.* — 21. P *alterum.* — 22. P *multitudine.* — 23. P *Corrupticulas.*

appellari, alios, nimirum incorruptibilis[1] assertores, Phantasiastas; Timotheus vero magis sententiam Severi secutus est.

2

Vigilius autem per Antoninam Belisarii conjugem implens professionem suam, quam Augustae fecerat, talem scripsit epistolam[2]. Chap. XXII, Col. 1041. P fol. 194r° col. 2.

Sub hac epistola Vigilius fidem suam scripsit, in qua duas in Christo damnavit naturas; et resolvens tomum papae Leonis, sic dixit : « Non duas Christum confitemur naturas, sed ex duabus naturis compositum unum Filium, unum Christum, unum Dominum », etc.

Et haec Vigilius scribens haereticis occulte, permansit sedens.

3

Severus autem Antiochenus jam fuerat condemnatus, et Anthimus[3] Constantinopolitanus ab[4] Agapeto papa Romano et Menna[5] Constantinopolitano, ex[6] libellis datis adversus eos imperatori Justiniano a[7] praesulibus monasteriorum, praesulibusque primae ac secundae Syriae, et praesulibus[8] monasteriorum Hierosolymorum et Eremi[9]; hoc ergo modo unitas facta est Ecclesiarum, anno decimo imperii gloriosi Justiniani Augusti. Chap. XXIII, col. 1045. P fol. 194v°, col. 1.

1. *alios nimirum incorruptibilis*] P *verum incorruptibilitatis.* — 2. Lire plus loin cette lettre chez Victor Tonnennensis. — 3. P *Antimus.* — 4. P *et ab.* — 5. P *Menate.* — 6. P *et.* — 7. P omet *a.* — 8. P *presulibus;* — 9. P *ierosolimorum et heremi.*

II

VICTOR TONNENNENSIS

Victor, évêque de Tonnennum (?) dans le nord de l'Afrique (non loin de Carthage; le nom de la ville est mal établi), écrivit une chronique universelle qui remontait à l'origine des choses, mais nous n'en possédons que la dernière partie qui va de l'an 444 à l'an 567. Victor mourut vers l'an 569 dans un couvent de Constantinople, où il avait été relégué pour avoir défendu les *Trois Chapitres.*

Édition citée : Mommsen, *Chronica minora,* t. II (*Monumenta Germaniae historica auctorum antiquissimorum,* t. XI, Berlin, 1894), p. 163 et suiv.

1

Cethego V. C. cons. (504).

Flavianus Antiochenus episcopus sera paenitentia Anastasium imperatorem deserit et in possessionem Platani vocabulo relicto throno suo recedit. P. 194.

Huic Anastasius imp. Severum Calchedonensis synodi inimicum subrogat. Ecclesiae Orientis scandala magna ministrat.

2

Inportuno Iuniore V. C. cons. (509).

P. 194. Helias episcopus Hierosolymitanus synodi Calchedonensis defensor, nolens Severum Antiochenum apostolicae fidei inimicum in communionem praecipiente Anastasio imperatore suscipere, exilio Paraxenensi castello truditur, et pro eo Iohannes crucis custos episcopus ordinatur, qui confestim et Severum Antiochenum in communionem suscepit et synodum Calchedonensem damnavit.

3

Paulo et Musciano conss. (512).

P. 195. Alamundarus Sarracenorum rex a defensoribus synodi Calchedonensis baptizatus, Theopaschitas episcopos a Severo Antiocheno episcopo ad se cum litteris missos barbara mirabiliter propositione concludens atque superans, Deum immortalem ostendit.

4

Petro V. C. cons. (516).

P. 195. Universi archimandritae et monachi heremi trans Palaestinam et Iordanem fluvium Anastasio imperatori scribunt pro statu Calchedonensis synodi et adversum impietates Severi Antiocheni episcopi.

5

Valerio et Iustiniano conss. (521).

P. 196. Alexandrinae ecclesiae Dioscoro episcopo mortuo Timotheus succedit. Antiochenae vero ecclesiae Severus princeps haeresis fuit et Hierosolymitanae ecclesiae Iohannes.

6

Iustino Aug. II et Apione conss. (524).

P. 197. Romanae ecclesiae in episcopatu mortuo Symmacho succedit Hormisda. Alexandrinae ecclesiae adhuc Timotheus superfuit. Antiochenae ecclesiae

Severus, Calchedonensis synodi obtrectator, cum a Iustino imperatore quaereretur ad poenas, fugit, et in eius loco substituitur Paulus. Hierosolymitanae ecclesiae Iohannes praefuit. Constantinopolitanae vero ecclesiae Iohanni Epiphanius succedit episcopus.

7

Apione V. C. cons. (539).

Severus Antiochenus haeresis princeps, a quo Severiani vocantur, et Iu- P. 199.
lianus Halicarnassensis episcopi, apostolicae fidei et Calchedonensis synodi impugnatores exilio Alexandriam Iustiniani principis iussione mittuntur, ubi adversus sequaces Calchedonensis synodi scribentes ex duabus unam in Christo naturam esse dixerunt, quam dudum Severus corruptam et Iulianus adstruit incorruptam. Alexandria, Aegyptus et Libya in utrisque est Christi inimicis divisa. Theodosiani enim Severum et Gaianitae Iulianum secuti sunt.

8

Post consulatum Basilii V. C. Anno secundo (542).

Theodorae factione Augustae, quae occulta esse synodi Calchedonensis P. 200.
numquam destitit inimica, ex quo regnare coepit, proscriptionum insidiae preparantur, Silverius Romanus episcopus exilio mittitur et pro eo Vigilius ordinatur, a quo Theodora memorata Augusta, priusquam ordinaretur, occulto chirographo elicuit, ut papa effectus in proscriptione synodi Calchedonensis tria capitula condemnaret, id est epistolam Ibae Edesseni episcopi ad Marim Persam, quae iudicio synodi Calchedonensis approbata et orthodoxa iudicata est et gestis synodalibus sociata: Theodorum dein Mopsuestenum episcopum synodaliter similiter gestis apud Antiochiam sub Iohanne episcopo eiusdem ecclesiae et Calchedonae laudatum, et Theodoreti Cyri episcopi dicta in eodem Theodoreto synodi Calchedonensis vocibus collaudata. Hic itaque Vigilius papa effectus ab Antonina patricia Belesarii patricii uxore compellitur, ut Theodosio Alexandrino, Anthimo Constantinopolitano et Severo Antiocheno iam pridem ab apostolica Sede damnatis tanquam catholicis scriberet et ita de fide quemadmodum et illi sentiret. Cuius epistulae illius tenor ita se habere probatur : « Dominis et in Christi dei salvatoris nostri karitate « coniunctis fratribus Theodosio, Anthimo et Severo episcopis Vigilius « episcopus. Scio quidem, quia ad sanctitatem vestram ante fidei meae cre- « dulitas deo iuvante pervenit : sed quia modo gloriosa domina et filia mea « patricia Antonina Christianissima desideria mea fecit impleri, ut fraterni- « tati vestrae praesentia scripta transmitterem. Salutans ergo gratia, qua nos

« in deo nostro Christo domino salvatore coniungimur, eam fidem, quam
P. 201. « tenetis, deo iuvante et tenuisse me et tenere significo, sciens quia illud
« inter nos praedicamus et legimus, ut et anima una et cor nobis sit unum
« in deo. Provectus mei, qui est vester, deo iuvante nuntiare vobis gaudia
« maturavi ex meo animo sciens fraternitatem vestram, quae optat, et liben-
« ter amplecti. Oportet ergo, ut haec quae vobis scribo nullus agnoscat, sed
« magis tamquam suspectum hic me sapientia vestra ante alios aestimet se
« habere, ut facilius possit deus quae coepit operari, perficere ». Et sub-
scriptio : « Orate pro me, domini mei fratres in Christi dei nostri salvatoris
karitate conexi ».

III

MARCELLINUS COMES

Marcellinus Comes vécut sous le règne de l'empereur Justinien (527-565). Sa *Chronique* va de l'an 379 à l'an 534.

Édition citée : Mommsen, *Chronica minora*, t. II.

1

V. Pauli et Musciani (512).

P. 98. Porro redintegrata Anastasius pravitate infamem et inridendam synodum apud Sidonem civitatem, cuius de nomine in ridiculis nomina praeponuntur, octoginta ferme perfidorum episcopis congregatis adversum orthodoxorum episcopos fieri imperavit.

Flavianus Antiochiae catholicus patriarcha et Iohannes Paltensium oppidi pontifex, quoniam hunc coetum sacrilegum refellerant, in castellum quod Petra dicitur exules missi sunt. Ibi Flavianus confessor Christi in domino requievit, Iohannem Iustinus Augustus, mox imperator factus est, revocavit.

2

VI. Clementini et Probi (513).

P. 98. Severus Eutychetis perfidiae cultor Anastasio Caesare volente sedem Flaviani antistitis ex monacho factus episcopus occupavit.

TEXTES ARABES RELATIFS A SÉVÈRE

Aux extraits grecs et latins de l'appendice, nous ajoutons trois textes arabes inédits, que M. V. Chauvin, professeur d'arabe à l'Université de Liège, a eu l'obligeance de transcrire et de traduire pour nous. Le premier de ces documents est tiré du ms. carshuni 7.206 du British Museum[1], le second du Vaticanus arabe LXXIV[2] et le troisième du ms. carshuni Sachau 43 de Berlin[3].

Les autres textes arabes relatifs à Sévère seront donnés à la suite de la Vie éthiopienne de ce patriarche par Athanase, dont l'édition est préparée par M. E. J. Goodspeed.

1. Copié d'abord par M. Brooks, ce texte a ensuite été photographié par Mgr Graffin. — 2. Nous devons la photographie de ce texte à l'amabilité de M. F. Cumont. — 3. M. Horovitz a eu l'obligeance de nous envoyer une copie de ce document.

I

اعلموا يا اخوتى ان هذا الاب القديس انبا ساويريوس كان من جنس حسيب ومن قبيلة كبيرة وكان جدّه ابو ابوه يسمّى بهذا الاسم ساويريوس وكان اسقف وكان من جملة الاساقفه المائتين الذين اجتمعوا بافاسوس مع البطرك الاب قوريلوس واحرموا لنسطور المنافق ثم ان هذا القديس اعطاه الرب كرسى انطاكيه ثم انه وقع عليه تعصب جدّا واضطهدوه الهراطقه ثم اختزع من انطاكيه حسب ما ذكر عنه فى سيرته ثم ان فى ايام ددیانوس جمع مجمع فى مدينة صور ثم انه سيّر خلف هذا القديس وقال له اشتهى منك

Add. 7206, fol. 81b (daté de 1689).

I

Sachez, ô mes frères, que ce saint père Anbâ Sévère était d'une famille noble et d'une tribu considérable. Son aïeul (le père de son père) s'appelait du même nom de Sévère; il fut évêque, du nombre des deux cents évêques qui se réunirent à Éphèse avec le patriarche, le père Cyrille, et qui excommunièrent Nestorius l'hypocrite. Ensuite, quant à notre saint, le Seigneur lui donna le siège d'Antioche. Mais il fut victime d'une cabale et les hérétiques l'opprimèrent et il fut chassé d'Antioche, comme le rappelle sa biographie. Aux jours de Dadiyânoûs, on assembla un concile dans la ville de Tyr. Il envoya après ce saint et lui dit : « Je désire que tu viennes pour que je voie ce qu'est ta foi. » Quand il fut arrivé devant lui, il le reçut

انك تجى حتى ابصر امانتك ايش هى فلما حضر بين يديه قبله بفرح عظيم ثم قال اريد تعرفنى ايش تعتقد فى سيّدنا يسوع المسيح وما قولك فى الثلاث اقانيم الاب والابن والروح القدس فبدا هذا القديس يستعرف بطهارة العذره البتول مرة مريم والده الله وقال انى اقول ان مريم ست النسا...

II

بسم الاب والابن والروح القدس...

Codex vaticanus LXXIV, fol. 43 (daté de 1455).

امانه مارى ساويروس بطريرك المدينه المحبه لله انطاكيه صلاته تكون معنا امين قالها عندما طلبه الى مدينه صور داديانيوس قال الاب مارى بطروس ساويروس اعلموا يا اخوتى اعلموا وفقكم الله الى طاعته ان هذا الاب السيّد القديس انبا ساويروس كان من جنس شريف ومن حسب كبير وقبيلة شهدا وقديسون كثير وان الرب اعطاه كرسى مدينه انطاكيه وانه كان يحضر مع الاباء فى المجامع ويويدهم بكلام روح القدس ويبكت مذاهب الاراطقه وعلوم باريصان فلما حكم يوسطيان المنافق طرده من كرسيه كما ذكر فى كتاب التوارخ وان الوالى داديانوس جمع مجمع فى مدينه صور ثم انه سير خلف هذا

avec grande joie et lui dit : « Je désire que tu me fasses savoir ce que tu professes au sujet de Notre-Seigneur Jésus le Messie et ce que tu dis des trois personnes, le Père, le Fils et le Saint-Esprit. » Le saint se mit à proclamer la pureté de la Vierge Dame Marie, mère de Dieu et dit : « Je professe que Marie est la reine des femmes... »

II

Au nom du Père, du Fils et du Saint-Esprit... Profession de foi de Mar Sévère, patriarche de la ville d'Antioche qui aime Dieu (que son salut soit avec nous. Amen). Il la fit quand Dâdiyâniyoûs le manda à Tyr. Le père Mar Pierre Sévère a dit : « Sachez, ô mes frères, sachez (que Dieu vous amène à lui obéir!) que ce père, le saint seigneur Anbâ Sévère était d'une famille noble, d'une race considérable, d'une tribu de martyrs et de nombreux saints. Le Seigneur lui donna le siège de la ville d'Antioche. Il fut présent avec les pères aux conciles et il les fortifiait par les paroles de l'Esprit-Saint et il combattait les sectes des hérétiques et les sciences de Bardesane. Quand gouverna Yousṭiâne (Justin) l'hypocrite, il le chassa de son siège, comme il est dit au livre des chroniques. Le gouverneur Dâdiyânoûs réunit

القديس وقال له اشتهى من احسانك انك تجى حتى ابصر ايش هى امانتك فلما حضر بين يديه قبله بفرح عظيم ثم سايله وقال ايش تعتقد فى المسيح وما قولك فى الثلاث اقانيم الاب والابن والروح القدس فبدى هذا القديس البار يستعرف بطهارة العذرى البتول مرتمريم والدة الله الكامه وقال واعترف قايلا انى اقول بكل عقلى ان مريم العذرى والدة الله وهى ست نساء العالم

III

... عن مارى ساويريوس بطريرك انطاكيّه وتعاليمه الروحانية وتفسيره لكتب الله على الثاليث (التثليث) والتوحيد واتحاد اللاهوت بالناسوت (هو) الذى طردوه الملكيّة من كرسيه ونفوه على بلاد القبط وتنيّح فى دير الزجاج فى برية الاسكندريّة ومن بعض عجايبه انه دخل الى مصر واوّل دخوله اليها عبر على كنيسة الست السيّدة التى تعرف بالمعلقة بمصر وقف على الباب وكان المطران يقدّس على المذبح وفيما هو يرسم على

Sachau 43, fol. 54 (daté de 1824).

un concile dans la ville de Tyr; puis il envoya après ce saint et lui dit : « Je demande de ta bienveillance que tu viennes pour que je voie ce qu'est ta foi. » Quand il fut présent devant lui, il le reçut avec grande joie. Puis il l'interrogea et lui dit : « Que professes-tu au sujet du Messie et que dis-tu des trois personnes, le Père, le Fils et le Saint-Esprit? » Et ce saint pur commença à confesser la pureté de la Vierge Dame Marie, mère de Dieu le Verbe. Il dit et confessa comme suit : « Je proclame, avec toute ma raison, que Marie la vierge est la mère de Dieu et qu'elle est la reine des femmes du monde[1]... »

III

... De Mar Sévère, patriarche d'Antioche, et de ses enseignements spirituels et de son explication des livres de Dieu, au sujet de la trinité et de l'unité et de l'union de la divinité avec l'humanité. Les Melkites le chassèrent de son siège et l'exilèrent au pays des Coptes; il mourut dans le couvent d'Alzaggâg[2] au désert d'Alexandrie. L'un de ses miracles, c'est qu'il se rendit au Caire et, quand il y entra, il passa près de l'église de Dame Notre-Dame con-

1. Cette profession de foi semble être identique à celle de l'add. 7.206. D'après le catalogue des mss. arabes du Vatican, publié par A. Mai au t. IV des *Scriptorum veterum nova collectio*, p. 150, la même profession de foi se lit en syriaque dans le *Vaticanus* syriaque CLIX, nº 9, — 2. Sur le couvent الزجاج (le ms. l'appelle à tort الاجاج), cf. Wüstenfeld, *Macrizi's Geschichte der Copten*, Göttingue, 1845, p. 112 de la traduction et Amélineau, *La géographie de l'Égypte à l'époque copte*, Paris, 1893, p. 531-532.

الشعب بالصليب بترتيب الخدمة واذا الملائكة قد خطفوا الصينيّة والكاس من على المذبح من قدامه لما التفت يريد ان يكمّل القدّاس فما لقىلا الصينيّة ولا الكاس قدامه فبكى كثيرا وبقى متحيرا كيف كان السبب فى ذلك فاتاه صوت يقول له لاجل انك رسمت رسم الصليب على سيّد البطاركة بطريرك انطاكيّه فقال يا سيّدى ما عرفت انه حاضرا وكان الشعب جميعه يسمع ذلك فطلع ذلك المطران من الهيكل وجثى على الارض وقال له يا ابونا... ادخل وبارك وقدّس فقال له ما انا مستحق قال له انت يا ابونا بطريرك المدينة المحبّة اليه انطاكيّه ادخل وبارك وقدّس وان ابونا البطريرك ما كان يعرف بلسان القبط فدخل وبارك فرجع القربان الى مكانه كما كان اولا وان الاب انبا ساويروس كمّل القدّاس وقرب الكاس وزادت المحبّة بين جماعة القبط والسريان الى زمان ابونا يوحنا ابن شوشان بطريرك انطاكيّه

nue sous le nom de Al-Mou'allaqa (la suspendue)[1], au Caire. Il s'arrêta près de la porte pendant que le maṭrâne (l'archevêque) disait la messe sur l'autel. Quand il fit le signe de la croix avec la croix sur la foule, d'après l'ordre de la liturgie, les anges enlevèrent la patène et le calice de l'autel devant lui. Se retournant pour achever la messe, il ne trouva devant lui ni patène ni calice. Il pleura beaucoup et resta stupéfait, ne sachant la cause. Une voix lui dit : « C'est parce que tu as fait le signe de la croix sur le seigneur des patriarches, le patriarche d'Antioche. » Il répondit : « O mon Seigneur, je ne savais pas qu'il fût présent. » Or toute la foule l'entendait. Le maṭrâne sortit alors du chœur, se prosterna et lui dit : « O notre père..., entre, bénis et dis la messe. » Il répondit : « Je n'en suis pas digne. » Mais l'autre reprit : « Toi, ô notre père, patriarche d'Antioche, la ville aimée de Dieu, viens, bénis et dis la messe. » Or notre père le patriarche ne savait pas le copte. Il entra donc et bénit; et l'hostie revint à sa place, comme auparavant. Le père Anbâ Sévère acheva la messe et offrit le calice[2]. L'amour entre la communauté des Coptes et les Syriens s'accrut jusqu'au temps de notre père Youḥana (Jean) ibn Choûchâne, patriarche d'Antioche[3].

1. Sur cette église du Caire, voir Wüstenfeld, *Macrizi's Geschichte der Copten*, p. 119 de la traduction, et Butler, *The ancient Coptic churches of Egypt*, vol. I, Oxford, 1884, p. 206 et suiv. — 2. Une anecdote du même genre se lit à la date du 29 septembre (deuxième jour du mois de Babeh) dans la rédaction copte du synaxaire jacobite arabe. Cf. R. Basset, *Le synaxaire arabe jacobite*, p. 313-314 du t. I, fasc. 3 de la *Patrologia orientalis*. — 3. Jean bar Choûchâne occupa le trône patriarcal d'Antioche pendant neuf ans, de 1063 à 1072 de notre ère.

ATHANASIUS

THE CONFLICT OF SEVERUS

PATRIARCH OF ANTIOCH

THE CONFLICT OF SEVERUS

PATRIARCH OF ANTIOCH

BY ATHANASIUS

ETHIOPIC TEXT EDITED AND TRANSLATED

BY

Edgar J. GOODSPEED 1871–

assistant professor

in the University of Chicago

WITH THE REMAINS OF THE COPTIC VERSIONS

BY

W. E. CRUM 1865

IMPRIMATUR.

Parisiis, die 26ª decembris 1907.

H. ODELIN,
Vic. Gén.

Tous droits réservés.

TO MY FATHER

THOMAS WAKEFIELD GOODSPEED

INTRODUCTION

The Life of Severus of Antioch by Athanasius is preserved in an Ethiopic version, in two British Museum manuscripts, Oriental 773 and 771[1], and in part in one manuscript, numbered 31, in the D'Abbadie collection. 771 is a copy of 773 made for king Bakāffā and thus belongs to his reign, A. D. 1721-30. In the present edition, the first of this Life of Severus, 773 has therefore been made the basis of the text. It belongs to the reign of 'Īyāsū I, A. D. 1682-1706, and is thus little older than 771. Abbadianus 31 is a finely written parchment codex of the eighteenth century, with three columns, of thirty lines each, to the page. Unfortunately, it preserves little more than half the work (fol. 165-174). In the following pages it is designated by A, while 773 is designated by B.

Manuscript B is a parchment codex of 219 leaves measuring 26 by 24^{cm} and is written in double columns, of twenty lines each. It contains :

I. Twelve homilies of Severus bishop of Eshmunēn on Christian doctrine. Fol. 2 a.

II. Concerning the Prayer of Longinus. Fol. 148 a.

III. The Life of Bar-Saumā the Syrian, of Dabra-Basmūl. Fol. 150 b.

IV. Homily of Cyril of Jerusalem, on S. Simeon receiving our Lord. Fol. 164 a.

V. The Life of Severus of Antioch, by Athanasius. Foll. 167 a — 219 a.

While the historical presumption points to a Greek original lying back of this Ethiopic form of the Life of Severus, and this presumption finds corroboration in a number of points in the Ethiopic, — as in the presence of Greek words, Greek endings, and plays upon Greek words, — it is clear that the immediate parent of the Ethiopic was an Arabic version. For this there is the explicit testimony of the colo-

1. Nos. cccxxxvii and cccxxxviii in W. Wright's Catalogue of Ethiopic Manuscripts in the British Museum.

phon, where reference is made to Abu'l-Makarram son of Abu'l-Baddar as the writer of the parent version. Nor is indirect evidence to the same effect wanting. The constructions **አዘዘ ፡ በ** (fol. 178, v°.), **ሰበከ ፡ በ** (fol. 193, r°.), and **ቅሩብ ፡ እምኒ ፡** (fol. 169, v°.; 207 r°.) are unmistakably Arabic. The adjective **መሲሓዊ ፡** (fol. 201, r°.; 218, r°.) suggests translation from the Arabic, and the word **እልመጥሃራ ፡** (fol. 217, r°.) can be nothing but the Arabic أَلْمَطْهَرَة transferred into Ethiopic. Did this position require further support, the large indebtedness of Ethiopic literature to Arabic might be appealed to. What lay immediately behind this Arabic version can hardly be determined, although Mr Crum's Coptic fragments suggest the Coptic as its possible parent.

In any case there has been in the successive translations the work has undergone, as well as in the inevitable dilution sustained by such writings on passing into Ethiopic, abundant opportunity for the corruption of its text and the obscuration of its meaning. More particularly, comparison with the Coptic fragments will show how freely the original narrative has been dealt with by its later translators, and for the changes it has sustained the maker of the Ethiopic version or recension is no doubt responsible.

The Ethiopic text here presented is in general precisely that of the oldest manuscript. It has, however, been broken into paragraphs, to facilitate comparison with the translation, and its punctuation has been freely altered, the better to accord with the sense. Further, its readings have in some instances been set aside and replaced by the readings of A, or by emendations suggested by the context. These changes are for the most part mere corrections of mistaken quantities, as **ኃ** for **ሐ**, **ሃ** for **ሀ**, etc.; or of confusion of kindred consonants. In general, the aim has been to leave in the text all forms at all tolerable; and when displacing them by others supposedly more classical, to register the reading of the manuscripts either in a special foot note, or, in cases of habitual non-conformity, in the note appended to this introduction[2]. In this way, it is hoped, an intelligible text has

2. Thus the more usual reading has been substituted when manuscript B has **ሥርዓት ፡** for **ሥርዐት ፡** , **መድኃኒት ፡** for **መድሓኒት ፡** , **ስምዓ ፡** for **ስምዐ ፡** , **በዓት ፡** for **በዐት ፡** , **ብዙኃ ፡** for **ብዙሕ ፡** or **ብዙኃን ፡** , **ብዙኀን ፡** for **ብዙኃን ፡** , **ኃሠሠ ፡** for **ኀሠሠ ፡** , **ኃይል ፡** for **ኀይል ፡** , **ኃያል ፡** for **ኀያል ፡** , **ኃደረ ፡** for **ኀደረ ፡** , **ኃደገ ፡** for **ኀደገ ፡** , **ኃጣውኣ ፡** for **ኀጣውኣ ፡** , **ኃጢአት ፡** for **ኀጢአት ፡** , **ኀስሐ ፡** for **ኀሰሐ ፡** , **አስምዓ ፡** for **አስምዐ ፡** , **አብርሃ ፡** for **አብርሀ ፡** , **አኃው ፡** for **አኀው ፡** , **አኀበሰ ፡** for **አኀበሳ ፡** , **ዓላዊ ፡**

been secured, while upon all questionable points, the reading of the manuscripts has been left immediately accessible, without excessively burdening the margins with textual minutiae.

The text of A has been carefully compared with that of B, and has been found to exhibit close resemblance to it. The spellings and quantities of A are generally nearer the conventional forms that are those of B, and where both agree in presenting an unconventional form, it has usually been admitted to the text. A makes it possible, farther, to correct the text of B in a number of important particulars, notably in omissions, thus indicating that it is no mere descendant of B, but an independent textual witness.

In translating it has been kept in mind that a version rather than an original is being dealt with, and a greater degree of literalness is thus demanded of the translator than would otherwise be required. Certain obscurities and harshnesses have thus been retained in the translation, in the hope that they may better contribute to the recovery or reconstruction of the original, than any attempted correction or improvement of them might do.

My especial thanks are due Professor Enno Littmann, of Strassburg, for not a few helpful suggestions concerning text and translation.

Edgar J. Goodspeed

The University of Chicago.

for ዐላዊ ፡ , ኅርገ ፡ for ዐርገ ፡ , ኅቃቤ ፡ for ዐቃቤ ፡ , ኅቢይ ፡ for ዐቢይ ፡ , ኅውይ ፡ for ዐውይ ፡ , ኅይን ፡ for ዐይን ፡ , የአምር ፡ for ያአምር ፡ , ያእመሩ ፡ for የእመሩ ፡ , የኅቢ ፡ for የዐቢ ፡ , ጽንኅ ፡ for ጽንዐ ፡ , ጽኑኅ ፡ for ጽኑዐ ፡ , ፍርሃት ፡ for ፍርዐት ፡ , ፍሥሕ ፡ for ፍሥሓ ፡

Besides these changes in quantities, the text has been altered in the matter of radicals from that of manuscript B when the latter has ኀጉለ ፡ for ሀጉለ ፡ , ኀዘነ ፡ for ሐዘነ ፡ , ማኀየዊ ፡ for ማሕየዊ ፡ , ስርአት ፡ for ሥርዐት ፡ , ርኀቀ ፡ for ርሕቀ ፡ , ዕበደ ፡ for እበደ ፡ , ክህደ ፡ for ክሕደ ፡ , ወንዐ ፡ for ጸንዐ ፡ , ፀዳል ፡ for ጸዳል ፡ , ጽምረት ፡ for ፅምረት ፡ , ጸረፈ ፡ for ፀረፈ ፡ , ጽርፈት ፡ for ፅርፈት ፡ , አፅባን ፡ for አእባን ፡

APPENDIX

TO THE INTRODUCTION.

THE COPTIC VERSIONS

by W. E. CRUM

In the course of cataloguing the Coptic manuscripts in the British Museum, I met with two Sa'idic fragments of narratives relating to Severus, which, upon comparison with the Ethiopic Mss. here edited, proved to be both from a version of the same work. Palaeographical resemblances and the Ethiopic version led to the identification of more fragments : two in Paris and one in the Borgian collection, which Zoega had assumed to be from a work of Shenoute[1]. All five fragments are from two MSS., distinguished below as A and B. Of these the former shows a large, square uncial script, dating perhaps from the 8th or 9th century[2]; while the latter is written in a much coarser hand[3], for which *cf.* certain features in Balestri, *Sacr. Bibl. Frag.*, Tabb. 4, 30. It may belong to the 11th or 12th century. To these Sa'idic texts I subsequently added a Bohairic fragment, brought from the Nitrian monasteries and here called C, the script of which shows that it belongs to about the year 900.

There does not appear to be, in Europe, any trace of the Arabic version which, one must assume, held a middle place between the Coptic (? Bohairic) and the Ethiopic. From the Greek work which, on the analogy of most Coptic texts, we may postulate as the original form of the *Life*, either two independent versions, the Sa'idic and the Bohairic, were made, or one of these latter is derived from the other. But too little of them remains to justify speculation as to their mutual relations.

1. V. *Journ. Theol. Stud.*, V, 130. Amélineau, *Œuvr. de Schenouti*, I, pl. 4, reproduces a p. of Zoega's text; but it is not from the same MS. as the leaf with which we are dealing.

2. In the same hand are also Paris, vol. 132[1], f. 3, pp. ⲛⲉ, (ⲛⲍ); Clarendon Press, fragm. 64, pp. ⲣⲍ-ⲣⲓⲏ (= *Ann. du Mus. Guimet*, XXV, 414); Rylands 90 (formerly Crawford n° 35), pp. ⲣⲕⲇ-ⲣⲕⲍ (= *Proc. Soc. Bibl. Arch.*, X, 198); Paris, 132[4], f. 319, pp. ⲣⲟⲅ, ⲣⲟⲇ. But these cannot all be from one work.

3. In the same hand are Paris, vol. 129[14], ff. 102, 103; vol. 131[5], f. 24; Brit. Museum, Or. 3581 B(15), all relating to S. Mark; probably also Paris 129[14], ff. 111, 112, 113 and Leyden n° 25, all relating to S. Athanasius.

Paris, MS. copte 129[14], fol. 118 (Cod. B).

(Fol. *b*).

ⲁⲛⲛ ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙⲡⲉ	Ⲱ ⲥⲛⲁ⸗ⲓⲁⲥ ⲡⲉⲧⲙⲟⲣ⸗
ⲥⲣⲟⲥ ⲁⲩⲱ ⲛ̄ⲧⲉⲓⲍⲉ ⲁⲩ	ⲙⲣ̄ ⲡⲧ⸗ⲙⲏⲧⲉ ⲙ⸗
ⲃⲱⲕ ⲉⲡⲙⲟⲛⲁⲥⲧⲏ	ⲡⲃⲁⲍⲁⲗ ⸗? ⲙ⸗
ⲣⲓⲟⲛ· ⲛ̄ⲧⲉⲣⲉⲩ	ⲙⲟⲕ ⲙ ⲥⲉⲧⲏⲣ⸗ⲟⲥ⸗
sic	
Ⲡⲱⲍ ⲇⲉ ⲡⲣⲟ ⲙ̄ⲡⲙⲟ	ⲡⲛⲉⲍ ⲉⲧⲕⲓⲙ⸗ⲟⲩ ⲛ⸗
ⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲁⲩⲱ	ⲙⲡⲓⲥⲧⲟⲥ· ⲙ ⲥ⸗ⲉⲩ⸗
ⲛⲧⲉⲣⲉⲩⲕⲱⲙ̄ⲍ ⲉⲡⲣⲟ	Ⲏⲣⲟⲥ ⲧⲥⲏⲩⲉ ⲉⲧⲙ⸗ⲁ⸗
ⲛⲑⲉⲛⲉⲉⲧⲉ ⲛ̄ⲧⲉⲩ	ⲕⲱⲙ̄ⲥ ⲛ̄ⲛⲍⲁⲍⲉ
ⲛⲟⲩ ⲁⲩⲍⲓ ⲡⲟⲩⲱ	ⲛⲧⲙⲉ· ⲁⲙⲟⲩ ⲉⲃⲟⲩ
ⲉⲃⲟⲩⲛ ⲙ̄ⲡⲛⲟⲩ ⲛⲣⲱ	ⲡⲭⲟⲉⲓⲥ ⲛ̄ⲙⲙⲁⲕ·
ⲙⲉ ⲙ̄ⲙⲛⲉⲧⲛⲉⲙⲁⲩ	ⲁⲙⲟⲩ ⲉⲃⲟⲩⲛ ⲍⲱⲥ ⲉⲕ
ⲉⲥⲉⲙⲁⲗⲭⲟⲥⲡⲉ ⲙ̄ⲙⲛ	ⲭⲟⲛ̄ⲥ ⲡⲙⲡⲟⲗⲓⲧⲏ
ⲱⲍⲁⲛⲛⲏⲥ· ⲛ̄ⲧⲉⲣⲉⲩ	ⲁ ⲙⲙⲟⲛⲁⲭⲟⲥ
ⲥⲱⲧⲙ̄ ⲇ̄ⲉ	ⲧ⸗ⲛⲁⲧⲥⲁⲃⲟⲕ ⲍⲛ⸗
ⲡⲣⲱⲙⲉ	ⲁⲩ ⲛ⸗ⲕⲁⲗⲱⲥ
ⲡⲉⲥⲭⲏⲙⲁ	
ⲡⲉ ⲁ⸗	
ⲛⲟⲩ⸗	

(Fol. *a*).

ⲥⲉ⸗ⲧⲏⲣⲟⲥ	ⲙⲉⲍ ⲛⲁⲧⲛⲟⲃⲉ ⲛ̄ⲥⲁ
ⲡⲉ ⲉⲩⲥⲱⲙ	ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲅⲟⲥ
ⲧⲙ̄ ⲉⲛⲁⲓ ⲡⲉⲭⲁⲩ ⲇⲉ	ⲛⲧⲁⲩⲣⲥⲁⲣⲝ ⲡⲛⲟⲩ
ⲛⲁⲩ ⲭⲉⲛⲁⲉⲓⲟⲩⲧⲉ	ⲧⲉ ⲁⲩⲱ ⲡⲣⲱⲙⲉ ⲥⲓ
ⲙ̄⸗ⲙⲁⲓⲛⲟⲩⲧⲉ ⲙ̄ⲡⲣ	ⲟⲩⲥⲟⲛ ⲥⲛⲟⲩⲧⲉ·
ⲙ̄⸗ⲁⲣⲧⲁⲙⲡⲗ ⲥⲛⲉ	ⲡⲟⲥⲱ ⲙⲁⲗⲗⲟⲛ ⲁⲛⲟⲕ
ⲛ⸗ⲛⲱⲁⲭⲉ ⲉⲡⲉⲓⲁⲏ	ⲱⲉⲓⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ
ⲱⲁⲣⲉⲡⲍⲏⲧ ⲙ̄ⲡⲣⲱ	ⲡⲁⲣⲁ ⲣⲱⲙⲉ ⲛⲓⲙ·
ⲙⲉ ⲱⲧⲟⲣⲧⲣ̄ ⲉⲧⲱⲁⲛ	Ⲡⲧⲉⲣⲟⲩⲥⲱⲧⲙ̄ ⲇⲉ ⲉ
ⲉⲡⲁⲓⲛⲟⲩ ⲙ̄ⲙⲟⲩ ⲡⲁⲣⲁ ⲛ̄ⲕ	ⲛⲁⲓ ⲛⲧⲟⲟⲩⲧ⸗ ⲛ
ⲙⲓ· ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩ̄	ⲥⲉⲧⲏⲣⲟⲥ ⲁⲧⲣⲱⲙⲡⲏ

ⲙⲡⲉⲛⲙⲁⲧⲉ ⲣⲉ· ⲛⲧⲉⲓⲥⲉ ⲇⲉ ⲁⲩ
ⲱⲧ ⲛ̄ⲥⲁⲃⲏⲗ ⲉⲧⲃ[ⲉ] ⲱ[ⲟⲡ]ⲥ ⲉⲣⲟⲟⲩ ⲥⲛ̄ⲟⲩ
ⲧⲫⲱⲧⲓⲥⲙⲁ [ⲛⲧⲁⲓ] [ⲣⲁⲱⲉ] ⲛⲏⲉ ⲙⲡⲣⲱ
ⲍⲓⲏϥ ⲛⲉⲧ..... [ⲙⲉ ⲉⲧⲥⲏ]ⲥ ⲥⲓⲙⲉⲧ
[ⲁⲅⲅⲉⲗⲟⲛ] ⲛ̄ⲧⲁⲭⲟⲩ
[ⲟⲩⲁⲥⲟ ⲉϥⲥⲏ]ⲡ ⲥⲛ̄
[ⲧⲥⲱⲱⲉ· ⲛ]ⲧⲉⲣⲉϥ
[ⲃⲱⲕ ⲇⲉ ⲉⲥⲟⲩ]ⲛ ⲉ

Zoega, *Catalogus*, n° CLXXXV, fol. 1 (Codex A).

(p. ⲣⲟⲉ) ⲙⲡⲉⲧⲁⲙⲁⲍⲧⲉ ⲡⲁⲣⲁ ⲧⲉⲥⲃⲱ ⲙⲡⲉϣⲉⲙⲛⲧ ϣⲙⲏⲛ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲁⲩⲥⲱⲟⲩⲍ ⲥⲛⲛⲓⲕⲁⲓⲁ· ⲉⲡⲓⲇⲏ ⲡⲉⲧ ⲛⲕⲣⲁⲧⲟⲥ ⲣⲡⲙⲉⲉⲩⲉ ⲛⲧⲁⲉⲩⲧⲉⲗⲉⲓⲁ ⲉⲧⲃⲉⲟⲩⲥⲱⲃ ⲙⲡⲓⲥⲧⲓⲥ ⲡⲁϫⲟⲉⲓⲥ ⲡⲣⲣⲟ ⲛⲓⲙ ⲥⲱⲙϣⲛⲉ ⲡⲉⲓⲟⲩⲥⲟⲣ ⲉⲧⲙⲟⲟⲩⲧ ⲉⲧⲣⲉϥ ⲣⲙⲓⲥⲓⲧⲏⲥ ⲉⲧⲥⲱⲃ ⲛⲧⲉⲓⲙⲉ (*leg.* ⲛⲧⲉⲓⲙⲓⲛⲉ)· Ⲡⲉⲧⲥⲟⲣ ⲙⲉⲛ ⲥⲛⲧⲥⲟⲫⲓⲁ ⲉⲧⲥⲓⲃⲟⲩ ⲭⲁϥⲟⲩⲉⲛⲍ ⲧⲉϥⲙⲛⲧⲥⲏⲙⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲉⲡⲉⲧⲟ ⲛⲣⲙⲣⲁϣ ⲉⲥⲟⲩⲛ ⲉⲣⲟϥ ⲥⲓⲛⲛⲟⲩⲛⲟⲩⲕⲓⲙ ⲉⲣⲟϥ ⲙⲡⲉϥ ⲡⲁⲥⲟⲩ ⲛ ⲡⲉϥⲥⲁⲩ ⲙⲛⲧⲟⲩⲛⲉⲓⲛⲉ ⲉⲡⲉⲥⲏⲩ ⲛⲛⲉϥⲙⲁⲁϫⲉ ⲥⲓⲙⲁⲍⲟⲩ ⲛⲧⲉϥⲁⲡⲉ ⲕⲁⲧⲁ ⲑⲉ ⲉⲧⲥϫⲱ ⲙⲙⲟⲥ ⲛⲟⲓ ⲧⲉⲡⲗⲁ ⲧⲟⲗⲓⲕⲏ ⲇⲓⲇⲁⲥⲕⲁⲗⲓⲁ· ⲥⲟⲩⲁⲛ ⲛⲧⲟϥ ⲥⲱⲙϥ ⲡⲉⲧⲥⲟⲣ ⲉϥ ⲭⲁⲛⲛⲁⲩ ⲉⲡⲉⲧⲙⲓⲥⲉ ⲛⲙⲙⲁϥ ⲉϥϥⲓ ⲉⲥⲁⲓ (*leg.* ⲉⲍⲣⲁⲓ) ⲉⲣⲟϥ ⲛⲟⲩⲙⲛⲉ ⲙ ⲟⲩⲟⲉⲣⲱⲃ ⲛⲧⲉⲩⲛⲟⲩ ⲭⲁⲕⲛⲁⲩ ⲉⲧⲉϥⲙⲛⲍⲩ ⲙⲉⲣⲟⲥ (*leg.* ⲙⲛⲧ-) ⲍⲁⲏⲛ ⲛⲟⲩⲕⲟⲩⲉⲓ ⲉⲁϥⲡⲟⲟⲩⲛⲉⲥ ⲉⲧⲙⲛⲧ ⲁⲅⲓⲟⲥ ⲁⲩⲱ ⲉⲧⲙⲛⲧⲭⲁⲭⲉ ⲙⲡⲉⲛⲧⲁϥⲣⲭⲁⲭⲉ ⲉⲣⲟϥ ⲭⲁⲕⲛⲁⲩ (p. ⲣⲟⲍ) ⲉⲛ[ⲉϥ]ⲟⲩⲟⲉ ⲉⲁϥⲥⲟⲟⲩⲕⲟⲩ ⲉⲍⲣⲁⲓ ⲁϥⲱⲙ ⲱⲛ ⲉⲃⲟⲗ ⲛⲛⲉϥⲛⲁⲁϫⲉ ⲍⲁⲡⲁⲱⲥ ⲙⲉⲗⲟⲥ ⲛⲓⲙ ⲛⲧⲁϥ ⲭⲁⲕⲛⲁⲩ ⲉⲣⲟϥ ⲥⲛⲟⲩⲛⲟⲩ ⲛⲁⲡⲉⲓⲁⲏ ⲉⲍⲟⲩⲛ ⲉⲡⲉⲛⲧⲁϥϥⲓ ⲉⲍⲣⲁⲓ ⲉⲣⲟϥ ⲙⲡⲟⲉⲣⲱⲃ ⲛ ⲡⲱⲙⲉ ⲉϥⲟⲩⲱϣ ⲉⲥⲱⲱⲛ ⲉⲃⲟⲗ ⲛⲙⲙⲉⲗⲟⲥ ⲙⲡⲣⲱⲙⲉ ⲉⲧⲧⲗⲱⲙ ⲛⲙⲙⲁϥ· Ⲉⲡⲉⲓⲇⲏ ⲉⲓⲧⲟⲛⲗⲁ ⲙⲙⲟⲓ ⲉⲡⲉⲧⲍⲟⲣ ⲥⲟⲩⲁⲛ ⲉⲓϣⲁⲛⲉⲓ ϣⲁⲧⲉⲧⲛⲙⲛⲧϫⲟⲉⲓⲥ ⲙⲛ ⲡⲉⲧⲛⲕⲣⲁⲧⲟⲥ ⲛⲧⲁⲛⲁⲩ ⲉⲡⲣⲁϣⲉ ⲙⲡⲉⲧⲛⲉⲟⲟⲩ ⲉⲍⲟⲩⲛ ⲉⲟⲩⲟⲛ ⲛⲓⲙ ⲁⲩⲱ ⲉⲍⲟⲩⲛ ⲉⲣⲟⲓ ⲥⲱ ⲁⲛⲟⲕ ⲡⲉⲓⲉⲗⲁϫⲓⲥⲧⲟⲥ ⲉⲛⲉⲓ ⲟⲩⲙⲱϥ ⲇⲉ ⲁⲛ ⲉⲉⲓ ⲉⲧⲃⲉⲛⲉⲧⲟⲩⲙⲱϥ ⲉⲟⲉⲡⲱⲙⲉ ⲉⲣⲟⲓ ⲥⲓⲙⲉ ⲥⲓⲟⲟⲩⲉ ⲏ ⲉⲕⲱ ⲛⲟⲩⲙⲛⲉ ⲛϫⲣⲟⲡ ⲥⲓⲙⲉⲥⲓⲟⲟⲩⲉ ⲉⲧⲣⲁⲉⲓ ϣⲁⲣ

ⲙⲁⲛ· Ⲡⲁⲛⲏ ⲙⲁⲣⲉⲛⲉⲧⲛⲥϩⲁⲓ ⲙⲙⲁⲓⲛⲟⲩⲧⲉ ⲉⲓ ϣⲁⲣⲟⲓ· ⲛⲕⲉ
ⲥⲟⲛ ⲙⲛⲟⲩⲁⲗⲟⲅⲟⲥ ⲛⲁⲛⲉⲡⲉⲣⲁⲥⲧⲟⲛ ⲉⲧⲃⲉⲛⲉⲧϯ ⲛⲙⲙⲁⲛ ϩⲓ
ⲛⲉϩⲓⲟⲟⲩⲉ ⲉⲧⲉⲛⲕⲁⲛⲱⲛⲓⲕⲟⲥⲙⲉ ⲛϩⲁⲓⲣⲉⲧⲓⲕⲟⲥ ⲛⲁⲧⲛⲟⲩⲧⲉ·
Ⲕⲥⲟⲟⲩⲛ ⲅⲁⲣ ⲱ ⲡⲁϫⲟⲉⲓⲥ ϫⲉⲙⲡⲟⲩⲧⲁⲙⲟ ⲛϩⲏⲧ ⲙⲙⲉⲧⲁϩⲉ
ⲉⲣⲁⲧⲟⲩ.

Paris, MS. copte 129[14], foll. 120, 121, 119 (Cod. B).

(F. 120 *a*).

ⲉⲥⲉⲧⲏⲣⲟⲥ ⲛ̄ϩⲏ
ⲧⲏ· ⲡϩⲱⲃ ⲙⲁⲧⲏ̄
ⲛⲁⲛ ⲁⲩⲱ ⲡϫⲏⲁⲥ
ⲧⲏⲙⲁ ⲛⲁϣⲙⲡⲉ
[illegible] ⲛ⸗ⲟⲩⲁⲥⲁⲓ ϩⲓ̈ϫⲱ̄
[illegible]ⲛ̄ϩⲟ⸗ⲧⲟ ⲉⲧⲟⲓⲛ
[illegible]ϫⲛ ⲉⲛⲉⲛⲉⲣⲏⲧ
[illegible]ⲙ̈⸗ⲉⲣⲧⲣⲉⲡϣⲁ
[illegible]ϫⲉ⸗ ⲙⲡⲣⲣⲟ ⲉⲧⲟⲩ
[illegible]ⲙⲟ⸗ⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ
[illegible]ⲛⲟⲙⲟ⸗ⲥ ⲛⲁⲙⲉ ⲟⲩ
[illegible]⸗ⲥ ⲡⲉϯϫⲣⲟⲛ
[illegible]⸗ϣ̈ⲓⲛⲉ ⲛ̄ⲥⲁ
[illegible]⸗ⲛⲟⲩⲣⲉ :-
Ⲡⲣⲣⲟ ⲇ⸗ⲉ ⲙ̄ⲡⲥⲓⲥ
[illegible]ⲕⲁⲏⲧⲟ⸗ⲥ ⲧⲏⲣ̄ⲥ
[illegible]ⲁⲩⲥϩⲁⲓ ⲛⲁ⸗ϥ ⲛ̄ⲟⲩ
[illegible]ⲉⲡⲓⲥⲧⲟⲗⲏ̈ ⲉⲥⲥⲏϩ
[illegible]ⲛⲧⲉⲓϩⲉ⸗:-
[illegible]ⲃⲉ
[illegible]ⲉⲕⲟⲩ
[illegible]ⲙⲙ ϫⲓ ⲛⲟⲩ

(F. 120 *b*).

ⲡⲉⲧⲣ̄ⲥⲙⲙⲉ ⲙ̈
ⲡⲙⲏⲣϥ ⲛⲧⲟϥ
ⲡⲉ ⲡⲉⲕϥⲁⲓⲣⲟ⸗ⲟⲩϣ̈
ϯⲥⲟⲟⲩⲛ ⲁⲩⲱ ⸗ϯ
ⲉⲓⲙⲉ ϫⲉϩⲉ⸗ⲛⲙⲁ
ⲛⲟⲩⲓⲛⲉ ⲛⲉⲧⲕ⸗ⲙ
ⲛⲉ ⲉⲣⲟⲛ ⲁⲩ⸗ⲱ ⲉⲩ
ⲣⲟⲉⲓ̈ⲥ ⲉⲣⲟⲛ ⲙ̈
ⲁⲅⲅⲉⲗⲟⲥ ϩⲱ⸗ⲟⲩ
ⲛⲉ ⲛⲉⲧⲕⲱ⸗ⲛⲉ
ⲉⲣⲟⲕ ⲁⲩⲱ ⸗ⲉⲣⲣⲟ
ⲉⲓ̈ⲥ ⲉⲣⲟⲕ ⸗ⲛ̄ⲥⲁⲥⲁ
ⲛⲓⲙ ⲉⲧ⸗ⲭⲓⲛⲕ
ⲉϫⲛⲛⲉⲧ⸗ⲟⲩⲟⲓϫ ⲙⲙ
ⲡⲟⲩⲉ ⲛ̄ⲙ̈
ⲛⲱⲁϫⲉ ⲙ̈⸗ⲛϩⲁⲓ
ⲣⲉⲧⲓ̈ⲕ⸗ⲟⲥ ⲅⲁⲣ ⲥⲉⲟ
ⲛⲏⲉ ⸗ⲛⲟⲩⲱⲙⲛⲉ
ⲛϫⲣⲟ⸗ⲡ· ⲭⲟⲛϩ
ⲛ̄ⲟⲩ ⲡ⸗ϫⲟⲉⲓⲥ ⲡⲛⲟⲩ
ⲛⲉ ⲛϫ⸗ⲱⲥⲧⲁⲛⲧⲓ

(F. 121 *b*).

⸗ⲙⲁⲥⲧⲓⲅ̈
ⲛⲁ⸗ϣⲥⲱⲙ ⲉⲡⲉⲕ

(F. 121 *a*).

⸗ⲓⲏⲣ⸗
ⲉⲧⲃⲏⲏⲃⲉ ϩⲱ̄ⲛϩ⸗ⲟ

ⲙⲁ ⲛⲁⲙⲡⲉ·
ⲉⲓⲥ ϩⲏⲛⲧⲉ ⲁⲛⲧⲱⲛ
ⲛⲟⲟⲩ ⲛⲁⲕ ⲛⲟⲩ
ⲥⲁⲕⲣⲁ ⲉⲧⲃⲉⲏⲟ
ⲗⲉ ⲛⲓⲁⲡⲟⲥⲧ·
ⲟⲩⲛⲁⲛ
ⲧⲥⲁ

(F. 119 *a*).

ⲡⲁⲓⲛⲣⲉ ⲛⲛϩⲉⲃⲣⲁⲟⲥ
ϩⲙⲡⲉⲟⲩⲟⲉⲓϣ ⲛⲧⲉ
ⲡϫⲟⲓⲥ ⲡⲉⲛⲛⲟⲩⲧⲉ
ⲃⲱⲕ ⲉϩⲣⲁⲓ ⲉⲑⲓⲛⲏⲙ
ⲉⲧⲃⲉⲡⲉⲓⲕⲉϩⲱⲃ
ⲟⲩⲛ ⲙ ⲥⲉⲧⲏⲣⲟⲥ·
ⲡⲁⲙⲉⲣⲓⲧ ϫⲉ
ⲥ ⲉⲕϫⲱ
ⲙⲙⲟⲥ ⲥⲉⲛⲁⲥⲱ
ⲗⲙ ⲛⲥⲙⲓ ⲁⲛ ⲛϩⲉ
ⲉⲧⲉⲡⲓⲥ
ⲕⲟⲛⲟⲥ· ⲉⲧⲉⲙⲁ
ⲕⲉⲇⲟⲛⲓⲟⲥⲡⲉ

ⲙⲏ

Ⲡⲧⲉⲣⲟⲩⲥⲱⲧⲙ
ϩⲉ ⲛⲟⲓ ⲛϩⲁⲓⲣⲉⲧⲓ
ⲕⲟⲥ ⲧⲏⲣⲟⲩ ϫⲉ
ⲁⲥⲉⲧⲏⲣⲟⲥ ϫⲓ ⲛⲟⲩ
ⲥⲁⲕⲣⲁ ϩⲙⲥⲧⲉ ⲁ
ⲡⲁⲛⲧⲁ ⲉⲡⲣⲣⲟ ⲕⲁ
ⲧⲁⲣⲟⲟⲩ ⲁϫⲛϩⲟⲩⲉ·
ⲛⲧⲉⲧⲛⲟⲩ ⲁⲩⲕⲁ

ⲭⲡⲏⲅⲁⲓⲟⲥ ⲥⲉⲩ
ⲏⲣⲟⲥ ⲛⲏⲉ ⲙⲡⲕⲁⲩ
ⲥⲱⲙ ϩⲛⲡⲉϩⲟⲟⲩ
ⲛϩⲁⲉ· ⲁⲩⲱ ⲡⲭⲥ
ⲱⲙ ϩⲛⲛⲉϩⲟⲟⲩ
ⲙⲡⲣⲱⲙⲡⲥ ·
Ⲡⲧⲉⲩⲛⲟⲩ

ⲙⲍ

ⲭⲡⲉϥⲧⲟⲟⲩ ⲛⲱ
ⲛⲉ ⲉⲧⲟⲩⲟϫ ⲉⲧ
ϣⲏⲙ ⲁⲩⲱ ⲉⲧⲥⲉϩ
ⲥⲱϩ ⲉϩⲣⲁⲓ ⲉⲡⲉϥ
ϫⲓⲩⲛⲏⲥ ⲛⲏⲉ ⲛϩⲁⲩ
ⲉⲓϫ ⲕⲁⲧⲁ ⲑⲉ ⲛ
ⲧⲁⲛⲱϣⲣⲛϫⲟⲟⲥ
ⲛⲱⲙⲛⲉ ⲟⲩⲛ ⲉⲧⲙ
ⲙⲁⲩ ⲉⲧϣⲁⲛⲛⲟ
ϫⲟⲩ ⲉⲃⲟⲗ ⲙⲉϥ
ϯⲟⲥⲉ ⲙⲙⲟⲟⲩ ⲛ
ⲟⲩ ⲡⲉⲛⲧⲁϥⲛⲟ
ϫⲟⲩ ⲉⲡⲉϫⲁϫⲉ
ⲁⲗⲗⲁ ⲡϫⲁϫⲉ ⲙⲉⲛ
ⲛϩⲟⲩ ⲉ

(F. 119 *b*).

ⲁϥⲡⲱϥ ⲡⲓⲁⲓ
ⲅⲉⲗⲟⲥ ⲇⲉ ⲙⲡϫⲟⲉⲓⲥ
ⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲙ
ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲥⲉⲩ
ⲏⲣⲟⲥ ⲉϥϫⲱ ⲙⲙⲟⲥ
ⲛⲁϥ ϫⲉⲃⲱϫ
ϩⲓⲛ ⲛⲁⲓ
ϩⲁⲗⲏ.

ⲛⲉⲩⲡⲟⲗⲓⲥ ⲉⲃⲟⲗ	ⲛ̄ⲅⲟⲙ⸤ ⲁⲛⲁⲥ⸥
ⲁⲩⲡⲱⲧ (*altered*)ⲁⲙⲉ	ⲧⲁⲥⲓⲟⲥ⸤
ⲁⲉⲓ ⲛⲧⲉⲣⲉϥⲉⲓ ⲉⲃⲟⲗ	ⲕⲟⲥ· ⲛ̣⸤
ⲥⲩⲛⲁⲅⲱⲅⲏ	ⲁϥⲃⲱⲕ ⲕ⸤ⲁⲧⲁ ⲑⲉ⸥
ⲣⲓⲟⲛ ⲛ̄ⲟⲓ ⲥⲉⲩⲏⲣⲟⲥ	ⲛⲧ⸤ⲁ
ⲁϥⲥⲱⲧⲙ̄ ⲛ̄ⲟⲓ ⸤ⲡⲉⲡⲓ⸥	

British Museum, Or. 3581 B(54) = Catalogue nº 349 (Cod. B).

(Fol. *a*).

⸤ⲛⲧⲁ	⸤ⲛⲧⲉ
⸤ . . . . . ⸥ⲙⲉⲣⲓ	ⲣⲉϥϣⲁ ⲛⲟ̣⸤ⲓ ⲥⲉⲩ⸥
⸤ . . ⸥ⲁⲗⲏⲑⲱⲥ	ⲏⲣⲟⲥ ⲥⲛⲧ⸤ⲁⲛⲁ⸥
⸤ⲥⲓ⸥ⲧⲱⲙⲛⲁⲩ ⲉⲣⲟⲕ	ⲧⲟⲩⲏ ⲁⲕⲁⲣⲭⲉⲓ
⸤ⲥ⸥ⲙⲡⲥⲟ ⲁⲙⲡⲉⲓ	ⲛⲁⲓⲱⲕⲉⲓ ⲛⲥⲁ
ⲣⲁⲥⲙⲟⲥ ⲧⲏⲣⲟⲩ	ⲡⲕⲁⲕ⸤ⲟⲥ⸥ ⲛⲍⲁⲓ
ⲛⲛⲍⲁⲓⲣⲉⲧⲓⲕⲟⲥ	ⲣⲉⲧ⸤ⲕⲟⲥ⸥ ⲙⲛⲛ
ⲱⲭⲙ ⲁⲡⲉⲥⲙⲓⲛⲉ	ⲥⲁⲓⲣⲉⲥⲓⲥ ⲉⲩⲭⲉ
ⲛⲧⲟⲣⲑⲟⲇⲟⲝⲓⲁ	ⲟⲩⲭⲱⲙⲣⲉⲡⲉ ⲅⲟ
ϯⲟⲩⲱ ⲛⲏⲉ ⲛⲟⲩ	ⲁⲓⲁⲑ ⲉⲓⲥ ⲇⲁⲧⲉⲓⲇ
ⲕⲣⲓⲛ⸤ⲟⲛ⸥ ⲥⲙⲡⲉ	ⲁϥⲭⲓ ⲙⲡⲉϥⲧⲟⲟⲩ
ⲃ̣ⲟⲩ ⸤ⲛⲃ⸥ⲣⲣⲉ ⲥⲛ	ⲛⲱⲙⲉ ⲉⲩⲭⲉ
ⲛ⸤ⲧⲉⲣⲉⲓⲛⲁⲩ	ⲟⲩⲭⲱⲙⲣⲉⲡⲉ
	ⲙⲁⲕⲉⲇⲟⲛⲉⲓⲟⲥ
	ⲉⲓⲥ ⲥⲉⲩⲏⲣⲟⲥ ⲥⲙ
	ⲱϥ ⲁϥⲥⲟⲕϥ ⲙⲡⲉ
	ϥⲧⲟⲟⲩ ⲛⲉⲩⲁⲅⲅⲉ
	ⲁⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ

(Fol. *b*).

⸤ⲏ ⲅⲁⲣ ⲙⲡⲥⲱⲃ·	
ⲙⲡⲣϯ ⲉⲧⲟⲟⲧϥ	ⲟⲩ⸤ . . . . . ⸥
ⲛⲥⲉⲩⲏⲣⲟⲥ ⲛⲛⲉ	ⲥⲛⲧ⸤
ⲥⲃⲏⲧⲉ ⲛⲧⲡⲓⲥ	ⲃⲉ· ⲍ⸤
ⲧⲓⲥ ⲛ⸤ⲇⲟ⸥ⲅⲙⲁ ⲅⲁⲣ	ⲡⲉⲥⲟⲩⲟ ⲛⲛⲱ⸤ⲁⲭⲉ⸥

ⲧⲏⲣⲟⲩ ⲛⲧⲡⲓⲥ ⲛⲧⲁⲩⲭⲟⲟⲩ ⲉϩ⟦ⲟⲩⲛ⟧
ⲧⲓⲥ ⲥⲉⲥⲏϩ ⲉϫⲙ ϩⲙⲡϩⲟ ⲛⲛⲉⲩⲉ⟦ⲣⲏⲩ⟧
sic
ⲡⲉⲥⲥⲩⲛⲏⲑⲟⲥ ⲉⲩⲉⲡⲁⲓⲛⲟⲩ ⲛ⟦ⲛⲉⲩ⟧
ⲛⲥⲉⲩⲏⲣⲟⲥ ⲛⲑⲉ ⲛ ⲉⲣⲏⲩ ⲛⲧⲉⲡϣⲁ
sic
ⲟⲩⲥⲧⲓϫⲟⲥ ⲛ ϫⲉ ⲁϣⲏⲓ ⲉⲡⲉϩⲟⲩⲟ
ⲟⲩⲱⲧ ⲛⲁⲓ ϫⲉ ⲛⲉⲡⲥⲁⲃⲃⲁⲧⲟⲛ
sic
ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲛ ⲡⲉ ⲡⲉϩⲟⲟⲩ ⲛⲧⲁϥ
ⲟⲓ ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁⲛⲧⲁ ⟦ⲉⲛ⟧ⲉⲩⲉ
ⲓⲟⲩⲁⲓⲟⲥ ⲡⲉⲡⲓⲥ ⲣⲏⲩ ⲛ⟦ϩⲏ⟧ϥ
ⲕⲟⲡⲟⲥ ⲛⲁⲧⲣⲁ ϩⲧⲟⲟⲩ⟦ⲉ ϫⲉ ⲛⲧⲉ⟧
ⲙⲏⲧⲏⲓ ⲡⲉ ⲣ⟦ⲉϥϣⲙⲡⲉ⟧

British Museum, Or. 3581 B(55) = Catalogue nº 350 (Cod. A).

(ϭⲓϩ)

ⲁϥⲉⲓ ⲉⲃⲟⲗ ϩⲓ ⲕⲁⲗⲱⲥ ⲏ ⲕⲁⲕⲱⲥ
ⲧⲟⲟⲧⲟⲩ ⲁϥ ⲛⲧⲉⲣⲟⲩϩⲙⲟ
ⲃⲱⲕ ⲉⲡⲉϥ ⲟⲥ ⲟⲩⲛ ⲁⲩⲕⲓⲙ
ⲙⲟⲛⲁⲥⲧⲏ ⲉⲛⲉⲩϩⲃⲏⲩⲉ
ⲣⲓⲟⲛ ⲉⲣⲉⲡⲟⲛⲩ ⲙⲫⲗⲁⲃⲓⲁ
ⲧⲉ ⲙⲛⲛⲉϥ ⲛⲟⲥ ⲡⲉⲡⲓ
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲟ ⲥⲕⲟⲡⲟⲥ ⲛⲧⲁⲛ
ⲟⲩⲉ ⲛⲙⲙⲁϥ ⲧⲓⲟⲭⲉⲓⲁ ⲁⲩ
ⲩⲁⲛⲧⲟⲩⲁⲡⲟ ϩⲉ ⲉⲣⲟϥ ⲉ⟦ϥ⟧
ⲕⲁⲑⲓⲥⲧⲁ
ⲙⲟⲟϥ ⲉⲡⲉϥ⟦

ϭⲓⲍ

ⲥⲱ⟧ ⲟⲩⲉⲩϫⲉⲩⲏ
ⲟⲩⲍ ⲉⲧⲡⲁⲩⲁⲓⲥ ⲣⲟⲥ ⲉⲧⲣⲉϥ
ⲧⲓⲛⲏ ⲁⲩⲥⲧⲏ ϩⲙⲟⲟⲥ ⲉϫⲙ
ⲍⲏⲧⲉⲓ ⲙⲛⲛⲉⲩ ⲡⲉⲑⲣⲟⲛⲟⲥ
ⲉⲣⲏⲩ ϩⲛⲟⲩ ⲉⲣⲉⲡⲉⲡⲛⲁ
ⲁⲕⲣⲓⲃⲉⲓⲁ ϫⲉ ⲉⲧⲟⲩⲁⲁⲃ ⲙ⟦ⲡⲓ
ⲛⲓⲙ ⲁⲣⲁ ⲡⲉⲩ ⲛⲉ ⲛⲥⲁⲥⲉⲩ

ⲛⲁⲣⲙⲡⲩⲁ ⲛ ⲏⲣⲟⲥ ⲉϩⲟⲩⲛ
ϩⲙⲟⲟⲥ ⲉϫⲙ ⲉⲡⲃⲁⲑⲙⲟⲥ
ⲡⲉⲑⲣⲟⲛⲟⲥ ⲉⲧⲧⲁⲉⲓⲏⲩ
ⲙⲫⲏ⸗ⲁⲃⲓⲁⲛⲟⲥ ⲁⲩⲱ ⲛⲉⲩϫ

British Museum, Add. 14740 A, fol. 20 (Cod. C).

(Fol. *b*)

⸗ⲁϥⲕⲱⲣϥ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲁϥ .... ·ⲁⲙⲉⲛϯ ⸗ⲁ⸗ϥϣⲟⲣϣⲉⲣ
ϯ ... ⲥⲓⲥ ⲁⲥⲕⲱⲣϥ· ⲡⲡⲁⲁⲛⲏ ⲛⲧⲉ ⲛⲓⲓⲇⲱⲗⲟⲛ ⲁⲥϩⲱⲃⲥ
ⲟⲩⲟϩ ⲁⲥⲉⲣⲁⲑⲟⲩⲱⲛϩ· ⲁϥⲟⲩⲱⲛ ⲛϫⲉ ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ
⸗ⲁⲥⲟ⸗ⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛϫⲉ ⲡⲓϣϣⲏⲛ ⲛ⸗ⲧⲉ⸗ ⲡⲱⲛϧ· ⲁⲛⲓ
ϥⲛⲟⲩⲓ ϣⲱⲡⲓ ⲛⲕⲟⲥⲙⲟⲥ ⲁⲡⲓⲕⲟⲥⲙⲟⲥ ϣⲱⲡⲓ ⲛϥ⸗ⲉ⸗ ⲁϥϯ
ⲉⲣⲣⲱⲙⲓ· ⲁϥϣⲣⲱⲙⲓ ⲉⲣⲛⲟⲩϯ· ⲁϥϯ ϣⲱⲡⲓ ϩⲓⲡⲉⲥⲏⲧ·
ⲁϥϣⲣⲱⲙⲓ ϣⲱⲡⲓ ⲛⲡⲟⲓⲥⲓ· ⲁⲡⲓⲙⲟⲩ ⲉⲧϧⲉⲛⲧϥⲉ ϣⲱⲡⲓ
ϩⲓϫⲉⲛⲡⲕⲁϩⲓ· ϥⲛ ⲉⲧϧⲉⲛⲕⲉⲛϥ ⲙⲡⲉϥⲓⲱⲧ ⲁϥϣⲱⲡⲓ
sic
ϧⲉⲛⲕⲉⲛϥ ⲙⲙⲁⲣⲓⲁ· ϥⲛ ⲉⲧⲁϥϣⲓ⸗ⲧ⸗ ⲙⲁⲥϥ ϧⲉⲛⲟⲩⲙⲛⲥ
ⲧⲏⲣⲟⲛ ⲛⲁⲧ⸗ⲥⲁϫⲓ ⲉⲣ⸗ⲟϥ ⲁⲙⲁⲣⲓⲁ ⲙⲁⲥϥ ϧⲉⲛⲟⲩ⸗

(Fol. *a*)

⸗ⲓⲱⲁⲛⲛⲏⲥ· ⲉⲁϥϣⲉⲡⲙⲕⲁ⸗ϩ ϧⲉⲛ⸗ⲟⲩⲙⲉⲑⲙⲏ ⲕⲁⲧⲁ
ⲡⲓⲡⲁϫⲣⲟ ⲛⲁⲧ⸗ϣⲟⲗϥ ⲉⲃⲟⲗ ⲉⲧϧⲉⲛⲛⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲃⲟⲩ
ⲁⲃ· ⲛⲁⲓ ⲉⲧⲁϥϯ ⲧⲏⲓⲧⲟⲩ ⲛⲁⲛ ϧⲉⲛⲧⲉϥⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲫⲣⲏ
ϯ ⲛⲟⲩⲡⲉⲧⲣⲁ ⲛⲁⲇⲁⲙⲁⲥ ⲟⲩⲟϩ ⲛⲁⲧⲕⲓⲙ ⲉⲣⲟⲥ· ϩⲱⲥ ⲉⲣⲟⲕ
ϫⲉ ⲱ ⲡⲟⲩⲣⲟ· ⲙⲡⲉⲣⲓⲛⲓ ⲛⲁϩⲣⲁⲓ ⲟⲩⲇⲉ ⲧⲁⲓⲥⲧⲛⲟⲇⲟⲥ
ⲙⲙⲁⲓⲭ$^{\overline{\text{ρς}}}$ ⲙⲡⲉⲣϥⲙⲉⲩⲓ ⲛⲛⲓϫⲉⲟⲩⲁ ⲛⲧⲉ ⲛⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲉⲧⲃⲁϧⲉⲙ ⲉⲧⲁⲩⲑⲙⲟⲩϯ ϧⲉⲛϫⲁⲗⲕⲏⲇⲱⲛ· ⲡⲟⲩⲣⲟ ⲇⲉ
ⲛⲉⲙⲧⲥⲩⲛⲕⲗⲏⲧⲟⲥ ⲁⲧⲉⲣⲱϥϩⲣⲓ ⲛⲧⲥⲟϥⲓⲁ ⲛⲧⲉ ⲥⲉⲩⲏⲣⲟⲥ
ⲛⲉⲙⲧⲉⲩⲧⲟⲙⲟⲛⲏ ⲛⲧⲉ ⲡⲉϥⲁⲅⲱⲛ ⲛⲉⲙⲡⲱⲱⲕ ⲛⲧⲉ ⲧⲉϥ
ϥⲓⲗⲟⲥⲟϥⲓⲁ

Paris, Ms. copte 129[14], fol. 118.

(Fol. 118 *b*) Jerusa]lem, and saluted (ἀσπάζειν) the cross (σταυρός) and thus he went to the monastery (μοναστήριον). But (δέ) when he had reached the door of the monastery and when he had knoched at the door of the convent, forthwith the news was brought in unto the abbot (*lit.* great man) and

those with him, namely, Malchus and Johannes. But (? δέ) when they had heard [that] a man [ ] the σχῆμα [

(col. 2)] O Eli[as, who hast up]set the [altar of] Baal [ ] thee. O Severus, the oil which [ ] the faithful (πιστός). O Severus, the sword that shall slay the enemies of the truth. Enter in! The Lord be with thee! Enter in, as (ὡς) if thou wert (already) tried in the polity (πολιτεία) of the monks (μοναχός). In what rule (κανών) shall I instruct thee?

(Fol. 118 *a*) Sev]erus [ ] on hearing [these things]. And (δέ) he said to them, « My pious fathers, disturb me not by your words; for (ἐπειδή) the heart of man is wont te be disturbed, if he be praised (ἐπαινεῖν) beyond (παρά) his measure. God knows and your fathership, except for the baptism (φώτισμα) [that I have] received [

(col. 2)] sinless exept God the word (λόγος), who was incarnate (-σάρξ), God and man, together, in truth — how much more (πόσῳ μᾶλλον) I, wretched (ταλαίπωρος) as I am above (παρά) all men! » When however (δέ) they heard these things from Severus, they marvelled. And (δέ) thus did they receive him unto them with [joy,] like the man [written of] in the [gospel (εὐαγ.)], who found [a treasure hid]den in [the field. And (δέ)] when he had [entered] in to [

Zoega, n° CLXXXV.

] of him that is in authority, against (παρά) the doctrine of the 118 (*sic, read* 318) bishops (ἐπ.) who assembled at Nicaea (Νικαία). Now (εὐειδή) thy mightiness (κράτος) hath called to mind my insignificance (εὐτέλεια) regarding a matter of the faith (πίστις). But who, my lord king, is this dead dog that would be go-betwen (μεσίτης) in such an affair? For (μέν) the dog, in secular wisdom (σοφία), doth display his gentleness (-ἥμερος) to whoso showeth mildness toward him, by his moving at him his hinderparts or (ἤ) his tail, and by letting fall his ears behind his head; even (κατά) as saith the Platonic teaching (πλατονικὴ διδασκαλία). But when (ὅταν) the dog beholds one that attacks him, lifting a stone or stick, forthwith thou seest his gentleness (-ἥμερος) of a little before, turned to fierceness (-ἄγριος) and to enmity toward him that is his enemy. Thou seest [p. 176] his cheeks drawn up, displaying his teeth; in short (ἁπλῶς), every limb (μέλος) of him much threatening (-ἀπειλή) against him that had raised against him the stick or the stone, desiring to tear the limbs (μέλος) of the man that opposeth him. Since (ἐπειδή) I have likened myself unto the dog, when (ὅταν) I come to your lordship and your mightiness (κράτος), and behold the gladness of your glory upon every one and likewise upon me too, wretched one (ἐλάχιστος); yet (δέ) do I not wish to come, by reason of them that would cast (*lit.* take) stones upon me by the way, or (ἤ) would set a stumbling-block

upon the roads whereby I come to you. But (πλήν) let your pious letters come once more to me, with a benevolent (ἀνεπηρέαστος) edict (λόγος), because of them that contend with us upon the road, namely the κανονικοί, the godless heretics (αἱρετικός). For (γάρ) thou dost know, O my lord, that they agree not with those that stand [

Paris 129[14], foll. 120, 121, 119.

(Fol. 120 *a*) wherein Severus is. The thing is agreable unto us and the distance (διάστημα) will be [for us] far easier than is the [ ] one another [ ] word of the king which is called law (νόμο]ς) in truth a [ ] set an obstacle [ ] seek to [ ] benefit. And (δέ) the king and the whole senate (σύγκλητος) [wrote to] him a [letter (ἐπιστ.), which was written [thus] : — [«] thou dost de[sire to] receive a [(fol. *b*)]. He that directs all things, He it is careth for thee. I know and am aware that it is soldiers that surround us and guard us. But angels (ἄγγ.) surround thee and guard thee [on] all [sides, bearing thee] upon their [hands, lest (μή]ποτε) [thou . For (γάρ)] the words of the heretics (αἱρετικός) [are] like [to a stone] of stumbling. [As the Lord liveth, the] God of Co[nstantine[

(Fol. 121 *b*)] scourge (μάστιξ) shall be able (?) to approach thy dwelling-place. Behold, we have sent unto thee an order (σάκρα), because of the fear [of the people of (?)] the land [

(Fol. *a*)] which springs up in the face (?) of the holy (ἅγιος) Severus, even as the summer heat (? καύσων) in the last [days?] and [snow (χι]ών)] in the [days?] of the harvest[1]. Forthwith [

(F. 119 *a*, *paged* 47) children of the Hebrews (ἑβραῖος), at the time when the Lord (?) our God went up to Jerusalem. [As regards] this thing also [therefore], O Severus, [my] beloved, namely [ ] thou sayest[2]. They will not hear[ken to] me and will [ ] a bishop (ἐπίσκ.), namely Ma[cedonius (col. 2)] the four stones, complete, like one to another and polished, into his wallet, even as David, according (κατά) as we have already said. These stones then (οὖν), when they are thrown, he that casts them at his enemy gets no hurt. But (ἀλλὰ μήν) the enemy [

(Fol. *b*, *paged* 48)] But (δέ) when all the heretics (αἱρ.) had heard that Severus had received an order (σάκρα), so as to (ὥστε) meet (ἀπαντᾶν) the king in spite of (? κατά) them, without fear, forthwith they deserted their city (πόλις) and fled [without] delay (ἀμελεῖν). When Severus came forth from the monastery (μοναστήριον), the [bishop (ἐπίσκ.)] heard [

British Museum, Or. 3581 B(54).

(Fol. *a*) Of a truth (ἀληθῶς) on looking thee in the face, all the trials

1. *Cf.* Prov. xxv, 13. — 2. Not space for ⲙⲙⲟⲥ ϫⲉⲛⲥⲉ.

(πειρασμός) of the heretics (αἱρετ.) have ceased and the firm establishment of orthodoxy (ὀρθοδοξία) hath blossomed even as a lily (κρίνον) in the new month (*i. e.* spring), in [ ] when I had seen [ ] when Severus arose (like the sun) [for us] in the east (ἀνατολή) and thou didst begin (ἄρχειν) to pursue (διώκειν) the wicked (κακός) heretics (αἱρετ.) and the heresies. If Goliath was mighty, lo, David did take the four stones; if Macedonius is mighty, lo, Severus too hath armed himself with the four holy gospels (εὐαγγ.) [

(Fol *b*)], for (γάρ) [ ] the thing. Commit not unto Severus the things of the faith (πίστις); for (γάρ) all the doctrines (δόγμα) of the faith (πίσ.) are written upon the breast (στῆθος) of Severus, even as a single verse (στίχος). » And (δέ) these things said the holy Julius, the bishop (ἐπ.) of Atramêttê (Adramytium) [ ], beyond the words which they addressed one to another, in praising (ἐπαινεῖν) one another, and the discourse become too great. It was on the Sabbath that they met (εὐαντᾶν) one with another. But (δέ) when the morning was come [

Brit. Mus. — Or. 3581 B(55) (p. 216).

He went forth from them and departed to his monastery (μοναστήριον) while God and His angels (ἄγγελος) walked with him, until they set him again (ἀποκαθιστάναι) upon his [

(col. 2) well or ill (κάλως ἢ κακῶς). When therefore (οὖν) they were seated, they dealt with (?) the affairs of Flavian (Φλαβιανός) the bishop (ἐπ.) of Antioch (Ἀντιόχια), and they found him [

(p. 217) gathered (?) to Palestine (Παλαιστίνη) and they enquired (συνζήτειν) among themselves carefully (-ἀκρίβεια) as to who then (ἄρα) was worthy to sit upon the throne (θρόνος) of Flavian [

(col. 2) desire Severus (Σευήρος), that he should sit upon the throne (θρ.), the Holy Spirit (πν.) also seeking S., for the honorable rank (βαθμός). And they did [

Brit. Museum, Add. 14740 A, f. 20.

(Fol. *b*)] « was brought to naught; the devil (διάβ.) was [ ]. Hell (Amenti) was destroyed; ['] was brought to nought. The error (πλάνη) of the idols (εἴδωλον) was darkened and became invisible. Paradise (παράδεισος) was laid open; the tree of life was revealed. The heavens became the world (κόσμος); the world (κοσ.) became heaven. God became man; man became God. God descended; man ascended. The glory which was in heaven came upon the earth. He that (was) in the bosom of His father became in the bosom of Mary. He whom the Father begot in mystery (μυστήριον) ineffable, Him did Mary [

1. κτίσις seems unsuitable.

(Fol. *a*)] 'John, having in truth suffered, according to (κατά) the irrefutable certainty that is in the holy gospels (εὐαγ.), which God hath given us in His church (ἐκκ.), like a rock (πέτρα) of adamant (ἀδάμας) immovable. Be content then, O king; bring not before me nor (οὐδέ) this Christ-loving synod (σύνοδος) the remembrance of the blasphemies of the polluted bishops (ἐπίσκ.) that gathered in Chalcedon. » Now (δέ) the king and the senate (σύγκλητος) marvelled at the wisdom (σοφία) of Severus and the constancy (ὑπομονή) of his struggle (ἀγών) and the depth of his philosophy (φιλοσοφία) [

It may be of interest to draw attention here to further slight traces of this text. These are to be recognized — with little doubt, I think — in the Greek-Sa'idic-Arabic Vocabulary, Paris Ms. copte 44 (dated AD. 1389)[2]. On fol. 119 *b* a new section is headed : ⲛⲁⲓⲛⲉ ϩⲛⲁⲉⲝⲓⲥ ⲉⲧⲙⲟⲕϩ ⲛⲛⲟⲉⲓ ⲙⲙⲟⲟⲩ ⲉⲧⲛⲏϩ ⲉⲃⲟⲗ ⲉⲁⲛⲥϩⲁⲓⲥⲟⲩ ⲙⲡⲓⲙⲁ ⲕⲁⲧⲁ ⲟⲩⲡⲣⲟⲥⲑⲏⲕⲏ, « These are phrases difficult to understand and selected, which we have written here as an addition »[3]. Among these are a few obviously drawn from our text. They occur at the opening of the list (1). ⲧⲉⲡⲁⲇⲁⲙⲓⲁⲕⲏ ⲇⲓⲇⲁⲥⲕⲁⲗⲓⲁ, *v.* above, p. [18]; (2) ⲟⲩⲗⲟⲅⲟⲥ ⲛⲁⲡⲉⲣⲉⲁⲥⲇⲓⲕⲟⲛ, *v.* above p. 19; (3) ⲁⲛⲧⲓⲛⲟⲟⲩ ⲛⲁⲕ ⲛⲟⲩⲥⲁⲕⲣⲁ *v.* above p. 19; (4) ⲙⲡⲡⲉϥⲕⲉⲗⲁⲗⲏⲥ (*sic*) ⲛⲑⲉ ⲛⲇⲁⲧⲉⲇ, *v. ibidem*. The next words, ⲙⲁⲣⲧⲩⲣⲓⲟⲩⲡⲟⲗⲓⲥ and ⲁⲩⲥⲁⲛⲓⲁ ϩⲓⲧⲟⲩⲛ ⲑⲟⲩⲣⲟⲥ show that our text is no longer under contribution. Between (1) and (2) is ⲧⲟⲓⲛⲡⲱⲙⲛⲉ ϩⲛⲛⲉϩⲓⲟⲟⲩⲧⲉ 'the turning-aside of the roads', which I do not identify in that position in the Ethiopic version. Further, on fol. 121 *b* occur ⲟⲩⲁⲡⲟⲅⲣⲁⲙⲙⲁⲧⲓⲕⲟⲥⲡⲉ, ' he was a former grammarian', and

1. In the upper margin of Fol. *a* are the remains of a Syriac note in later ink, the following transcript and translation of which have been kindly made by M[r]. E. W. Brooks.

? مد ?

? ه [ؤ]حفه ? ? ا ?

? ا د[ؤ]ا ا.هده ا ﺳﻮﻳﻬﻪ ? ا

? ا.. مد حصه حصه حصه ﺳﻮﻳﻬﻪ ﻣﻨﻪ حصه .ه ?

In l. 2 'the mount (of)' and in 3 'the monastery of Suriyanî' are apparently mentioned. L. 4 contained a date, with the name of the Persian month Bhiman and the year 976. The mention of this famous monastery is in keeping with the reputed *provenance* of the miscellaneous Bohairic fragments acquired by the British Museum together with this.

2. *V.* my British Museum Catalogue, pp. xii, xiii.

3. *Cf.* Woide, *Appendix etc.*, p. [9], note k.

(? the same phrase) ⲟⲩⲣⲱⲙⲁⲛⲓⲕⲁⲣⲛⲁⲥⲟⲥⲧⲉ, 'he was a man from Halicarnassus', words which might relate to Julian; but the many intervening excerpts make it unlikely that they are from our *Conflict*. Had we more of the Coptic text of that work, we might probably identify more phrases from it in this vocabulary.

W. E. Crum.

ገድሉ ፡ ለአብ ፡ ክቡር ፡ ሳዊሮስ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘአንጾኪያ ፡

*በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ አሐዱ ፡ አምላክ ። ባርክ ፡ እግዚ * fol. 167 r° a.
አ ። ንወጥን[1] ፡ በረድኤተ ፡ እግዚአብሔር ፡ ወበሠናይ ፡ ሥርዐቱ ፡ ጽሑፈ ፡ ዘተረክበ ፡
እምነ ፡ ገድሉ ፡ ለአብ ፡ ክ*ቡር ፡ ሳዊሮስ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘአንጾኪያ ፡ ዘተጋደለ ፡ በእ * fol. 167, r° b.
ንተ ፡ ሃይማኖት[2] ፡ አርቶዶክሳዊት ። እምዘ ፡ ጸሐፎ ፡ አብ ፡ ክቡር ፡ አትናቴዎስ[3] ፡ ዘእ
ሙር ፡ ዘከነ ፡ ጠቢብ ፡ በዕለተ ፡ ተዝካሩ ፡ ዘውእቱ ፡ አመ ፡ ፲ወ፬ለየካቲት ። ይጸግወነ ፡
እግዚአብሔር ፡ በረከተ ፡ ጸሎቱ[4] ፤ አሜን ።

መኑ ፡ እንከ ፡ ዘኢያነክር ፡ ለምሥጢራተ ፡ ዝንቱ ፡ አብ ፡ ወቢይ ፡ ሳዊሮስ ፡ ሶበ ፡
ተነበ ፡ ባቲ ። መኑ ፡ ዘጽሩይ ፡ ልቡ ፡ ከመ ፡ ንጉሠ ፡ ሰማይ ፡ በንጽሑ ፡ ከመ ፡ ይጽሐ
ፍ ፡ ለኵላ ። ሶበ ፡ እሔሊ ፡ በልብየ ፡ ዝክሮ ፡ ለዐቢይ ፡ ሳዊሮስ ፡ በእንተ ፡ ግብሩ ፡
ከመ ፡ እዝክር[5] ፡ መንክራቶ ፡ ትትመሠጥ ፡ ልብየ ፡ ፍጡነ ፡ ኀበ ፡ መልዕልት ፡ ኀበ ፡
መካን ፡ ዘሀለዉ ፡ ውስቴቱ ፡ ማኅበረ ፡ ቅዱሳን ፡ ወይነብብ ፡ ይእዜኒ ፡ ልሳንየ ፡ ኀዳጠ ፡
እምዘ ፡ ይትከሠት ፡ ለልብየ ፡ ወእጸርሕ ፡ ወእጸንዕ ፡ ወአኃ*ሥሥ ፤ ወእብል ፡ ከመ ፡ * fol. 167, v° a.
ብፁዕ ፡ ዳዊት ፡ ልሳንየ ፡ ከመ ፡ ቀለመ[6] ፡ ጸሓፊ ፡ ዘጠበጠበ ፡ ይጽሕፍ[7] ፡ እዜኑ ፡ ት

1. A ንዌጥን ፡ — 2. A ርትዕት ፡ *add.* — 3. A ሊቀ ፡ ጳጳሳት ፡ *add.* — 4. A ወህብተ ፡ ረድኤቱ ፡ የህሉ ፡ ምስለ ፡ ገብሩ ፡ እደ ፡ ክርስቶስ ፡ ለዓለመ ፡ ዓለም ፡ *add.* — 5. A እዘክር ፡ — 6. B *om.* — 7. A B *om.*

THE CONFLICT OF SEVERUS PATRIARCH OF ANTIOCH.

* In the name of the Father and the Son and the Holy Spirit, one God. * fol. 167, r° a.
Bless the Lord. We begin with the help of the Lord and by his good ordering, to write what is found concerning the conflict of the reverend father * Severus patriarch of Antioch, which he carried on for the orthodox * fol. 167, r° b.
faith, according as the reverend father Athanasius, who is known to have been wise, wrote it, on the day of his commemoration, on the fourteenth of Yakātīt. May the Lord grant us the blessing of his prayer. Amen.

Who then is there who does not wonder at the mysteries of the great father Severus when it has been read? Who is there that is pure in heart like the king of heaven in his purity to write it all? When I meditate in my heart upon the memory of the great Severus, because of his works, that I may remember his wonders, my heart is carried swiftly away on high unto the place where is the company of the saints, and now my tongue says a little of what is revealed to my heart, and I cry aloud and am strong and * fol. 167, v° a.
zealous; * and I say, as doth the blessed David, My tongue is like the pen

ሩፉቲሁ ፡ ለአብ ፡ ሳዊሮስ ። ወዝንቱ ፡ ውእቱ ፡ ዘይፈደፍድ ፡ እምብዙኃን ፡ ሰብእ ፡ ውሕዘተ ፡ ጸጋ ፡ እምከናፍሪሁ ፡ እስመ ፡ ውእቱ ፡ ኵለንታሁ ፡ ጸጋ ። እስእል ፡ እምኀ
ቤከ ፡ ከመ ፡ ኢትኅብእ ፡ ጸጋከ ፡ እምላዕለ ፡ እንግዳ ፡ አላ ፡ ረሲ ፡ ዲቤየ ፡ ሊተ ፡ ለወ
ልድከ ፡ አትናቴዎስ ፤ እስመ ፡ ስምከ ፡ ቅብእ ፡ ዘይውሕዝ ፡ ላዕለ ፡ አባግኢከ ፤ ወበቅድ
መ ፡ ጸላእያን ፡ ሰይፍ ፡ ዘበአማን ፡ ዘይጠብሖሙ ፡ ወመሪር ፡ ለሙ ፡ ዝንቱ ፡ አብ ፡ ሳ
ዊሮስ ፡ አአኀው ።

ወሀሎ ፡ ምስሌሁ ፡ አቡየ ፡ ዘሥጋ ፡ ዘይትለአክ ፡ በሥናይ ፡ እስመ ፡ ኮነ ፡ ውእቱ[1] ፡
ቀሲስ ፡ ወሀሎ ፡ ካዕበ ፡ እምሔውየ ፡ እምሰብአ ፡ ብሔሩ ፡ ኮነ ፡ ዓዲ ፡ አብ ፡ ብፁዕ ፡
* fol. 167, v° b. ወቀሲስ ፡ ውእቱኒ ። ወኮነ ፡ ካዕ*በ ፡ ስመ ፡ አትናቴዮስ[2] ፡ ከመ ፡ ስምየ ። ወኮነ ፡ ያፈቅ
ሮ ፡ ሳዊሮስ ፡ ለአረጋዊ ፡ ኤጲስ ፡ ቆጶስ ፡ በሀገሩ ፡ ዘውእቱ ፡ እምሔወ ፡ ሳዊሮስ ፡ ሊ
ቀ ፡ ጳጳሳት ። ወውእቱ ፡ ኤጲስ ፡ ቆጶስ ፡ ተደመረ ፡ ወተጋደለ ፡ በማኅበረ ፡ ኤፌሶን ፡
እምኑልቆሙ ፡ ለክልኤ ፡ ምእት ፡ ኤጲስ ፡ ቆጶሳት ። ወኮነ ፡ ዝንቱ ፡ አብ ፡ ዐቢይ ፡ ሳዊ
ሮስ ፡ ዘውእቱ ፡ እምሔወ ፡ ሊቀ ፡ ጳጳሳት ፡ ሳዊሮስ[3] ፡ ያአምሮ ፡ ለእምሔውየ ። ወኮነ ፡
ይረፍቅ ፡ ምስሌሁ ፡ ውስተ ፡ ማእድ[4] ፡ ለዝሉፉ ፡ ወይትናገሮ ። እስመ ፡ እሙንቱ ፡ ኮኑ ፡
ይትፋቀሩ ፡ ፈድፋደ ። ወእንዘ ፡ ከመዝ ፡ ውእቶሙ ፡ ወበአሐዱ ፡ ዕለት ፡ ተመሥጠ ፡
ልቡ ፡ ወዐርገ ፡ ኅሊናሁ ፡ መጠነ ፡ አሐዱ ፡ ሰዓት ፡ ወእምሔውየ ፡ ይኔጽር[5] ። ወእም

1. A *om.* — 2. B አትናስዮስ ፡ — 3. ዘውእቱ ፡ ... ሳዊሮስ ፡ *om.* A. — 4. A B ማዕድ ፡ — 5. B ይኔጽር ፡

of a ready writer[1], I will tell the virtues of father Severus. And he it was who excelled many men in the flow of grace from his lips, for he was all grace. I ask of thee that thou withhold not thy grace from a stranger, but shed it upon me, even me thy child Athanasius; because thy name is oil which flows upon thy sheep; but in the presence of enemies *it is* a veritable sword that slays them, and bitter to them is the father Severus, O brethren.

And my father after the flesh was with him and served him well, for he was an elder, and my grandfather besides was of the men of his country; he
fol. 167, v° b. was moreover a blessed father and an elder, and his * name, like mine, was Athanasius. And he loved the old man Severus, the bishop in his city, who was the grandfather of Severus the patriarch. And the bishop belonged to the council of Ephesus, being one of the two hundred bishops, and strove in it. And this great father Severus, who was grandfather of the patriarch Severus, knew my grandfather, and he used to recline with him at table continually, and to talk with him, for they loved each other exceedingly. And while they were thus, one day his understanding was caught away and his consciousness departed from him for about one hour, and my grandfather

1. Ps. 44 : 2.

ዝ ፡ ይቤ ፡ እንዘ ፡ እምሔውየ ፡ ይሰምዖ ፡ አእግዚኦ ፡ ናሁኬ ፡ ገበርከ[1] ፡ ግበር[2] ፡ ቦቱ[3] ፡ ዘትፈቅድ ፡ ወአጽን*ዕ ፡ ስመከ ፡ አእግዚኦ ፡ ከመ ፡ ኢይጽንዑ ፡ ክሓድያን ። * fol. 168, r° a.

ወይቤሎ ፡ ቀሲስ ፡ እምሔውየ ፡ አኃሥሥ ፡ በጎቤከ ፡ አብፀዕ ፡ ሳዊሮስ ፡ ከመ ፡ ኢትጎብእ ፡ እምኔየ ፡ እምዘርኢከ ፡ ዘከነ ፡ እስመ ፡ አንተ ፡ ታአምር ፡ ዘከመ ፡ አፈቅረ ከ ። ወአውሥአ ፡ ኤጲስ ፡ ቆጶስ ፡ ወይቤ ፡ ለዛቲ ፡ ራእይ ፡ እንተ ፡ ርኢክዋ ፡ አንሰ ፡ አየድዐከ[4] ፡ ሰማዕኩ ፡ ቃለ ፡ ዘይብል ፡ ብርዕ ፡ ቅጥቁጥ ፡ ኢይሰበር ፡ ወሡዕ ፡ ዘይጠይስ[5] ፡ ኢይጠፍእ ። ሳዊሮስ ፡ የሐንጽ ፡ ሃይማኖተ[6] ፡ ክርስቲያን ። ወይቤለኒ ፡ ውእቱ ፡ ቃል ፡ አንተሰ ፡ ትፈልስ ፡ ውስተ ፡ ባቢሎን ፡ በዛቲ ፡ ዓመት[7] ፡ ወወልድከ ፡ ዘይትወለድ ፡ ለወልድከ ፡ ውእቱ ፡ ያቀውም ፡ ኰኵሐ ፡ አርቶዶክሳዊያን ፡ በቃሉ ፡ ርቱዕ ፡ ዳአሙ ፡ ውእቱ ፡ ይረክብ ፡ ጻማ ፡ ዐቢየ ፡ ወይወፅእ ፡ እምእጼሁ ፡ ደም ፡ ብዙኅ ፡ ወይትሜነን ፡ ብዙኀ ፡ እምሰብእ ፡ ዘይሰ*መይ ፡ ከመ ፡ ዘፀእምንስዋን ። ወይሰደድ ፡ እምቤተ ፡ * fol. 168, b. ክርስቲያን ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ በእደዊሆሙ ፡ ለነገሥት ፡ ወሊቃናት ፡ ወመናፍቃን ፡ ወይሰመይ ፡ ስሙ ፡ ለዝንቱ ፡ ሕፃን ፡ ሳዊሮስ ፡ በከመ ፡ ስምከ ፡ እስመ ፡ በዝንቱ ፡ ስም ፡ ይበልሕ ፡ እግዚአብሔር ፡ ሕዝቦ ፡ ምእመናን ። ወነዋ ፡ ከሠትኩ ፡ ለከ ፡ ዛተ ፡ ራእየ ፡ ዘንተ ፡ እንከ ፡ ዜነወኒ ፡ ቦቱ ፡ አባ ፡ አትናቴዎስ ፡ እምሔው ፡ ለአትናቴዎስ ፡ ወ

1. A ግብርከ ፡ — 2. B ግበር ፡ — 3. A ሎቱ ፡ — 4. A B አየድኅከ ፡ — 5. A ዘኢይጠይስ ፡ — 6. A ቤተ ፡ — 7. A ዐመት ፡ B አመት ፡

was watching him. And then he said, while my grandfather heard him, « O Lord, behold now thy servant; do with him that which thou dost please, and stablish * thy name, O Lord, that the unbelievers be not stablished. » * fol. 168, r° a.

And my grandfather the elder said unto him, « I entreat thee, O blessed Severus, that thou hide not from me anything of that which thou hast seen, for thou knowest how I love thee. » And the bishop answered and said, « I will tell thee the vision which I saw. I heard a voice which said, A bruised reed shall not be crushed, and smoking flax shall not be quenched[1]; Severus shall build up the faith of the Christians. And the voice said unto me, But thou shalt die in Babylon in this year, and thy son who shall be born to thy son, shall establish the rock of the orthodox by his true word. But he shall meet great hardship, and much blood shall be shed because of him[2], and he shall be rejected much of men[3], and shall be reckoned * as one of the guilty. And he shall be driven from church to * fol. 168, r° b. church, by the hands of kings and governors and heretics. And the name of the child shall be called Severus, after thy name, because by this name shall the Lord save his people that believe[4]. And behold I have revealed to thee the vision. » This therefore Athanasius my grandfather told me, Athanasius, of him. And he said to me that at that time my father was

1. Isa. 42 : 3. — 2. Or, by his means. — 3. Isa. 53 : 3. — 4. Matt. 1 : 21.

ይቤለኒ ፡ ከመ ፡ ኢተወልደ ፡ አቡየ ፡ በውእቱ ፡ መዋዕል ፡ ወኢተወልደ ፡ አብ ፡ ክቡር ፡ ሳዊሮስ ። ወእምድኅረ ፡ ዓመት ፡ ተወልደ ፡ አብ ፡ ክቡር ፡ ሳዊሮስ ፡ ቅዱስ ፡ ሊቀ ፡ ጳጳሳት ። እግዚአብሔር ፡ ይጸግዎ[1] ፡ በረከተ ፡ ጸሎቱ ፡ ለንጉሥነ ፡ ኢያሱ[2] ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ኮነ ፡ ዝንቱ ፡ አብ ፡ ነቢሮ ፡ ዕለተ ፡ እንዘ ፡ ያነብብ ፡ ውስተ ፡ መጽሐፈ ፡ አፍላጦን ፡ ወአስተርአዮ ፡ ለአውንደዎስ ፡ ሰማዕ*ት ፡ ቀዊም[3] ፡ ቅድሜሁ ፡ ወይቤሎ ፡ የአክለከ ፡ እምአንብቦ ፡ በዝንቱ ፡ ዕለት ። ተንሥእ ፡ ትልወኒ ፡ ከመ ፡ ትንጻሕ ፡ እምርኩሳተ ፡ ከሓድያን ፡ ወታንብብ ፡ ሕገ ፡ እግዚአብሔር ፡ ዘኮኑ ፡ አበዊከ ፡ ያነብቡዎ ፡ እስከ ፡ ጊዜ ፡ ዕረፍቶሙ ። ተንሥእ ፡ አሳዊሮስ ፡ ወፈጽም ፡ ቅጽረ ፡ ቤተ ፡ ክርስቲያን ፡ ወገብስሶ[4] ፡ ወአገብር ፡ ርእስከ ፡ ወኢትትህከይ ፡ ወኢትጎድግ ፡ ጸሎተ ፡ አበዊከ ፡ ወኢትሖር ፡ ዘአልቦ ፡ ፍሬ ። አቅድም ፡ ቅድመ ፡ ልብሰ ፡ ምንኵስና ፡ ዘውእቱ ፡ ተባሕትዎ ፡ ከመ ፡ ታእምር ፡ ተጋድሎ ፡ በጎይል ፡ ሶቤሃ ፡ ታጠፍእ ፡ እሳቶሙ ፡ ለዕልዋን ። ወትለብስ ፡ ጌራ ፡ መድኀኒት ፡ በዘትትቃወሞሙ ፡ ለመናፍስተ ፡ ርኩሳን ፡ ዘታሕተ ፡ ሰማይ ። ወተሐውር ፡ ኀበ ፡ አንጾኪያ ፡ ወትጸርሕ ፡ ከመ ፡ አንበሳ ፡ ዘይጥኅር ፡ ወበህየ ፡ ይጐይዩ ፡ እምኔከ ፡ ደቂቀ ፡ ንስጡር ፡ ዘውእቶሙ ፡ ደቂቀ ፡ ሰይጣናት ፡ *ምስለ ፡ ረዓድ ። ፈጽም ፡

1. A ይጸግወነ ፡ — 2. A ወህበተ ፡ ረድኤቱ ፡ የሀሉ ፡ ፍቁሩ ፡ እደ ፡ ክርስቶስ ፡ *pro* ለንጉሥነ ፡ ኢያሱ ፡ — 3. A ቀዊሞ ፡ — 4. B ወገብስስ ፡

* fol. 168, v° a.

* fol. 168, v° b.

not born, and the reverend father Severus was not born. And after a year the reverend father Severus the holy patriarch was born. May the Lord grant the blessing of his prayer to our king 'Iyāsū for ever and ever. Amen.

This father was sitting one day reading the writings of Plato, and there appeared to him Leontius the martyr *, standing before him, and he said to him, « Thou hast enough of reading this day; rise up, follow me, that thou mayest be pure from the abominations of the heathen, and mayest read the law of the Lord, which thy fathers read until the time of their death. Rise up, O Severus, and finish the wall of the church, and plaster it and make thyself to work, and be not slothful, and do not neglect the prayer of thy fathers, and go not after that which is unprofitable. Seek first the garment of monasticism, which is the solitary life, that thou mayest know how to wrestle with might. Then shalt thou extinguish the fires of the heretics. And thou shalt put on the helmet of salvation, wherewith thou shalt repel the spirits of the unclean under heaven[1]. And thou shalt go unto Antioch and shalt cry aloud like a roaring lion, and there the children of Nestorius, which are children of devils, shall flee from thee * with trembling. Now also perform thy work, and make haste to search

1. Eph. 6 : 16, 17.

ይእዜኒ ፡ ቅኔከ ፡ ወአስተፋጥን ፡ ይእዜ[1] ፡ ውስተ ፡ ተጋሥሦ ፡ መጻሕፍት ፡ ክቡራት ፡ ዘባስልዮስ ፡ ወጎርጎርዮስ ፡ ወዮልያኖስ ፡ ወአግናጥዮስ ፡ ወአትናትዮስ ፡ ሐዋርያዊ ፡ ወእ
ለእስክንድሮስ ፡ ወቢፋንዮስ ፡ ወቄርሎስ ፡ ጠቢብ ፡ ወዲዮስቆሮስ ፡ ዐቢይ[2] ፡ ተጋድሎ
ቶሙ ፡ ለአበው ፡ ምእመናን ፡ ወአንብቦ ፡ ተግሣጸ ፡ ለዘያሐውር[3] ፡ ፍናዊሆሙ ፡ ወእ
ምድኅረ ፡ ተናገሮ ፡ ዘንተ ፡ ነገረ ፡ ለውንድዮስ ፡ ስማዕት ። ወእምዝ ፡ ተሰወረ[4] ፡
እምኔሁ ።

ወሶበ ፡ ሰምዐ ፡ ዐቢይ ፡ አብ ፡ ሳዊሮስ ፡ ዘንተ ፡ ነገረ ፡ ኀደረ ፡ ላዕሌሁ ፡ መንፈስ ፡
ቅዱስ ፡ በጊዜሃ ፡ ከመ ፡ ዳዊት ፡ በመዋዕሊሁ ፡ እስመ ፡ አብ ፡ መፍቀሬ ፡ ሰብእ ፡ አእ
መረ ፡ ከመ ፡ ጠቢብ ፡ ውእቱ ፡ ሳዊሮስ ፡ ወሎቱ ፡ ተአዝዘ ፡ ወትዕግሥት ፡ ላዕለ[5] ፡ ተጋ
ድሎ ። ወፈነወ ፡ ሰማዕቶ ፡ ቅዱሰ[6] ፡ ለውንድዮስሃ ፡ እስከ ፡ ቀብዐ ፡ ከመ ፡ ሳሙኤ
ል ፡ አመ[7] ፡ ቀብዖ ፡ *ለዳዊት ፡ እስመ ፡ አምላክ ፡ ክልኤሆሙ ፡ ውእቱ ። ወዳእሙ ፡ * fol. 169, r° a.
ኢኮነ ፡ ዙናተ[8] ፡ ክልኤሆሙ ፡ አሐደ ፡ እስመ ፡ ዳዊት ፡ አስተርአየት ፡ ጎይሉ ፡ ጎበ ፡
ውእቱ ፡ ፍልስጥኤማዊ ፡ ጎያል ፡ ዘበአእባን ፡ እንተ ፡ ሀለዋ ፡ ምስሌሁ ፡ ወበአሐዱ ፡ እ
ብን ፡ ቀተሎ ፡ ለፍልስጥኤማዊ ፡ ወዝንቱሰ ፡ ዐቢይ ፡ ሳዊሮስ ፡ ሀለወ ፡ ውስተ ፡ ማኅበ
ረ ፡ ነገሥት ፡ ወአራዊት ፡ ዘውእቶሙ ፡ ከሓድያን ። ወአልቦ ፡ ምስሌሁ ፡ አሐዱሂ ፡ ወ
ኢተሰዎ ፡ ወሰረዎሙ ፡ ወደበዮሙ ፡ በአርባዕቱ ፡ ወንጌላት ፡ እንተ ፡ ምስሌሁ ። በአ
ማን ፡ እስመ ፡ ተጋደለ ፡ ዳዊት ፡ ለተቃትሎ ፡ አሐዱ ። ወዝንቱሰ ፡ ዐቢይ ፡ ተጋደለ ፡

1. A ይእዜኒ ፡ — 2. A ዐቢየ ፡ B ዓቢየ ፡ — 3. A ለዘየሐውር ፡ — 4. A B ተመወረ ፡ — 5. A ወላዕለ ፡ — 6. A ቅዱስ ፡ — 7. A ከመ ፡ — 8. A ዙናተ ፡

the venerable writings of Basil and Gregory and Julian and Ignatius and Athanasius the apostolic and Alexander and Epiphanius and Cyril the wise and Dioscorus the great, *even* the contending of the faithful fathers, and to ponder the instruction *addressed* to him that walks their ways. » And after Leontius the martyr had said these words to him, he vanished from his sight.

And when the great father Severus heard these words, straightway the Holy Spirit came upon him as *upon* David in his day[1]. For the Father who loves man knew that Severus was wise, and that he was obedient and steadfast in conflict, and he sent his holy martyr Leontius to anoint *him* as Samuel when he anointed * David, for he was the God of both of them. But * fol. 169, r° a.
neither of them had a weapon, for as for David, his might was shown against that mighty Philistine by stones which he had, and with one stone he slew the Philistine[2]; and the great Severus was in the company of kings and beasts, which are the unbelievers, and there was no one with him and no one followed him, and he destroyed them, and burst upon them with the four gospels that he had. For David indeed strove in conflict with one

1. 1 Sam. 16 : 13. — 2. 1 Sam. 17 : 50.

ምስለ ፡ ፩አርሲሳት ፡ ወኮነ ፡ ተቃትሎቱ ፡ ምስሌሆሙ ፡ ሳዊሮስ ፡ ተመሰሎ ፡ ለዐቢይ ፡ ዳዊት ፡ በተቃትሎቱ ፡ ለማኅበረ ፡ ኬልቄዶን ፡ ዘሞአ ፡ በአሐዱ ፡ እብን ። ወአንሰ ፡ አእ
* fol. 169, r° b. ምር[1] ፡ እስመ ፡ አንተሰ ፡ ትብል ፡ ፈክር ፡ ሊተ ፡ ዘንተ ፡ እብነ ፡ ዘሠረዎ ፡ *ለፍልስጥኤ ማዊ ፡ ዘውእቱ ፡ ዘአማሰኖሙ ፡ ለማኅበረ ፡ ኬልቄዶንኒ ። ወለልየ ፡ እነግረከ[2] ፡ እብን ፡ ዘአጥፍኦሙ ፡ ለማኅበረ ፡ ኬልቄዶን ፡ ውእቱኬ ፡ ወንጌል ፡ ንጹሕ ፡ ዘዮሐንስ ፡ ዘኀበ ፡ ይጸርሕ ፡ ወይብል ፡ እስመ ፡ ቃል ፡ ሥጋ ፡ ኮነ ፡ ወኀደረ ፡ ላዕሌነ ፡ ወርኢነ ፡ ስብሐቲሁ ፡ ከመ ፡ ስብሐተ ፡ ፩ለአቡሁ ፡ ዘምሉእ ፡ ጸጋ ፡ ወጽድቅ ። ወሶበ ፡ ተቃወምዎ ፡ ለዝንቱ ፡ እብን ፡ ወድቁ ፡ በገጸሙ ፡ በቅድመ ፡ ዝንቱ ፡ ቅዱስ ፡ ሳዊሮስ ።

ወንግባእኬ ፡ ይእዜኒ ፡ ኀበ ፡ ዝክረ ፡ ልህቅናሁ ፡ ለዝንቱ ፡ ቅዱስ ፡ ወምስለ ፡ ከመ ዝ ፡ ረከበ ፡ አቡየ ፡ ብእሴ ፡ ፈራሄ ፡ እግዚአብሔር ፡ ወዜነዎ ፡ ግብሮ ፡ ለዝንቱ ፡ ቅዱስ ፡ ሳዊሮስ ፡ እንዘ ፡ እሰምዖ ፡ አነ ። ወይቤ ፡ እስመ ፡ ዝንቱ ፡ ቅዱስ ፡ ሳዊሮስ ፡ ኮነ ፡ እምአቴና ፡ ወዘከረ ፡ ከመ ፡ ውእቱ ፡ ፈቀደ ፡ ወፂአ ፡ እምኔሃ ፡ ከመ ፡ ይጼሊ ፡ በውስ
* fol. 169, v° a. ተ ፡ ቤተ ፡ ክርስቲያን ፡ ለውንድዮስ[3] ፡ ሰማዕት ፡ ዘአስተርአዮ ፡ አ*መ ፡ ተፍጻሜቱ ፡ መዋዕል ፡ ዘዘከራ ። ወይቤ ፡ ዝንቱ ፡ ቅዱስ ፡ ለፍቁራኒሁ ፡ ጠቢባን ፡ ተሐውሩኑ ፡ ምስሌየ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሰማዕት ፡ ቅዱስ ፡ ለውንድዮስ ፡ ሰማዕት[4] ፤ ወተሠጥውዎ ፡ በእንተዝ ፡ ወተማከሩ ፡ በበይናቲሆሙ ፡ ኵሎሙ ፡ ከመ ፡ ይጕየዩ[5] ፡ እመምህራኒ

1. A ኣአምሮ ፡ — 2. B እንግረክ ፡ — 3. A ለውንዲዎስ ፡ — 4. A *om.* — 5. A ይጕይይ ፡ B ይጕየዩ ፡

man, but this great *one* wrestled with five heresies, and his warfare was with them, *yet* Severus was like great David in his warfare with the council of Chalcedon, for he conquered with one stone. But I know that thou wilt
* fol. 169, r° b. say, Declare unto me this stone which destroyed * the Philistine, which brought to naught the council of Chalcedon also. And I for my part will tell thee the stone that destroyed the council of Chalcedon; it was the pure gospel of John, wherein he cries and says, The Word became flesh and dwelt among us, and we saw his glory, the glory as of the only Son of his Father, who was full of grace and truth [1]. And when they encountered this stone, they fell upon their faces before the holy Severus.

And let us therefore now proceed to relate the youth of this holy one, even on this wise. My father found a man that feared the Lord, and he told him the deeds of the holy Severus, while I heard him. And he said that the holy Severus was of Athens [2], and he related that he wished to go forth from it and to pray in the church of Leontius the martyr, who revea-
* fol. 169, v° a. led to him * in after days that which he told. And the holy one said to his learned friends, « Will ye go with me unto the church of the holy martyr, even Leontius the martyr? » And they gave heed to him concerning it, and they all agreed together to flee from their teachers, for they were stu-

1. John 1 : 14. — 2. Other lives say Sozopolis in Pisidia.

ሆሙ ፡ እስመ ፡ ኮኑ ፡ ውእቶሙ ፡ ይትመሀሩ ፡ ጥበበ ፡ ወኢፈጸሙ[1] ፡ እምኔሃ ። ወይቤ
ሎ ፡ ናግሥሥ ፡ አልባቢነ ፡ እምይእዜ ፡ እምዝንቱ ፡ ዓለም ፡ ኀበ ፡ እግዚአብሔር ። ወሶ
በ ፡ ወፅአ ፡ ዝንቱ ፡ ቅዱስ ፡ እምህገሩ ፡ ኮነት ፡ ጸጋ ፡ እግዚአብሔር ፡ ምስሌሁ ። ወሀሎ ፡
ህየ ፡ ገዳማዊ ፡ ቅሩብ ፡ እምይእቲ ፡ ሀገር ፡ ወመንፈሳዊ ፡ ውእቱ ፡ ዘስሙ ፡ ኤልያስ ።
ወሶበ ፡ ቀርበ ፡ እምኔሁ ፡ ዝንቱ ፡ አብ ፡ ዐቢይ ፡ ሳዊሮስ ፡ ወፅአ ፡ ኀቤሁ ፡ ዝንቱ ፡ ገዳ
ማዊ ፡ ጕጉአ[2] ፡ ለተራክቦቱ ። ወሶበ ፡ ቀርበ ፡ ኀቤሁ ፡ ይቤሎ ፡ አሳዊሮ*ስ ፡ ወልደ ፡ ሳ * fol. 169, v° b.
ዊሮስ ፤ ተፈሣሕ ፡ ተፈሣሕ ፡ አሊቀ ፡ ጳጳሳት ፤ አሊቀ ፡ ኵሎሙ ፡ ኤጲስ ፡ ቆጶሳት ፡
ተፈሣሕ ፡ አአቡሆሙ ፡ ለገዳማዊያን ፡ ተፈሣሕ ፡ አነቅዕ ፡ ዘበአማን ፤ ተፈሣሕ ፡ አወል
ድየ ፡ አሰማዕት ፡ ዮም ፡ እምአመ ፡ ሠለስቱ ፡ ዕለት ፡ መላእክት ፡ ወሰማዕት ፡ ወነቢ
ያት ፡ ወስዩማን[3] ፡ ቤተ ፡ ክርስቲያን ፤ ወኵሎሙ ፡ ቅዱሳን ፡ ይጸንሑከ ፡ እሉ ፡ እለ ፡
ምስሌሆሙ ፡ ትነሥእ ፡ ጸጋ ፡ መንፈስ ፡ ቅዱስ ፡ ከመ ፡ ትትመክዐብ ፡ ወሪዶታ ፡ ላዕሌ
ከ ። እስመ ፡ ለእመሰ ፡ ኢወረደት ፡ ዲቤከ ፡ መንፈስ[4] ፤ ወእመ ፡ አኮሰ ፡ ኢትክል ፡ ተ
ቃውሞቶሙ ፡ ለጸረ ፡ ጽድቅ ። ወይእዜኒ[5] ፡ ሖር[6] ፡ ወንሣእ ፡ ዐረቦነ ፡ መንግሥተ ፡ ሰ
ማያት ፡ ዘውእቱ ፡ ጥምቀት ።

ወሶበ ፡ ቦአ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ሰማዕት ፡ ወጠነ ፡ ያስተበቍዕ ፡ ኀቤሁ ፡
ከመ ፡ ይፈጽም ፡ ሎቱ ፡ ቅኔሁ ፡ ምስለ ፡ ንጽሕና ። ወእምዝ ፡ ኖመ ፡ ውስተ ፡ ፩መካን ፡
እምቤተ ፡ ክ*ርስቲያን ። ወሀለዉ ፡ ምስሌሁ ፡ በይእቲ ፡ ሌሊት ፡ ፬እምፍቁራኒሁ ፡ እ * fol. 170, r° a.

1. A B ወኢፈጸመ ፡ — 2. A B ጕጕኣ ፡ — 3. B ወስዩማን ፡ — 4. A B መንፈስ ፡ — 5. B *om.* ወ ፡ — 6. A ሑር ፡

dying philosophy and had not done with it. And they said, « Let us turn our hearts from henceforth from this world unto the Lord. » And when the holy one went forth from his city, the grace of the Lord was with him. And there was a holy hermit near that city, a spiritual *man,* and his name was Elijah. And when the great father Severus drew near, this hermit went forth unto him with haste to meet him. And when he came near unto him, he said, « O Severus, * son of Severus, hail! Hail, O patriarch! * fol. 169, v° b.
O chief of all bishops, hail! O father of hermits, hail! O true fountain, hail! O my son, O martyr, three days now have angels and martyrs and prophets and clergy and all the saints waited for thee, they with whom thou shalt receive the grace of the Holy Spirit, that it may descend abundantly upon thee. For if it does not descend upon thee, thou shalt not be able to withstand the enemies of the truth. And now go and receive the earnest of the kingdom of heaven, which is baptism. »

And when he came into the church of the martyr, he began to entreat him that he might perform his service to him in holiness. And then he slept in a certain place in the church. * And there were with him that night * fol. 170, r° a.
four of his friends, learned *fellow* pupils; and one of them became a bishop,

ርድእት ፡ ጠቢባን ፡ ወኮነ ፡ ፩እምኔሆሙ ፡ ኤጲስ ፡ ቆጶስ ፡ ወድኅረ ፡ ተመይጠ[1] ፡ እም ሃይማኖት ፡ ርትዕት ፡ ወሜጠ ፡ ቅዱስ ፡ ሳዊሮስ ፡ ኀቤሃ ፡ በመጻሕፍቲሁ ፡ ወመልእክታ ቲሁ ። እሉ ፡ አርባዕቱ ፡ ርእዩ ፡ በፅጊዜ ፡ በንቅሀቶሙ ፡ ለውንድዮስሃ ፡ ሰማዕተ ፡ ቀዊ ሞ ፡ ቅድሜሆሙ ፡ ከመ ፡ ዘመኰንን ፡ ብእሲ ፡ ኀያል ። ወኮነ ፡ ቅናቱ ፡ እንተ ፡ ይትቀ ንት[2] ፡ ባቲ ፡ ዘግብርት ፡ በዕንቍ ፡ ወበውስተ ፡ ክሳዱኒ ፡ ወመዝራዕቲኒ ። ወሶበ ፡ ርእይ ዎ ፡ ምስለ ፡ ዝንቱ ፡ ስብሐት ፡ ዐቢይ ፡ ፈርሁ ፡ ወይቤሎሙ ፡ ኢትፍርሁ ፡ ወኮነ[3] ፡ ገጹ ፡ ምሉእ ፡ ብርሃነ ። ወእንጺሮ ፡ እደሁ ፡ ኀቤሆሙ ፡ ይቤሎሙ ፡ ጽንዑ ። ናሁ ፡ ፍኖት ፡ ድሉት ፡ ለክሙ ። ሰአሉ ፡ ስርየተ ፡ ኀጣውኢክሙ ። ወሶቤሃ ፡ ተሰወረ ፡ እምኔሆሙ ፡ ሰማዕት ፡ ክቡ*ር ።

* fol. 170, r° b.

ወኮነ ፡ በሳኒታ ፡ እምቅድመ ፡ ሥርቀተ ፡ ፀሓይ ፡ ቦአ ፡ ቀሲስ ፡ ዘቤተ ፡ ክርስቲያ ን ፡ ወጸውዖሙ ፡ በበስሞሙ ፤ ወይቤ ፡ ይትፌሣሕ ፡ ሳዊሮስ ፡ ወይትፌሥሑ ፡ ካዕበ ፡ ጠቢባንኒ ፡ እለ ፡ ምስሌሁ ። ወኢያእምሮሙ ፡ ዳእሙ ፡ ሰማዕት ፡ ዘአየቆ[4] ፡ ስሞሙ ። ወእምዝ ፡ ይቤ ፡ አይቱ ፡ ሀለወ ፡ ዘጸውዖ ፡ እግዚአቡሔር ፡ ከመ ፡ ይድኅኑ[5] ፡ በላዕለ ፡ እደዊሁ ፡ ነፍሳት ፡ ብዙኃት[6] ፡ ዘውእቱ ፡ ሳዊሮስ ። ወይእዜኒ ፡ እስመ ፡ እግዚአብሔ ር ፡ ጸገወክ ፡ ምስለ ፡ ሠለስቱ ፡ ፍቁራን ፡ እለ ፡ ጽውዓን ፡ ምስሌክ ፡ ወተንሥእ ፡ ይእ ዜኒ ፡ ወልበስ ፡ ምክሐ ፡ ጥምቀት ፤ ወተክደን ፡ ጸጋ ፡ እግዚአብሔር ፡ ወንሣእ ፡ ፍጸ

1. B ተመይጦ ፡ — 2. A ይትቀንት ፡ — 3. A ወኢኮነ ፡ — 4. A B ዘአየቆሙ ፡ — 5. A B ይድኃኑ ፡ — 6. A B ብዙንት ፡

and afterward turned away from the true faith, and the holy Severus converted him again unto it by his writings and letters. At a certain time in their vigil, these four saw Leontius the martyr standing before them like a judge, a mighty man. And his girdle wherewith he was girded was wrought with jewels, and *such work was* upon his neck and his arms also. And when they saw him with this great glory, they were afraid, and he said unto them, « Fear not. » And his face was full of light. And stretching out his hand unto them, he said unto them, « Be strong. Behold a path meet for you. Ask the forgiveness of your sins. » And then the reverend martyr vanished from their sight.

* fol. 170, r° b.

* And it came to pass on the morrow, before the rising of the sun, that there came in unto them an elder of the church, and called them by name and said, « Hail to Severus and hail to the learned ones likewise that are with him! » And he did not know them, but it was the martyr that had revealed to him their names. And then he said, « Where is he whom the Lord has called, that many souls may be saved through his hands, which is Severus? And now since the Lord has shown thee favor, with the three friends who are called with thee, rise up and put on the glory of baptism,

ሜ ፡ ወኩን ፡ ብሩሀ ፡ በትሩፋት ፡ ወአከ ፡ በትእዛዛት ፡ ባሕቲቱ ፡ ዳእሙ ፡ ውስተ ፡ አእምሮኒ ።

ወአውሥአ ፡ ሳዊሮስ ፡ ምስለ ፡ ቍጥዓ ፡ ወይቤሎ ፡ አቀሲስ ፡ ተፈነውከኑ ፡ ከመ ፡ * ታጥምቀነ ፡ አው ፡ ከመ ፡ ትወድሰነ ። ወአውሥአ ፡ ቀሲስ ፡ እንዘ ፡ ይብል ፡ ስረይ ፡ * fol. 170, v° a.
ሊተ ፡ አወልድየ ፡ እስመ ፡ ነገር ፡ ዘነገርኩከ ፡ ጥዩቅ ፡ ውእቱ ፡ እስመ ፡ ከመዝ ፡ ተክሥ
ተ[1] ፡ ሊተ ። ወሶቤሃ ፡ ተንሥኡ ፡ ወተለውዎ ፡ ለቀሲስ ፡ ወተጠምቁ ። ወሶበ ፡ ቀርቡ[2] ፡
ለጊዜ ፡ ተአምኖ ፡ ሃይማኖት ፡ ከመ ፡ ይትቀብዑ ፡ በከመ ፡ ልማድ ፡ ዘእስትርኩብ ፡ ቅ
ብዐ ፡ ክቡረ ፡ ርእዩ ፡ ኩሎሙ ፡ እለ ፡ ይቀውሙ ፡ ክሡተ ፡ እደ ፡ መልዕልተ ፡ ምጥማ
ቅ ፡ እንተ ፡ ትወርድ ፡ ላዕለ ፡ ርእሰ ፡ ሳዊሮስ ። ወሰምዑ ፡ ኩሉ ፡ ሕዝብ ፡ ቃለ ፡ ዘይ
ብል ፡ ይደልዎ ፡ ይደልዎ ፡ ይደልዎ ። ወአንከሩ ፡ ኩሉ ፡ ወይቤሉ ፡ ኢርኢን ፡ ፍጹመ ፡
እምእለ ፡ ተጠምቁ ፡ ዘከመዝ ፡ መንክራተ ፡ ወኢዘከመዝ ፡ ቃለ ፡ ዘእንበለ ፡ ለዝንቱ ፡
ብእሲ ፡ ባሕቲቱ ፡ እስመ ፡ ዝንቱ ፡ ቃል ፡ መንፈሳዊ ። ወናሁ ፡ ይነሥእ ፡ ዝንቱ ፡ ሢ
መተ ፡ ልዑል[3] ፡ ወይትአመን ፡ ላዕለ ፡ ነፍሳት ፡ ብዙኃን ።

ወሶ*በ ፡ ተጠምቁ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ አልበስዎሙ ፡ * fol. 170, v° b.
አልባሰ ፡ ጥምቀት ፡ ዘድልው[4] ፡ ለሙ ፡ በከመ ፡ ልማደ ፡ ሶብአ ፡ ሶርያ ። ወኮነ ፡ በው
እቱ ፡ መዋዕል ፡ ኢያጠምቁ ፡ ዘእንበለ ፡ ወልደ ፡ ፴ዓመት ፡ አላ ፡ ለእመ ፡ ደወየ ፡ እም

1. B *om.* — 2. B ቀርበ ፡ — 3. A *tr.* ሢመተ ፡ ልዑል ፡ ዝንቱ ፡ — 4. B ዘድልዉ ፡

and receive the grace of the Lord, and assume perfection, and shine in excellence, and not in precepts only, but in knowledge also. »

And Severus answered him with indignation, and said to him, « Alas, O elder, wast thou sent to * baptize us, or to praise us? » And the elder * fol. 170, v° a.
answered him saying, « Forgive me, O my son, for the thing which I have said is sure, for so it was revealed unto me. » And then they rose up and followed the elder and were baptized. And when they drew near the time of the profession of faith, that they should be anointed, as was customary for the candidate, with holy oil, all who were standing by saw a hand revealed above the baptistery, and it descended upon the head of Severus, and all the people heard a voice saying, « It becomes him! It becomes him! It becomes him[1]! » And they all wondered and said, « We have never seen, in the case of those who have been baptized, wonders such as this, nor heard a voice such as this, save in the case of this man alone, for this voice is spiritual[2]. And behold this one shall receive the ordination of the Most High, and shall receive authority over many souls. »

And when * they had been baptized in the name of the Father and the * fol. 170, v° b.
Son and the Holy Spirit, they clothed them with the garments of baptism, as was due, according to the custom of the people of Syria. And it was so

1. Cf. Matt. 3 : 15. — 2. I. e., miraculous.

ቅድመ ፡ ዝንቱ ፡ ወያፈርህ ፡ ለመዊት ፡ ይጠመቅ ፡ ውእቱሰ ፡ ወይትመጠው[1] ፡ እምሥ
ጢራተ ፡ ቅድሶት ። ወሶበ ፡ ተፈጸመ ፡ ሎሙ ፡ ስቡዕ ፡ መዋዕል ፡ እምድኅረ ፡ ጥምቀት ፡
ወአዕረቅዎሙ ፡ እምውእቶን ፡ አልባስ ፡ ወለቢሶሙ ፡ ሐረ ፡ አልባሲሆሙ ፡ ኵሉ ፡ ፀእ
ምኔሆሙ ፡ ውስተ ፡ ግብሩ ።

ወሳዊሮስሰ ፡ ሐለየ ፡ ከመ ፡ ይሖር ፡ ውእቱ ፡ ኀበ ፡ ፀእምአድባራት ፡ ወይንበር ፡ 5
ውስቴቱ ። ወሐዊሮ ፡ ኀበ ፡ ደብር[2] ፡ ጐድጐዶ ፡ አንቀጸ ፡ ወነገሮሙ ፡ በእንተአሁ ፡ ዐ
ቃቤ ፡ አንቀጽ ፡ ለአበ ፡ ምኔት ፡ ወለሠለስቱ ፡ ወውእቶሙ ፡ ንቡረ ፡ እድ[3] ፡ ሮምያኖ
* fol. 171, r° a. ስ ፡ ወመልከቦሎስ ፡ ወዮሐንስ ። ወይቤሎሙ ፡ *ነዋ ፡ ኀበ ፡ ዴዴ ፡ ብእሲ ፡ ጠቢብ ፡
ዘይብልዎ ፡ ሳዊሮስ ፡ ይፈቅድ ፡ ምንዙስና ፡ ወይንበር ፡ ኀቤክሙ ።

ወሶበ ፡ ሰምዐ ፡ ሮምያኖስ ፡ ስመ ፡ ሳዊሮስ ፡ ጠቢብ ፡ ተንሥአ ፡ ፍጡነ ፡ ወኵሎ 10
ሙ ፡ እለ ፡ ምስሌሁ ፡ ወወፅኡ ፡ ለተራክቦቱ ። ወሶበ ፡ ርእይዎ ፡ ለብእሴ ፡ እግዚአብሔ
ር ፡ ይቤሎ ፡ ተፈሣሕ ፡ አአቡን ፡ ለኵልን ፡ ባሕ ፡ አርአያ[4] ፡ ነፍሳት ፡ ወመኰንን ፡ ሥጋ
ት ። አንተኬ ፡ ወልዱ ፡ ለጴጥሮስ ፡ ሊቀ ፡ ሐዋርያት ፡ አንተ ፡ መሠረት ፡ ወሕንፃ ፡
ዘበአማን ። ወአንተ ፡ ኤልያስ ፡ ዘደበዮ ፡ ለበዓል[5] ፡ ምስል ፡ እስመ ፡ ኤልያስ ፡ ደበዮ

1. A ወይትመጠዉ ፡ — 2. B ደብረ ፡ — 3. B እደ ፡ — 4. A B አርአዬ ፡ — 5. A ለበዐለ ፡ B ለበዓለ ፡

in those days, that they baptized only persons thirty years old; but if one under that age fell sick, and there was fear that he would die, he was baptized and partook of the sacred mysteries. And when seven days were passed after their baptism, they stripped from them the garments, and when they had put on their own garments, they went each one of them to his work.

But Severus was minded to go unto a certain monastery and dwell there. And when he came unto the monastery, he knocked at the gate, and the gatekeeper told concerning him to the abbot and to three men, which were the lay-head[1] Romanus and Malcobolus[2] and John. And he said to them,
* fol. 171, r° a. * « Behold there is at the gate a wise man whom they call Severus; he wishes to enter the monastic life, and to dwell with you. »

And when Romanus heard the name of the wise Severus, he rose up quickly and all that were with him, and went forth to meet him. And when they saw the man of God, *Romanus* said to him, « Hail, O father of us all! Hail, pattern of souls and judge of bodies! Thou therefore *art* the son of Peter the chief of the apostles. Thou *art* the foundation and the true building. And thou *art* Elijah, who fell upon the idol Baal. For Elijah fell upon the images and slew the priests who did not believe in the Lord; and

1. Or, with B, ordained of. Other lives describe Romanus as founder of the monastery. — 2. The Coptic has Malchus.

ሙ ፡ ለሥዕላት[1] ፡ ወቀተሎሙ ፡ ለካህናቲሃ ፡ እለ ፡ ይክሕዱ ፡ አሚነ ፡ እግዚአብሔር ። ወአንተሂ ፡ አሳዊሮስ ፡ ትጠብሑ ፡ ለኵሉ ፡ ካህን ፡ ዘይፈልጦ ፡ ለወልድ ፡ ወለኵሉ ፡ ዘ ይክሕድ ፡ ብሕቶቶ ፡ ለዋሕድ ፡ ወይከፍሎ[2] ፡ ለቁግዕዝ ፡ ወለቁአምሳል ፡ ጽናዕ ፡ ወጥበዕ ፡ አሳዊሮስ ፡ ምእመ*ን ፡ መስተጋድል ፡ በእንተ ፡ አብያተ ፡ ክርስቲያን ፡ አንተ ፡ ውእቱ ፡ * fol. 171, r° b.
አሳዊሮስ ፡ ዘትጠብሖሙ ፡ ለጸረ ፡ ጽድቅ ። ባእ ፡ እስመ ፡ እግዚአብሔር ፡ ምስሌከ ፡ ወ ኢኮንከ ፡ አንተ ፡ ኅፀፀ ፡ ምንተኒ ፡ ብከ ፡ ሚመተ ፡ ምንኵስና ፡ ወትእዛዛቲሆሙ ። አይኑ ፡ ቀኖና ፡ ዘአምራሕከ[3] ፡ ኀቤሁ ፡ ወለሊከ ፡ ትመርሕ ፡ ለኵሉ ፡ ውሉደ ፡ ጽድቅ ፤ አንተ ፡ ውእቱ ፡ መሠረት ፡ ዘኢያንቀለቅል ፡ ወኢትኅብእነ ፡ እንከ ፡ እስመ ፡ ዘአንተ ፡ ታመልክ ፡ ከሠተ ፡ ለነ ፡ ግብረከ ፡ ወአእምሮተከ ፡ በዛቲ ፡ ሌሊት ፤ ወአርአየኒ ፡ እግዚ
አብሔር ፡ ክብረቲከ ፡ ወዕበይከ ፡ ወውዳሴከ ፡ ወከመ ፡ አንተ ፡ ታሐዩ[4] ፡ ነፍሳተ ፡ ብዙ ኀ ፡ በቃልከ ፡ መንፈሳዊ ።

ወከነ ፡ ብፁዕሰ ፡ ሳዊሮስ ፡ ኀዙነ ፡ ልብ ፡ በእንተ ፡ ዘይሰምዕ ፡ እምኔሆሙ ፤ ወአ ውሥአ ፡ ወይቤሎሙ ፡ እስመ ፡ ነገርክሙ ፡ አአበውየ ፡ የሀውክኒ ፡ ይእዜ ፡ እስመ ፡ ይ ደሉ ፡ ከመ ፡ ይኅዝ*ን ፡ ብእሲ[5] ፡ ሶበ ፡ ተአዙተ ፡ ፈድፋደ ፡ እምዘ ፡ ኢይደልዎ ። ወ * fol. 171, v° a.
ሊተሰ ፡ ያአምር ፡ እግዚአብሔር ፡ ጌጋይየ ። ወሶበሰ ፡ ኢረከብኩ ፡ ቅድሜክሙ ፡ ይእ ዜ ፡ እምጥምቀት ፡ እንተ ፡ ተመጠውክዋ ፡ ወዘእንበለ ፡ ውእቱሰ ፡ እመ ፡ ኢክህልክሙ ፡

1. A B ለስእላ(B ለ)ት ፡ — 2. A ወይክፍሎ ፡ — 3. A B ዘመራሕኮ ፡ — 4. B ተሐዩ ፡ — 5. B *tr.* ብእሲ ፡ ከመ ፡ ይኅዝን ፡

thou also, O Severus, shalt slay every priest who separates the Son and every one who denies the power of the Only-begotten, and divides him into two natures and into two likenesses. Be strong and bold, O Severus. Thou art the faithful *champion of the churches, O Severus, and thou shalt * fol. 171, r° b.
slay the enemies of the truth. Enter, for the Lord is with thee, and thou art in need of nothing; thou hast the dignity of monasticism and its[1] precepts. What rule[2] is there to which I should lead thee? Thou thyself shalt lead everyone that is born of the truth. Thou art the immovable foundation. And thou art not unknown to us, for he whom thou dost serve has this night revealed to us thy work and thy knowledge[3], and the Lord has shown me thine honors and thy greatness and thy praise, and that thou shalt save many souls by thy spiritual words. »

But the blessed Severus was sad at heart because of what he heard from them, and he answered and said unto them, « Your words disturb me now, O my fathers, for it is becoming that a man be sad *when he is unduly * fol. 171, v° a.
praised. But as for me, the Lord knows my wickedness. But if I did not come before you now from the baptism which I have received, ye had

1. Lit., their. — 2. Κανών. — 3. Acts 27 : 23.

ትርአዩኒ ፡ በእንተ ፡ ብዝኀ ፡ ምግባራትየ ፡ እኪት ። አንትሙ ፡ ታአምሩ ፡ አኀበውየ[1] ፡ ከመ ፡ አልቦ ፡ ሰብእ ፡ ዘተወልደ ፡ በውስተዝ ፡ ዓለም ፡ ዘአልቦ ፡ ኀጢአት ፡ ዘእንበለ ፡ ባሕቲቱ ፡ ቃል ፡ እንተ ፡ ተሠገወ ፡ ወኮነ ፡ ሰብአ ፡ እስመ ፡ ለሊሁ ፡ እግዚአብሔር ፡ ወ ለሊሁ ፡ ብእሲ ፡ ኀቡረ ፤ ወውእቶሙ ፡ ፪ወኢኮነ ፡ ፪ ። ወአንሰ ፡ ብእሲ ፡ ኃጥእ ፡ ፈድ ፋደ ፡ እምኵሉ ፡ ሰብእ ።

ወሰሚዖሙ ፡ ነገሮ ፡ ለቅዱስ ፡ የዋህ ፡ ሳዊሮስ ፡ ተወክፍዎ ፡ በፍሥሓ ፡ ከመ ፡ ዘብ እሲ ፡ ዘረከቦ ፡ መዝገበ ፡ ውስተ ፡ ሐቅል ። ወናሁ ፡ ጽሑፍ ፡ ዜናሁ ፡ ውስተ ፡ ወንጌ
* fol. 171, v° b. ል ፡ ቅዱስ ፤ ወሶበ ፡ ቦአ ፡ ውስተ ፡ ደብር ፡ ወርእየ ፡ ግብ*ሮ ፡ ለአኀው ፤ ወተፈሥሐ ፡ ፈድፋደ ። ወረሰየ ፡ ይኅሥሥ ፡ ተግኅሦተ ፡ እንተ ፡ በሕቲቱ ፡ ወኮነ ፡ ያበዝኅ ፡ ብካየ ፡ በውስተ ፡ ተግኅሦቱ ። ወሶቤሃ ፡ ተወከፎ ፡ ሮምያኖስ ፡ ከመ ፡ ዘወልድ ፡ ፍቁር ፡ ወከ መ ፡ ዘኤልያስ ፡ ለኤልሳዕ ። ወከመ ፡ ጳውሎስ ፡ ለጢሞቴዎስ ፡ ወረሰየ ፡ ያለብዎ ፡ በማ እከለ ፡ አኀው ፡ በእንተ ፡ ጸሎት ፡ ወግብረ ፡ ዕደው[2] ፤ ወኢኮነ ፡ ልማዱ ፡ ለቅዱስ ፡ ሳዊ ሮስ ፡ ግብሮሙ ፡ ለአኀው ፡ ከመ ፡ ይግበር ፡ እስመ ፡ ኮነ ፡ ውእቱ ፡ ብእሲ ፡ ልምሉመ ፡ አባል ፡ ወንጹሐ ፡ ላህይ ፡ ወኮነ ፡ ሥጋሁ ፡ ይበርህ ፡ ከመ ፡ እሳት ። ወሶበ ፡ ገብረ ፡ ግብሮሙ ፡ ኮነ ፡ ይወርድ ፡ ደም ፡ እምእደዊሁ ፡ ወኢይነክዮ ፡ ዳእሙ ፡ ኮነ ፡ ይብል ፡ ለሥጋሁ ፡ ኢትትኀደግ ፡ ዘእንበለ ፡ ትኩን ፡ ሐመደ ። ወእምድኅረ ፡ ኀዳጥ ፡ ትትወደ

1. A አበዊየ ፡ — 2. Or *l.* እደው ፡ hands.

not been able to see me, for the multitude of my evil doings. Ye know, O my fathers, that there is no one that is born into the world that has not sin, except only the Word that was made flesh and became man[1], for he is God and he is man together, and they are one and not two. But I am a man exceedingly sinful above all men. »

And when they heard the words of the holy and modest Severus, they received him with joy like that of the man that found a treasure in a field; and behold his story is written in the holy gospel [2]. And when he had
* fol. 171, v° b entered into the monastery, and had seen the work * of the brethren, he rejoiced exceedingly. And he practised withdrawing by himself, and he wept much in his retirement. And afterwards Romanus received him as a beloved son and as Elijah received Elisha[3], and as Paul received Timothy[4] and set about teaching him in the midst of the brethren concerning prayer and the work of men. And it was not the wont of the holy Severus to do the work of the brethren, for he was a man delicate in body and fine in person, and his flesh shone like fire. And when he did their work the blood used to run from his hands, and it did not hurt him, but he used to say to his flesh, « Thou shalt not abide, but art dust, and after a little shalt be cast into the grave. Put off from thee therefore this slothfulness, which

1. John 1 : 14. — 2. Matt. 13 : 44. — 3. I Kings 19 : 19-21. — 4. Acts 16 : 3.

ይ ፡ ውስተ ፡ መቃብር ። ወጎድግኬ ፡ እምኔከ ፡ ዘንተ ፡ ሀኬተ ፡ እንተ ፡ ትወስድ ፡ ነፍ
ሳተ ፡ ብዙኃን ፡ ውስተ ፡ ሲኦል ፡ ሠናይ[1] ፡ *ሊተ ፡ ከመ ፡ እኩን ፡ ጽኑዐ ፡ ከመ ፡ እረስ ፡ * fol. 172, r° a.
ምስለ ፡ አኀው ። ወኮነ ፡ ይልሀቅ ፡ ሳዊሮስ ፡ ኵሎ ፡ ዕለተ ፡ ከመ ፡ ሳሙኤል ፡ ነቢይ ፡
ዘኮነ ፡ ይልሀቅ ፡ ከመ ፡ ዕፀ ፡ ሊባኖስ ፡ ከማሁ ፡ ኮነ ፡ ሳዊሮስ ፡ ጽኑዐ ፡ ውስተ ፡ ኵሉ ፡
ግብሩ ። ወኢተረክበ ፡ ውስቴቱ ፡ ጥቀ ፡ ነገር ፡ ጽሩፅ ። ወኢተረክበ ፡ ምስለ ፡ ሀኬት ፡
ወተብህለ ፡ ከመ ፡ አብ ፡ ሳዊሮስ ፡ እንዘ ፡ ሀለወ ፡ ውስተ ፡ ደብር ፡ ምስለ ፡ አኀው ።

ወሀሎ ፡ ሀየ ፡ ምስሌሁ ፡ መነኮስ ፡ ይነብር ፡ ውስተ ፡ ደብር ፡ ወዝንቱ ፡ መነኮስ ፡
መስተገብር ፡ ላዕለ ፡ ግብር ፡ ሠናይ ፡ ዘኢኮነ ፡ ሀካየ ፡ ውስተ ፡ ጸሎቱ ፡ መዓልተ ፡ ወሌ
ሊተ ፡ ጽኑዐ ፡ ትምህርት ። ወእንዘ ፡ ይጼሊ ፡ ውእቱ ፡ ምዕረ ፡ ወናሁ ፡ አስተርአየ ፡
መልአክ ። ወይቤሎ ፡ ርኢ ፡ ኀበ ፡ ዛቲ ፡ ምድር ፡ ወርኢ ፡ ዐውድ[2] ፡ ደብር ፡ ከመ ፡ ት
ርአይ ፡ ዘሀሎ ፡ ውስቴታ ። ወነጸሮ ፡ ርእየ ፡ ክልኤተ[3] ፡ ዕደው ፡ እንዘ ፡ የሐው*ሩ ፡ ምስ * fol. 172, r° b.
ለ ፡ ሳዊሮስ ፡ ዘኢይክል ፡ አሐዱሂ ፡ ነጊረ ፡ ክብራቲሆሙ ፡ ወኢስብሐቲሆሙ ፡ ወብር
ሃነ ፡ ልብሳቲሆሙ ። ወኮነ ፡ ይበርህ ፡ ገጾሙ ፡ ከመ ፡ ጸዳለ ፡ ብርሃን ። ወኮኑ ፡ ይትናገ
ሩ ፡ ምስለ ፡ ሳዊሮስ ። ወይከሥቱ[4] ፡ ሎቱ ፡ ምሥጢረ ፡ ሃይማኖት ፡ አርቶዶክሳዊት[5] ፡
ወኵሎ ፡ ቃለ ፡ ዘነገርዎ ፡ ኮነ[6] ፡ ይትወከፎ[7] ፡ በየውህት ፡ ወይሴብሖሙ ፡ በእንተ ፡ መ
ሪሖቶሙ ፡ ኪያሁ ፡ ኀበ ፡ ሃይማኖት ፡ አርቶዶክሳዊት ። ዘንተ ፡ ርእየ ፡ እኁ ፡ መነኮስ ፡
ወይቤሎ ፡ ለመልአክ ፡ ዘአዕረጎ ፡ ዲበ ፡ ዛቲ ፡ ራእይ ፡ አሊቅ ፡ መኑ ፡ ውእቶሙ ፡ እሉ ፡

1. A *om.* — 2. A ዐውደ ፡ — 3. A ካልኤተ ፡ — 4. A B ወይከሥት ፡ — 5. B አርቶደክሳዊያት ፡ — 6. A B ኮኑ ፡ — 7. A B ይትወከፉ ፡

leads the souls of many into Sheol. It is meet * for me to be strong that I * fol. 172, r° a.
may inherit with the brethren. » And Severus grew daily, as did Samuel the prophet, who grew like a tree of Lebanon[1]; so Severus was strong in all his work, and not one idle thing was seen in him, and he was not found slothful. And he was called father Severus while he was in the monastery with the brethren.

And there was dwelling there with him in the monastery a monk, and this monk was diligent in good work and he was not slothful in his prayer day nor night, a man mighty in learning. And once as he prayed, behold there appeared to him an angel, and said to him, « Look upon this place and behold the court of the monastery, that thou mayest see what is therein. » And when he looked, he saw two men go forth * with Severus, of indescri- * fol. 172 r° b.
bable glory and splendor, and the light of their apparel and their faces shone with the brightness of light. And they were talking with Severus and revealing to him the mystery of the orthodox faith. And every word which they told him he received with simplicity, and he praised them for leading him unto the orthodox faith. The brother monk saw this, and he said unto the angel that had shown him the vision, « Sir, who are these wise

1. I Sam. 2 : 26; 3 : 19.

ጠቢባን ፡ ዘየሐውር ፡ ምስሌሆሙ ፡ ዝንቱ ፡ እኁ ፡ ሳዊሮስ ። ወውእቱ ፡ ይቴሐት ፡ ሎ
ሙ ። ይቤሎ ፡ መልአክ ፡ ፩እምኔሆሙ ፡ ባስልዮስ ፡ ውእቱ ፡ ዘየዐቢ ፡ ኤጲስ ፡ ቆጶስ ፡
ዘቂሳርያ ፡ ቀጶዶቅያ ። ወካልኡኒ ፡ ውእቱ ፡ ጎርጎርዮስ ፡ ተናጋፊ ፡ መለኮት ፡ ዘየዐቢ ። ወውእቶሙ ፡ ይመርሕዎ ፡ *ለሳዊሮስ ፡ ኀበ ፡ ሃይማኖት ፡ አርቶዶክሳዊት ፤ እስመ ፡ ይከ
ውን ፡ ሳዊሮስ ፡ ዐቃቤ ፡ በመራኁተ ፡ አብያተ ፡ ክርስቲያናት ፡ በነገረ ፡ ሃይማኖተ ፡ ክር
ስቲያን ። ወእምድኅረ ፡ መዋዕል ፡ ይሬሚ[1] ፡ ሕዝበ ፡ ዐቢየ ፡ አንጾኪያ ፡ ወዘውስተ ፡
ኵሉ ፡ ዓለም ። እስመ ፡ መልአክ ፡ ቤተ ፡ ክርስቲያን ፡ ይኬልሕ ፡ መዐልተ ፡ ወሌሊተ ፡
ኀበ ፡ እግዚአብሔር ። ወይስእሎ ፡ እንዘ ፡ ይብል ፡ እስከ ፡ ማእዜኑ ፡ ትፈንዎ ፡ እግዚ
አ ፡ ለሳዊሮስ ፤ እስመ ፡ ናሁ ፡ መልአ ፡ ውስተ ፡ መካናቲከ ፡ ቅድስት[2] ፡ ርኩሳት ፡ ወእን
ስሳ ፤ ዘውእቶሙ ፡ ማኅበረ ፡ ከሓድያን ፡ እለ ፡ ይከፍሉ ፡ ፅምረተ[3] ፡ መድኀን ፡ ለክል
ኤ ፡ ግዕዝ ፡ ወክልኤ ፡ ህላዌ ፡ በልሳነ ፡ ሐሰት ፡ ዘድልው[4] ፡ ከመ ፡ ይትመተር ፤ ወልቡ
ኒ ፡ ዘከነ ፡ መዳየ ፡ ለአቡሆሙ ፡ ሰይጣን ፡ ተንሥእ ፡ አእግዚአ ፡ ወተሣሃላ ፡ ለጽዮን ፡
እስመ ፡ በጽሐ ፡ መዋዕል ፡ ከመ ፡ ትፈኑ ፡ ኀቤነ ፡ ብእሴ ፡ ከመ ፡ ያሠንዮ[5] ፡ ለምድ*ር ፡
ወይጸሕይይ[6] ፡ እምውስቴታ ፡ አስዋክ ፡ ዘውእቶሙ ፡ ከሓድያን ፡ እሉ ፡ እለ ፡ ዘርአ
ሙ ፡ ሰይጣን ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፤ ዘውእቱ ፡ ተፍጻሜቱ ፡ ለራእይ ፡ ዘርእዮ ፡
አረጋይ ፡ መነኮስ ፡ ቅዱስ ፡ ወሶበ ፡ አእመረ ፡ ዘንተ ፡ ወሰምዐ ፡ ዜነወ ፡ ኪያሁ ፡ ለአኀ
ው ፡ ወአለበዎሙ ፡ ዘርእየ ፤ በእንተ ፡ ሳዊሮስ ፤ ከመ ፡ ኤርምያስ ፡ ወሕዝቅኤል ፤ ወዳ

* fol. 172, v° a.

* fol. 172, v° b.

1. A B ይሬኢ ፡ — 2. A ቅድሳት ፡ — 3. A B ጸምረተ ፡ — 4. A ዘድልው ፡ — 5. A B ያሠ(ሣ A)ንዩ ፡ — 6. A B ወይጸሐይይ ፡

ones with whom brother Severus walks, and to whom he is subject? » The angel says unto him, « One of them is Basil the Great, bishop of Cappadocian Caesarea, and the other is the great Gregory the theologian, and they are leading * Severus unto the orthodox faith, for Severus shall be the guardian of the keys of the churches in the matter of the faith[1] of the Christians. And in days to come he shall be shepherd of much people in Antioch and in all the world. For the angel of the church cries day and night unto the Lord, and asks him saying, How long, O Lord? Send Severus. For behold abominations and beasts have filled thy holy places, — which are the congregation of the unbelievers who resolve the unity of the Savior into two natures and two substances, with lying tongue that ought to be cut out, and their heart likewise, for it is a vessel of their father Satan. Arise, O Lord, and show favor to Zion, for the days have come that thou shouldest send unto us a man to purify the earth, * and to weed out of it the weeds, which are the unbelievers, which Satan has sown in the church. » This was the end of the vision that the old man, the holy monk, saw. And when he learned this and heard it, he reported it to the brethren, and told them what he has seen concerning Severus, even as Jeremiah and Ezekiel

1. Or, creed.

ንኤል ፡ እለ ፡ አስተርአዩ ፡ በሥጋ ፡ አንትሙኒ[1] ፡ አኀዊነ ፡ አዕብይዎ ፡ ለዝንቱ ፡ ብእ
ሲ ፡ እስመ ፡ ኢተረከበ ፡ ውስተ ፡ አፉሁ ፡ ሐሰት ።

ይቤሉ ፡ በእንቲአሁ ፡ ከመ ፡ ውእቱ ፡ ሖረ ፡ ምዕረ ፡ ከመ ፡ ይቅዳሕ ፡ ማየ ፡ ጸዊሮ ፡
ግምዔ ፡ ላዕለ ፡ መትከፍቱ ፡ እንዘ ፡ የሐውር ፤ ወረከቦ ፡ ሰይጣን ፡ በአምሳለ ፡ ብእሲ ፡
ጸሊም ፡ ሐንካስ[2] ፤ ወውእቱ ፡ የሐውር ፡ ቅድሜሁ ፡ ወእደዊሁ ፡ ዲበ ፡ ርእሱ ። ወውእ
ቱ ፡ ይኬልሕ ፡ በልዑል ፡ ቃል ፡ ወይብል ፡ አንሰ ፡ አንሣእኩ ፡ ሁከተ ፡ ዐቢየ ፡ ወ*ቀትለ ፡ * fol. 173, r° a.
ጽኑዐ ፡ እስከ ፡ ተክዕወ ፡ ደመ ፡ ብዙኃን ። ወአንሣእኩ[3] ፡ ርኩሳተ ፡ ወዝሙተ ፡ ወግበር
ኩ ፡ ውስተ ፡ ዓለም ፡ ብዙኀ ፡ ኃሣረ ፡ ወአፈድፈድኩ ፡ ላዕለ ፡ አብያተ ፡ ክርስቲያናት ፡
በኵሉ ፡ አዝማን ፡ ዘይትቃወማ[4] ፡ ወያመነዝዛ ፡ ወተንሥኡ ፡ ለተቃውሞትየ ፡ ጎርጎርዮ
ስ ፡ ወወበ፪ይ ፡ ልዋርዮስ ። ወአትናስዮስ ፡ ሐዋርያዊ ፡ ወዮልያኖስ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘ
ሮምያ ፡ ወባስልዮስ ፡ ጠቢብ ፡ ወጎርጎርዮስ ፡ ተናጋሪ ፡ ላዕለ ፡ አምላካዊያት ። ወአግና
ጥዮስ ፡ ወእለእስክንድሮስ ፡ ወቄርሎስ ። ወዲዮስቆሮስ ። ወእምድኅረዝ ፡ ሐነጽኩ ፡
ሊተ ፡ ታቦተ ፡ ከመ ፡ እግበር ፡ ውስቴቱ ፡ ዘፈቀድኩ ፡ ወውእቱ ፡ ማኅበረ ፡ ኬልቄዶን ።
ወእምይእዜሰ ፡ ሰማዕኩ ፡ ቃለ ፡ እምሰማይ ፡ ዘይብል ፡ ናሁ ፡ ዝውእቱ ፡ ሳዊሮስ ፡ አን
በሳ ፡ ዘይጥሳር ፡ ጸገየ ፡ እምስርወ ፡ ክርስቲያን ። ወውእቱ ፡ ይመውእ ፡ ወ*ያንህል ፡ * fol. 173, r° b.
ማኅደሮ ፡ ለክይሲ ። ወይቀጠቅጥ ፡ ርእሶ ፡ ዘእነ ፡ ውእቱ ፡ አበሆሙ ፡ ወለኵሉ ፡ ማኅ

1. A አንተኒ ፡ B አንተኒ ፡ — 2. A ሐንክስ ፡ — 3. B ወአንስ ፡ — 4. A ወ *pro* ዘ ፡

and Daniel, who appeared in the flesh. And ye, O brethren, do ye magnify this man, for deceit is not found in his mouth.

They say of him that he went once to draw water, carrying a jar upon his shoulder as he went, and Satan met him in the form of a man lame and black, and came before him with his hands upon his head, and cried with a loud voice and said, « I have stirred up great disturbance and *grievous * fol. 173, r° a.
slaughter, so that the blood of many has been shed. And I have roused up abominations and adulteries and I have wrought in the world much woe, and against the churches I have at all times done much that opposed and insulted them. And there have risen up to oppose me Gregory and the great Liberius and Athanasius the apostolic and Julianus the patriarch of Rome and Basil the wise and Gregory the theologian, and Ignatius and Alexander and Cyril and Dioscorus. And afterward I built me an ark wherein to do what I pleased, and it was the council of Chalcedon. But now I have heard a voice from heaven saying, Behold here is Severus, the roaring lion; he has sprung from the root of the Christians. And he shall conquer and *shall destroy the habitation of the dragon[1], and shall * fol. 173, r° b.
bruise his head[2], who is the father of all the company of bishops

1. Or, serpent. — 2. Gen. 3 : 15.

በረ ፡ ኤጲስ ፡ ቆጶሳት ። እለ ፡ ተጋብኡ ፡ ኀበ ፡ ዮሐንስ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘቊስጥንጥን
ያ ፤ ወሞአቶሙ ፡ አውዶክስያ ፡ ንግሥት ፡ ወለዲዮስቆሮስኒ ፡ ሳቀየቶ ፡ ብልካርያ ። ወ
ናሁ ፡ ነዋ ፡ ሳዊሮስ ፡ ይፈቅድ ፡ ያውፅአኒ ። ወሶበ ፡ ርእየ ፡ ቅዱስ ፡ ዘንተ ፡ ወሰሚያ ፡
እምሰይጣን ፡ ይቤሎ ፡ ይኒስከ ፡ እግዚአብሔር ። ወሶቤሃ ፡ ተሠወረ ፡ እምኔሁ ፡ ሰይ
ጣን ።

ወእምድኅረ ፡ ሕቅ ፡ ኮነ ፡ ስምዐ ፡ በእንቲአሁ ፡ አብ ፡ ዐቢይ ፡ ሮምያኖስ ። ወይ
ቤ ፡ ከመዝ ፡ እነ ፡ ሀለውኩ[1] ፡ ውስተ ፡ ምድረ ፡ በድው ፡ ዘኢተሐርሰ ፡ ወኢተዘርአ ፡
ውስቴቱ ፡ ዘርእ ፡ ጥቀ ፡ ወኢወረደ ፡ ዲቤሃ ፡ ጠል ፡ ወኢዝናም ፡ ወታጽዕቃ[2] ፡ ጥቀ ፡
በቀኖ[3] ፡ አስዋክ ፡ ወአሜከላ ፤ ወርኢኩ ፡ ብእሲተ[4] ፡ ሠናይተ[5] ፡ ጥቀ ፡ ወአንብዓ[6] ፡
* fol. 173, v° a. ይውኅዝ ፡ ዲበ ፡ መ*ልታሕታ[7] ፡ ወእንግድዓሃ ፡ ወርሱሓት ፡ አልባሲሃ ፡ ወሥጡጣት ፤
ወይእቲ ፡ ልሕውት[8] ፡ ወትበኪ ፡ ፈድፋደ ፡ በእንተ ፡ ዕርቃን ፡ ሥጋሃ ። ወእንዘ ፡ እነ ፡
እቀውም ፡ ርኢኩ ፡ ሁከተ ፡ ዐቢየ ፡ ወሰማዕኩ ፡ ፩እንዘ ፡ ይብሎ ፡ ለቢጹ ፡ ናሁ ፡ ይመ
ጽእ ፡ ሳዊሮስ ፡ ከመ ፡ ይግዝም ፡ ሦክ[9] ፡ እምዛቲ ፡ ምድር ፡ ወይትክል ፡ ወይኖ[10] ፡ ለእ
ግዚአ[11] ፡ ጸባኦት ። ወእምዝ ፡ ተናገርዎ ፡ ለብእሲት ፡ እንዘ ፡ ይብሉ ፡ ኢትፍርሂ ፡ አሀ
ገረ ፡ አንጾኪያ ፡ ናሁ ፡ ነዋ ፡ ንጉሥኪ ፡ ሳዊሮስ ፡ ይመጽእ ፤ ወውእቱ ፡ ብእሲ ፡ የዋ

1. A B ሀለውክ ፡ — 2. A B ወተፅዕቃ ፡ — 3. A B በቁል ፡ — 4. A B ብእሲት ፡ — 5. A B ሠናይት ፡ — 6. A ወአንብዐ ፡ — 7. A መልዕልታ ፡ — 8. A ልውህት ፡ B ልህውት ፡ — 9. A B ሦክ ፡ — 10. A B ወይን ፡ — 11. A B ለእግዚኡ ፡

who gathered unto John the patriarch of Constantinople[1]. And them the queen Eudoxia conquered, and as for Dioscorus, Pulcheria discomfited him; and behold Severus desires to cast me out. » And when the holy one saw this, and heard Satan, he said unto him, « The Lord rebuke thee[2]. » And straightway Satan disappeared from his sight.

And a little while after, the great father Romanus bore witness concerning him and said, « I was in a desert place that was untilled and unsown and unvisited by dew or rain, and exceedingly cumbered with weeds and tares. And I saw an exceedingly beautiful woman, and her tears ran down upon
* fol. 173, v° a. *her cheek and her breast, and her garments were defiled and torn, and she was lamenting and weeping exceedingly, because of the the nakedness of her flesh. And as I stood, I perceived a great commotion, and I heard one say unto his neighbor, Behold Severus comes to cut out the thorns from this place, and to plant the vine of the Lord of Hosts. Then they told the woman, saying, Fear not, O city of Antioch! Behold thy king Severus comes[3], and he is an upright man, built up in the canons which the bishops who assembled at Nicæa ordained. And the woman said to those that talked

1. Antioch is meant. — 2. Jude 9. — 3. Zech. 9 : 9; Matt. 21 : 5.

ህ ፡ ሕኑጽ ፡ በቀኖናት ፡ እንተ ፡ አንበርዋ ፡ ኤጲስ ፡ ቆጶሳት ፡ እለ ፡ ተጋብኡ ፡ በኒቅያ ። ወትቤሎሙ ፡ ይእቲ ፡ ብእሲት ፡ ለእለ ፡ ኮኑ ፡ ይትናገርዋ ፡ እስከ ፡ ማእዜኑ ፡ ይመጽእ ፡ ሳዊሮስ ። ወይቤልዋ ፡ እስከ ፡ ይእዜ ፡ ኢተፈጸመ ፡ ኀጣውኢ ፡ ማኅበረ ፡ ኬልቄዶንያ ፡ ዝንቱ[1] ፡ እንከ ፡ *ራእይ[2] ፡ እንተ ፡ ርኢክዋ ፡ አነ ፡ ሮምያኖስ[3] ፡ ወአነ ፡ ጽኑዐ[4] ፡ * fol. 173, v° b.
ልብየ ፡ ጥዩቀ ፡ ከመ ፡ አንትሙ ፡ ውእቱ ፡ ውሉደ ፡ አብርሃም ፡ ሕዝበ ፡ ክርስቲያን ፤ ወእግዚአብሔር ፡ ረከቦ ፡ ለሳዊሮስ ፡ በከመ ፡ ሕሊና ፡ ልቡ ፡ ዘይገብር ፡ ፈቃዶ ፡ ከመ ፡ ዳዊት ፡ ዘቀተሎ ፡ ለፍልስጥኤማዊ ፤ ወረሰዮሙ[5] ፡ ለሠራዊቱ ፡ መታሕላን ፡ ከማሁ ፡ ሳዊሮስሰ ፡ መተረ ፡ ርእሶ ፡ ለሰይጣን ። ወዘረዎሙ ፡ ለኵሎሙ ፡ ዐላዊያን ፡ እለ ፡ ነበሩ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያኑ[6] ፡ ለእግዚአብሔር ። አነ ፡ እከውን ፡ ለክሙ ፡ ስምዐ ፡ አሕዝብ ፡ መፍቀርያነ ፡ እግዚአብሔር ፡ ከመ ፡ ሳዊሮስ ፡ አብርሀ ፡ ለነ ፡ በውእቱ ፡ መዋዕል ፡ ከመ ፡ ብርሃነ ፡ ፀሓይ ፡ ወአብርሀ ፡ ለነ ፡ ማኅቶተ ፡ ሃይማኖት ፡ አርቶዶክሳዊት[7] ፡ ወኢሆከ ፡ ቃለ ፡ ነገሥት ፡ ኀያላን ፡ ወኢማኅበረ ፡ ኤጲስ ፡ ቆጶሳት ፡ ኬልቄዶናዊያን ፡ ወኢጽንዐ ፡ ጠቢባን ፡ ወኢሥልጣናት ፡ *ዳእሙ ፡ ኮኑ ፡ እሙንቱ ፡ ወኢከመ ፡ ም * fol. 174, rº a.
ንት ፡ በኀቤሁ ።

ወንግበእ ፡ ይእዜኒ ፡ አእኀውየ ፡ ኀበ ፡ ዘክሮ[8] ፡ ገድሉ ፡ ለዝንቱ ፡ ዐቢይ ፡ ሳዊሮስ ። ወኢያአምር ፡ አንሰ ፡ ዘከመ ፡ እፎ ፡ ይክል ፡ ልሳንየ ፡ ድኩም ፡ ያይድዕ ፡ ጸጋ ፡ መንፈስ ፡ ቅዱስ ፡ ዘመርሐቶ ፡ ለዝንቱ ፡ ቅዱስ ፡ ሳዊሮስ ፡ እስከ ፡ አብጽሐ ፡ ሐመሮ ፡ ኀበ ፡ መርሶ ፡ በክብር ፡ መንፈሳዊ ። ወእፎ ፡ እረክብ ፡ አነ ፡ ኀጡእ ፡ ነጊረ ፡ ትሩፋቲ

1. A B ዘንተ ፡ — 2. A B ራእየ ፡ — 3. A B አውምያኖስ ፡ — 4. A B ጽኑዕ ፡ — 5. B ወረሰዮ ፡ — 6. A ክርስቲያን ፡ — 7. B አርቶደክሳዊያት ፡ — 8. A B ዘክሮ ፡

with her, When then will Severus come? And they said to her, As yet the sins of the council of Chalcedon are not finished. This therefore is *the vision that * fol. 173, v° b.
I Romanus[1] saw. And I am sure of heart forsooth that you are the offspring of Abraham, Christian people. And the Lord has found Severus after the desire of his heart, who shall do his will even as David, who slew the Philistine, and put his hosts to flight; so Severus shall cut off the head of Satan, and shall disperse all the heretics, who are in the church of God. I bear you witness, O people who love the Lord, that Severus shall give us light in that day, even as the light of the sun, and shall make *the lamp of the orthodox faith to shine upon us, and the word of mighty kings shall not move him, nor the council of the bishops of Chalcedon, nor the might of the wise, * but * fol. 174, rº a.
they shall be[2] even as nothing to him. »

And now also let us return, my brethren, unto the story of the conflict of the great Severus. But I know not how my weak tongue can tell the grace of the Holy Spirit which led the holy Severus until he brought his ship to port with spiritual glory. And how shall I, poor as I am, compass the

1. Mss. Awmyanos. — 2. Or, were.

ሁ ፡ እንተ ፡ አልባቲ ፡ ተፍጻሜተ ፡ አላ ፡ እነግር ፡ ጎዳጠ ፡ እምገድል ፡ ዘተጋደለ ፡ በ
ቱ ፡ ለጸላእተ ፡ ቤተ ፡ ክርስቲያን ፤ ዘውእቶሙ ፡ ውሉደ ፡ ሰይጣን ፡ ወፍቁራኒሁ ፡ ዘ
ውእቱ ፡ ዮልያኖስ ፡ ዕልው ፡ ዘእምደሴት ፡ ዘጸንዓ ፡ ወተቃወሞ ፡ ለዐቢይ ፡ ሳዊሮስ ፡
በከመ ፡ ፍልስጥኤማዊ ፡ ምስለ ፡ ዳዊት ፡ እስመ ፡ ዝንቱ ፡ ጸሐፈ ፡ ኀበ ፡ አብ ፡ ሳዊሮስ ፡
fol. 174, r° b. መልእክተ ፡ ወከመዝ ፡ ጽሕፈታ ፡ ዩልያኖስ[1] ፡ ይጽሕፍ ፡ ኀበ ፡ ሳዊሮስ ፡ ጸ*ሓፌ ፡ ዜና ። 5
ለእመ ፡ ኢርኢኩከ ፡ ወኢተራከብኩከ ፡ በመዋዕል ፡ ዘነበርኩ ፡ ምስሌከ ፡ በጤባርያ[2] ፡
አንሰ ፡ እሴሮአ ፤ ከመ ፡ እርአይከአ ፡ ይእዜ ፤ ወዘንዊኒአ[3] ፡ በእንቲአከ ፡ ከመ ፡ አን
ተ ፡ ኀደግ ፡ ስብሐቲከ ፡ ወአርኀቀ ፡ ጥበብከ ፡ እንተ ፡ ተመሐርን ፡ ኀቡረ ፡ አንተ ፤ ወ
አነ ፡ ወዜነውኒ ፡ እለ ፡ መጽኡአ ፡ እምኀቤከ ፡ ከመ ፡ አንተ ፡ ኀደግ[4] ፡ ተግሣጸ ፡ መም
ህራን ፡ እለ ፡ እሙንቱ ፡ ሰብአ ፡ ማኅበረ ፡ ኬልቄዶን[5] ፡ ኤጲስ ፡ ቆጶሳት ፡ እለ ፡ ተጋብ 10
ኡ ፡ በኬልቄዶንያአ ፡ ወከመ ፡ አንተ ፡ ተለውከ ፡ ለክልኤ ፡ ምእት ፡ ኤጲስ ፡ ቆጶሳት
አ ፤ እለ ፡ ተጋብኡ ፡ በኤፌሶንአ ። ወአጠየቁኒ ፡ ከመ ፡ አንተ ፡ ትትወከፍአ ፤ ነ
ገራት ፡ ቄርሎስ ፡ ወዲዮስቆሮስ ፡ ስዱድ ፡ ወምቱር ፡ በእንተ ፡ ዘጸአሎ ፡ ውእቱ ፤ ወ
መነኖአ[6] ፡ ለአብ ፡ ዘድልው ፡ ክብራት ፡ ልዮን ፡ ዘሌዎን ፡ ሊቀ ፡ ጳጳሳት ፡ ዘሮምያአ ።
* fol. 174, v° a. ወከመ ፡ አንተ ፡ ትትወከፍአ[7] ፡ ነገሮሙ ፡ ከመ ፡ ይኩ*ን ፡ መክፈልትከ ፡ ምስሌሆሙ 15
አ ። ወይእዜኒ ፡ ንቃህአ ፡ ወአእምርአ ፡ መጠና ፡ ለስብሐት ፡ ዘኀደገ ፡ አመምህር ፡ ሳ
ዊሮስአ ። እስመ ፡ ሰይጣን ፡ ይበውእ ፡ ውስተ ፡ አልባበ ፡ መነኮሳት ፤ ወየሀውክሙ[8] ፡

1. A ዮልያኖስ ፡ — 2. B በጠቤርያ ፡ — 3. A ወዘነውኒአ ፡ — 4. A *tr.* ኀደገ ፡ አንተ ፡ — 5. A ኬልቄዶ
ንያ ፡ — 6. ዘ *pro* ወ A. — 7. A B ኢትትወከፍአ ፡ — 8. B ወየሀውክሙ ፡

recital of his endless virtues? But I will tell somewhat of the conflict wherein he contended with the enemies of the church, which are the offspring of Satan and his beloved ones, that is with Julianus the heretic, who was from the island of Ṣan'ā[1] and opposed the great Severus even as the Philistine opposed David. For he wrote a letter unto father Severus, and thus it ran: Julianus
* fol. 174, r° b. writes unto Severus, the writer of *history. Although I did not see thee or meet thee, in the days when I dwelt with thee at Tiberias, I hope to see thee now. And they have told me concerning thee that thou hast left thy glory, and hast p .t away thy wisdom which we learned together, thou and I; and they who come from thee tell me that thou hast left the admonition of the learned men who belonged to the council of Chalcedon, even the bishops who assembled in Chalcedon, and that thou hast followed the two hundred bishops who assembled in Ephesus. And they have told me that thou dost accept the words of Cyril and of Dioscorus who was exiled and cut off, because he reviled and rejected a father worthy of honor, Leo, who is Lēwōn[2],
* fol. 174, v° a. patriarch of Rome, and that thou dost accept their word, that *thy portion may be with them. And now be watchful and know the worth of the glory

1. We should expect Halicarnassus. — 2. Or perhaps ዘሌዎን ፡ = ὁ λέων, the lion.

ወይፈቅድ ፡ በዝንቱ ፡ ከመ ፡ ያቅብጸሙ ፡ ተስፋሆሙ ፡ እምሕይወትአ ። ወይከልአከ አ ፡ ይእዜኒአ ፤ ዛቲ ፡ መልእክትከ ፡ ከመ ፡ ንትፈሣሕ[1] ፡ ኵልነአ ፡ ምስሌከ ፤ ወለሊከአ ፤ ታአምርአ ፤ እስመ ፡ ኵሉ ፡ ዘኢተገሠጸ ፡ ወኢከመ ፡ ምንት ፡ ውእቱ ፡ ተግሣጹ ። ዘ ንተ ፡ ጸሐፍኩ ፡ ለበቍሄተ ፡ ዚአከ ፡ እስመ ፡ አነ ፡ አዐቢ ፡ እምኔከ ፡ በልደትከ ። በሰ ላመ ፡ እግዚእ ፡ አሜን ።

ወሶበ ፡ አንበሳ ፡ አብ ፡ ሳዊሮስ ፡ ኤልያስ ፡ ሐዲስ ፡ ቀናኢ ፡ ለእግዚአ[2] ፡ ጸባኦት ፡ በኵሉ ፡ አዝማን ፡ ዘእግዚእ ፡ በየማኑ ፡ ከመ ፡ ኢይድኅፅ ፡ ለዛቲ ፡ መልእክት ፡ እን ተ ፡ ይእቲ ፡ እምዐላዊ ፡ ተቃዋሚ ፡ እግዚአብሔር ፡ በከመ ፡ ነበሩ ፡ ይትቃወ*ምዎ ፡ * fol. 174, v° b. ለሙሴ ፡ ወለበዋ ። ወሶቤሃ ፡ ይቤ ፡ የአክለከ ፡ አአረጋዊ ፡ ጎጕል[3] ፡ ፍጽም[4] ፡ አፋከ ፡ እስከ ፡ ትወድቅ ፡ ማእዜ ፡ ትመጽእ ፡ ኀቤየ ፡ እስከ ፡ ማእዜ ፡ ውስተ ፡ እደውየ ፡ ወእ ትቤቀል ፡ እምኔከ ። ወካዕበ ፡ ጸሐፈ ፡ ውእቱኒ ፡ ኀቤሁ ፡ መልእክተ ፡ ዘይብል ፡ ከመ ዝ ፡ በጽሐት ፡ ኀቤየአ ፡ መልእክትከ ፡ እንዘ ፡ ትዜክር ፡ በውስቴታ ፡ ከመ ፡ አንተ ፡ ተዐቢ ፡ እምኔየ ። ለሊከ ፡ ታአምርአ ፡ እስመ ፡ ክልኤ ፡ አእሩግ ፡ እኩያን ፡ እለ ፡ ስመ ያን ፡ ካህናተ ፡ ኮኑ ፡ ዐበይተ ፡ ወኮኑ ፡ ስምዐ ፡ ሐሰት ፤ ወባሕቱ ፡ መንፈስ ፡ ቅዱስ ፡ ዘኀደረ ፡ ላዕለ ፡ ዳንኤል ፡ ነቢይ ፡ አውገዘሙ ፡ ወመተሮሙ ፡ ወንጕሥኒ ፡ ኢመሐኮ ሙ ፡ በእንተ ፡ ክብረ ፡ መዓርጊሆሙ ። ወባሕቱ ፡ ወሬዛ ፡ ብዕዕ ፡ ዳንኤል ፡ አዘዘ ፡

1. A ንትፈሣሕ ፡ — 2. A B ለእግዚአ ፡ — 3. A ጎጕል ፡ — 4. A ፈጽም ፡

which thou hast left, O master Severus, for Satan is entering into the hearts of the monks and is stirring them up, and desires by this to cut off their hope from life. And now this letter to thee shall restrain thee, that we all may rejoice with thee. And thou thyself knowest that whoever does not receive admonition, his admonition is as naught. This have I written for thy profit, for I am older than thou. In the peace of the Lord. Amen.

And when father Severus, the new Elijah, always zealous for the Lord of Sabaoth, at whose right hand was the Lord at all times, that he should not slip, read this letter from the unbeliever who resisted the Lord, even as they persisted in resisting *Moses, and understood it, straightway he said, * fol. 174, v° b. « Enough for thee, O abandoned elder, shut thy mouth, until thou be cast down. When wilt thou come unto me? How long *ere* thou art in my hands and I take vengeance upon thee? » And he in turn wrote unto him a letter, saying, Thy letter has reached me, wherein thou dost declare that thou art older than I. Thou thyself knowest that two evil elders who were well known were chief priests and were false witnesses. But the Holy Spirit which rested upon Daniel the prophet cursed them and cut them off, and the king also did not spare them for the dignity of their station, but the blessed youth Daniel who was sent from the Lord commanded the king and he cut

ለንጉሥ ፡ ዘፍንው ፡ እምኀበ ፡ እግዚእ ፡ ወሠጠቆሙ ። ወእምድኅሬሁ ፡ ተወግሩ ፡ በ
* fol. 175, r° a. አእባን ፡ በእንተ ፡ ርኩሳቲሆሙ ፡ ወስምዖሙ ፡ *ሐሰት ፡ ወእፎ ፡ አኀፍር ፡ እምኔከ ፡ አአረጋዊ ፡ እኩይ ፡ ርኩስ ፡ ወአብድ ፡ ዘኢያጥረየ ፡ ሎቱ ፡ ምንተኒ ፡ እምሠናይ ፡ እም አመ ፡ ንእሱ ፡ ከመ ፡ ይርከቦ ፡ አመ ፡ ልህቃቱ[1] ። ወአንተሰ ፡ እምድኅረ ፡ ረሳዕከ ፡ ወ አልጸቀ ፡ ለመዊት ፡ እስመ ፡ ትወርስ ፡ ገሃነም ። ስኁር ፡ አንተ ፡ በስብሐት ፡ ዕራቁ ፡ ወምሉእ ፡ እምነገደ ፡ ዕርፊት ፡ ወሐጕል ፡ ወኢትሬኢ ፡ ሚበተከ ። ወትብል ፡ ከመ ፡ አንተ ፡ ጠቢብ ፤ ወአልቦ ፡ ምንተኒ ፡ በልህቅናከ ፡ ዘያሠምሮ ፡ ለእግዚአብሔር ፡ ወጽ ዕድውና ፡ ሚበትከኒ ፡ ዘመንክራት ፡ ባቲ ። ትደመስስ ፡ ነፍስከ[2] ፡ ወተሐውር ፡ ርስዓ ንከ ፡ ውስተ ፡ ሲኦል ፡ እንዘ ፡ ሕያው ፡ አንተ ። አንሰ ፡ እትኀዘብ ፡ በእንተ ፡ ዘጸሐ ፍከ ፡ ሊተአ ፡ ፈቀድከ ፡ ትሥርቅ[3] ፡ ቦቱ ፡ መዝገበየ ፡ በጽልሑትከአ ፡ ወሐለይከ ፡ ከመ ፡ ትምሥጦአ ፡ ለልብየ ፡ በክፍለት ፡ ብሕቱቶ ፡ ለመድኀን ፡ እስመ ፡ ርኢኩከ ፡ እ
* fol. 175, r° b. ንዘ ፡ ታበልሕ ፡ ልሳነከ ፡ ከመ ፡ ከ*ይሲ ፡ እምጽእለት ፡ ዘዘከርከ ፡ ላዕለ ፡ አእሩግ ፡ አጋ እዝት ፡ ንጹሓን[4] ፡ ቄርሎስ ፡ ወዲዮስቆሮስ ፡ መስተጋድላን ፡ ላዕለ ፡ ሃይማኖት ፡ ርትዕ ት ። ወእግዚአብሔርሰ ፡ ይትዔገሠከ ፡ እስከ ፡ ዕለተ ፡ ፍዳ ፡ ወያወፅአከ ፡ እምድረ ፡ ሕ ይወት ። ከመዝ ፡ ጸሐፍኩ ፡ ቦቱ ፡ ኀቤከ ፡ ይእዜ ፡ ውስተ ፡ ዛቲ ፡ መልእክት ፡ ከመ ፡

1. A ኅልቀቱ ፡ B ልህቀቱ ፡ — 2. A B ነፍስከ ፡ — 3. A ትስርቅ ፡ B ትሠርቅ ፡ — 4. A ንጹሐ ፡

them asunder, and afterward they were stoned with stones for their
* fol. 175, r° a. wickedness, and their false testimony[1]. *And how shall I revere thee, O evil elder, wicked and mad, who from his youth up has not gained for himself aught of good to have in his old age? But afterward thou didst fall into sin and didst draw nigh unto death, for thou shalt inherit Gehenna. Thou art snared with empty praise and art full of the spawn of blasphemy and ruin, and thou shalt not see thine old age. And thou sayest that thou art wise; but there is nothing in thy greater age that pleases the Lord, nor in the wondrous whiteness of thy hair. Thou shall lose thy soul and in thine impiousness thou shalt go alive into Sheol. But as to that which thou hast written me, I think, thou didst desire to steal therewith my treasure by thy guile, and thou didst think to tear away my heart, by dividing the integrity of the Savior. For I saw thee whet thy tongue like
* fol. 175, r° b. a serpent *with cursing which thou didst utter against the elders, the holy lords Cyril and Dioscorus, the champions of the true faith. But the Lord will be patient with thee until the day of retribution, and he will put thee forth from the land of life. I have written thus unto thee of it now in this letter, that he may bridle thee, and thy blasphemy against God the Word that was made flesh may be put to shame, in the days when the righteous judge shall appear and sit in judgment and before him all men are revealed

1. Susanna 61,62.

ይልጕምከ ፡ ወይትጎፈር ፡ ዕርፈትከ ፡ ላዕለ ፡ አምላክ ፡ ቃል ፡ ዘከነ ፡ ሥጋ ፡ በመዋዕ
ል ፡ ዘይመጽእ ፡ ዘያስተርኢ ፡ ቦቱ ፡ መኰንን ፡ ጽድቅ ፡ ወይነብር ። ወይትከሠት ፡ ቅድ
ሜሁ ፡ ኵሉ ፡ ሰብእ ፡ ወአሚኖቱ ፡ ወሕሊና ፡ ልቡ ፤ ወሶቤሃ ፡ ይትከሠት ፡ ኅቡኣት ፡
ወይግስኑ ፡ ሐሳዊያን ፡ ወኵሉ ፡ ዘይነብብ ፡ ሐሰተ ። ወአንተ ፡ ወኵሎሙ ፡ ተላዊያ
ኒከ ፡ መብዝኅቶሙ ፡ እለ ፡ ይፀርሩ ፡ ላዕለ ፡ መለኮቱ ፡ ወይክሕድዎ ። ወውእቶሙ ፡
ይብሉ ፡ በተፍጻሜቱ ፡ ለኵሉ ፡ መልእክት ፡ ሰላም ፤ ወአንሰ ፡ እብል ፡ ትርሐቅ ፡ እ*ም * fol. 175, v° a.
ኔከ ፡ ሰላም ፡ ወይኩኑ ፡ ደቂቅከ ፡ እጓለ ፡ ማውታ ፤ ወብእሲትከኒ ፡ ትኩን ፡ መበለተ ፡
ኤጲስ ፡ ቆጶስናከ ፡ ይንሣእከ ፡ ባዕድ ፡ እስመ ፡ አፍቀርከ ፡ ለመርገም ፡ ወትመጽአከ ፡
ወወበይከ ፡ ለበረከት ፡ ወትርኅቅ ፡ እምኔከ ። ወይብለከ ፡ እግዚእ ፡ ወለእለ ፡ ይተልዉ
ከ ፡ ለጸላእትየ ፡ እለ ፡ ኢ፣ይፈቅዱ[1] ፡ ከመ ፡ እንግሥ ፡ ለዕሌሆሙ ፡ አምጽእዎሙ ፡ ኀ
ቤየ ፡ ወይርግዝዎሙ ፡ በቅድሜየ ። ዘንተ ፡ ጸሐፈ ፡ አብ ፡ ሳዊሮስ ፡ ዐቢይ ፡ ወዘይበዝ
ኅ ፡ እምዝንቱ ፡ ዘኢ፣ይዘክሮ[2] ።

ወእምድኅረ ፡ ዝንቱ ፡ ተንሥአ ፡ ካልእ ፡ እምቤተ ፡ ነገሥት ፡ እንዘ ፡ ይፀርፍ ፡ ዕር
ፈተ ፡ ዐቢየ ፡ ዘስሙ ፡ ቀሊቅስሊሞስ[3] ፡ ዝንቱ ፡ ዘተበህለ[4] ፡ ከመ ፡ ይትቃወሞ ፡ ለመ
ንፈስ ፡ ቅዱስ ፡ ዘየኅድር ፡ ላዕለ ፡ ሳዊሮስ ፤ ወኢኅደጎ ፡ ለዝንቱኒ ፡ ካዕበ ፡ ዘእንበለ ፡
ንስቲት ፡ እስከ ፡ ሣቀዮ ፡ በመልእክቱ ። ወጸሐፈ ፡ ኀቤሁ ፡ ዘያወግዝ ፡ *ኵሎ ፡ ዕርፈ ፡ * fol. 175, v° b.

1. A *om.* ኢ ፡ — 2. A B ዘኢዘክሮ — 3. A ቀሊቅስሊምስ ፡ — 4. A B ዘተሀበለ ፡

and their faith and the thought of their heart. And then shall the secret things be disclosed, and liars and everyone that speaks lies shall be destroyed. And of them thou and thy following make up the greater part, who blaspheme against his divinity and deny him, and say at the end of every letter, Peace; but I say, far be *peace from thee, and let thy children * fol. 175, v° a.
be orphans, and thy wife a widow; thine office let another take from thee[1]. Because thou hast loved cursing, it shall come upon thee, and thou hast refused blessing, and it shall depart from thee[2]. And the Lord shall say unto thee and unto those who have followed thee, As for my enemies who will not that I reign over them, bring them unto me and let them slay them before me[3]. This did the great father Severus write and more than this which I will not recount.

And after this one there arose another from the palace who uttered a great blasphemy, whose name was Kalikselimos[4]; he it was who declared that he would oppose the Holy Spirit that rested upon Severus. And he left him but a little while before vexing him with his letter. And he wrote unto him anathematizing *all his blasphemy and his error; and in the letter * fol. 175, v° b.

1. Ps. 109 : 8, 9. — 2. Ps. 109 : 17. — 3. Lk. 19 : 27. — 4. Possibly Felicissimus is meant.

ቶ ፡ ወጌግዮቶ ፤ ወዘከረ ፡ ውስተ ፡ መጽሐፍ[1] ፡ ውሉዱ ፡ ለሰይጣን ፡ ዘውእቶሙ ፡ ዮ
ልያኖስ ፡ ወቀሊቅስሊሙስ ፡ ወማኅበረ ፡ ዕልዋን ።

ወእምድኅረ ፡ ተንሥአ ፡ ካልእኒ ፡ ዘይሰመይ ፡ ሎኖስዮስ ፡ ጠቢብ ፡ ወኀያል ፡ ወ
ኮነ ፡ ነበረ ፡ ኀቤሁ ፡ ውስተ ፡ ደብር ፡ ወዝንቱኒ ፡ ካዕበ ፡ መሐረ ፡ ትምህርታተ ፡ በግ
ዕዘ ፡ ነፍሱ ። ወሰሚዖ ፡ ዜናሁ ፡ ሳዊሮስ ፡ ወቢይ ፡ ገሠጾ ፡ ካዕበ ፡ ወሜጦ ፡ ከመ ፡ 5
አስጋሪ ፡ ጠቢብ ፡ ሶበ ፡ ርእዮ ፡ በዕለተ ፡ ቅዳሴ ፡ አመ ፡ ተራከቡ ፡ ይቤሎ ፡ ረድኡ ፡
ለጴጥሮስ ፡ ርእሰ ፡ አርድእት ፡ ዘውእቱ ፡ ሳዊሮስ ፡ ይትፌሣሕ ፡ ይእዜ ፡ ድዮናስዮስ ፡
ብእሲ ፡ ቅዱስ ። ወአነ ፡ ዮም ፡ እፈቅድ ፡ ኀቤከ ፡ ከመ ፡ ትብጻሕ ፡ ኀበ ፡ በዐትየ ፡
ከመ ፡ ንትመጠው ፡ እምሥጋዊያት ፡ ኀቢረን ፡ እስመ ፡ አእመርኩአ ፡ ከመ ፡ አንተ ፡
* fol. 176, r° a. ተቃወምከ[2] ፡ ጸላእተከ ። ወበሕቱ ፡ አንሰ ፡ እፈቅድ ፡ ኣእምር ፡ ኪያሁ ፡ እስመ ፡ ከ*ን 10
ከ ፡ ጠቢበ ፡ በንባበከ ። ወፈርሀ ፡ ድዮናስዮስ ፡ ከመ ፤ ይሖር ፡ ምስሌሁ ፡ እስመ ፡ ኮነ ፡
ውእቱ ፡ ከመ ፡ አንበሳ ፡ በኀይሉ ፡ ወበንባቡ ። ወኮነ ፡ ድዮናስዮስ ፡ ይብል ፡ ለእመ ፡
አነ ፡ ወደቁ[3] ፡ ውስተ ፡ እዴሁ ፡ ለሳዊሮስ ፤ ወአእመረ ፡ ግብርየ ፡ ያመነዝዘኒ ፡ ውእ
ቱ ፡ ወይሰድደኒ ፡ ወወፅአ ፡ እምደብር ።

ወበሕቱ ፡ እግዚአብሔርሰ ፡ ዘይሔሊ ፡ ለኵሉ ፡ አሐዱ ፡ ኢፈቀደ ፡ ከመ ፡ ይማስ 15
ን ፡ ግብሩ ፡ ለዝንቱ ፡ ብእሲ ፡ ወኢከመ ፡ ያጥፍኦ ፡ ኪያሁ ፤ ወሶበ ፡ ርሕቀ ፡ እምደብ
ር ፡ መጠነ ፡ ምዕራፍ ፡ አሐዱ ፡ ርእየ ፡ ራእየ ፡ ማኅበረ ፡ ሰይጣናት ፡ ዝርዙራን ፡ እን

1. A መጽሐፉ ፡ B መጽሐፈ ፡ — 2. A ተቃውምከ ፡ — 3. A B ወድቁ ፡

he admonished the children of Satan, which are Julianus and Kalikselimos and the company of heretics.

And afterward there arose another also who was called Dionysius, wise and mighty. And he dwelt with him in the monastery. And he too again taught doctrines after his own manner. And when he heard his story, great Severus rebuked him again and converted him, like a skilful fisher. When he saw him on the day of commemoration, when they met, the disciple of Peter the chief of the disciples, which is Severus, said to him, « Hail, Dionysius, holy man! I desire of thee now that thou come unto my cave, that we may receive of[1] carnal things together, for I know that thou hast withstood thine enemies. But I desire to know this, for thou art
* fol. 176, r° a. *wise in thy discourse. » And Dionysius feared to go with him, for he was like a lion in his strength and his discourse. And Dionysius said « If it came to pass that I fell into the hands of Severus, and he knew my work, he would revile me and cast me out. » And he departed from the monastery.

But the Lord, who thinks upon everyone, did not desire to destroy the work of this man, nor to ruin him. And when he had gone one mile from the monastery, he saw a vision; the company of demons, scattered, fighting

1. Or read ንትመሠጥ ፡ that we may flee from.

ዘ ፡ ይትቃተሉ ፡ ከመ ፡ ሐቃልያን ። ወተሀውከ ፡ ልቡ ፡ ወሐዘነ ፡ ወኢተክህሎ ፡ ተሠ
ውጦ ፡ እንተ ፡ ኀቤሆሙ ፤ ወቆመ ፡ እምርሑቅ ፡ ከመ ፡ ይርአይ ፡ ኀቤሆሙ ። ወአስ
ተርአዮ ፡ መልአከ ፡ እግዚአብሔር ፡ በአርአያ ፡ መነኮስ ፡ ከማሁ ። ወይቤሎ ፡ ለምን
ት ፡ ኀደገ ፡ ፍኖተ ፡ ሰላም ፡ ወወደ*ቀ ፡ ውስተ ፡ ማእከለ ፡ ዝንቱ ፡ ኩናት ። እስመ ፡ * fol. 176, r° b.
ተወቀፍከ ፡ ዛተ ፡ ዕቅፍተ ፡ ግባእ ፡ ኀበ ፡ ቤትከ ፤ ወእግዚአብሔር ፡ ያዐርፈከ ፡ ወኢ
ትኀፈር ፡ ከመ ፡ ትክሥት ፡ ጌጋየከ ፡ ለሳዊሮስ ፡ እስመ ፡ ኢይኬንነከ[1] ፡ ውእቱ ፡ ወኢ
ይገድፍ ፡ ግብረከ ። ዳእሙ ፡ ይበጽሕ ፡ ለከ ፡ ኀበ ፡ ፍኖት ፡ እስመ ፡ መሐሪ ፡ ውእቱ ፡
ሳዊሮስ ፡ ይሰሪ ፡ ለሰብእ ፡ ዕበ ፡ ተመይጡ ።

ወይእተ ፡ ጊዜ ፡ ገብአ ፡ መነኮስ ፡ ኀበ ፡ ደብር ፤ ወሰገደ ፡ ታሕተ ፡ እገሪሁ ፡ ለሳ
ዊሮስ ፡ የዋህ ፡ ዘበአማን ፡ ከመ ፡ ሙሴ ። ወአውሥአ ፡ በፍቅር ፡ እንዘ ፡ ይብል[2] ፡ ሠ
ናይ ፡ ኮነ ፡ ለከ ፡ አድዮናስዮስ ፡ በተዳድቆትከ ፡ ብእሴ ፡ ኄረ ። ወይቤ ፡ ድዮናስዮስ ፤
ወሰበ ፡ አኮ ፡ ውእቱ ፡ ኦእግዚእየ ፡ አብ ፡ እምወደቁ ፡ ውስተ ፡ ቈዋቈ ፡ በርበር ፡ ዮ
ም ። ወይቤሎ ፡ ሳዊሮስ ፡ ቅዱስ ፡ ለዝንቱ ፡ ብእሲ ፡ ዘረከብከ ፡ ኮነ ፡ ረድኦ ፡ ለብእሲ
ት ፡ ዘነበረ[3] ፡ ባቲ ፡ ሰይጣን ። ወተብህለ ፡ በእንቲአሃ ፡ ከመ ፡ ፯ምታ ። ወነሥኣ ፡ ዝ
ንቱ ፡ ብእሲ ፡ *ዘርኢከ ፡ ወአሰሮ ፡ በሰናስል ፡ ወወሰዶ ፡ ኀበ ፡ መካን ፡ ዘአልቦ ፡ ውስ * fol. 176, v° a.
ቴቱ ፡ ዕረፍተ ፡ አላ ፡ ዅነኔ ፡ ውስተ ፡ ሰዲድ[4] ፡ ዘማእሰር[5] ፡ ወብእሲትሰ ፡ ይእዜ ፡
ትነብር ፡ ምስለ ፡ ብእሲሃ ፡ ሕያውታ ። ወኮነ ፡ ካዕበ ፡ ከሠተ ፡ አዕይንቲሁ ፡ ለብእሲ ፡

1. A B ኢይዅ(ኩ?)ንንከ ፡ — 2. A እፎ ፡ *add.* — 3. A ዘንበረት ፡ — 4. A ስኢድ ፡ B ስዒድ ፡ — 5. A B ዘምስር ፡

together like savages. And his heart was troubled and sad, and he was not able to draw near to them, and he stood afar off that he might look at them. And an angel of the Lord appeared to him in the form of a monk like himself, and said to him, « Why hast thou left the path of peace and hast fallen *in the midst of these arms? Because thou hast committed this * fol. 176, r° b.
offense return unto thy house and the Lord shall give thee rest. And be not ashamed to reveal thine error to Severus, for he will not condemn thee nor reject thy work. But he will meet thee on the way; for Severus is compassionate; he forgives men when they return. »

And straightway the monk returned unto the monastery and bowed down at the feet of Severus, truly meek as Moses. And he answered him in love, saying, « It was well for thee, O Dionysius, that thou didst meet a good man. » And Dionysius said, « And had I not, O my lord father, I should have become a prey to robbers this day. » And the holy Severus said to him, « As for this man whom thou didst meet, he was the servant of a woman in whom Satan dwelt. And it was said of her that she had had seven husbands[1]. And this man *whom thou didst see took and * fol. 176, v° a.
bound him with chains, and brought him unto a place wherein there was no rest, but punishment in exile and fetters, but the woman safe and

1. Tobit 6: 9-17.

ዘያረ ፡ በሐሞተ ፡ ዓሣ ። ወይቤሎ ፡ ድዮናስዮስ ፡ አይቴ ፡ ይከውን ፡ ማኅደሩ ፡ ለዝን
ቱ ፡ ወመኑ ፡ ስሙ ፡ ከመ ፡ እሑር ፡ ኀቤሁ ፡ ወእንሣእ ፡ በረከቶ ። ይቤሎ ፡ ሳዊሮስ ፡
ማኅደሩ ፡ ውስተ ፡ ሰማይ ፡ ወስሙ ፡ ሩፋኤል ። ወኩናትኒ ፡ ዘርኢክ ፡ ማእከለ ፡ እሉ ፡
ሰብእ ፡ ሰይጣናት ፡ እሙንቱ ፡ ይጸልኡ[1] ፡ በበይናቲሆሙ ፡ በውስተ ፡ አየር[2] ።

ወሶበ ፡ ይቤሎ ፡ ለመነኮስ ፡ ዘንተ ፡ ወሰሚዖ ፡ ዘንተ ፡ ነገረ ፡ እምዐቢይ ፡ ሳዊሮ
ስ ፡ ወድቀ ፡ እንዘ ፡ ይሰግድ ፡ ታሕተ ፡ እገሪሁ ፡ ወአንሥአ[3] ፡ ወወፅአ ፡ እምኔሁ ፡ ኵ
ሉ ፡ ሕሊና ፡ እኩይ ፡ ዘኮነ ፡ ይሔሊ ፡ በውስቴቱ ። ወመሐሮ ፡ ሳዊሮስ ፡ አሚነ ፡ ጥዩ
* fol. 176, v° b. ቀ ፡ ወተወክፎ ። ወአውገዘ ፡ ለኵሉ ፡ ዘ*ይብል ፡ ካልአ ፡ እምውእቱ ፡ ወለኵሉ ፡ ረ
ሲዕ ፡ ዘይትቃወም[4] ፡ ለእግዚአብሔር ፡ ኢይትወከፍ ፡ ላዕለ ፡ ነሢአ[5] ፡ እምዕለት ፡ ዘ
ተዐቅበ ፡ እምአመ ፡ ኀደረ ፡ ውስቴቱ ፡ መዋቲ ፡ መንፈስ ፡ ቅዱስ ።

ወተሰምዮቱ ፡ ለዝንቱ ፡ ዐቢይ ፡ ሳዊሮስ ፡ በስሙ ፡ እምቅድመ ፡ ይሰየምኬ ፡ ሊ
ቀ ፡ ጳጳሳት ፡ እስመ ፡ ውእቱ ፡ እስከ ፡ አሜሃ ፡ ኢነሥአ ፡ ሢመተ ፡ ሊቀ ፡ ጳጳስና ። ወ
ከማሁ ፡ መሴ ፡ ነቢይ ፡ አመ ፡ ጸሐፈ ፡ ስሞ ፡ ለአብርሃም ፡ ውስተ ፡ ብሉይ ፡ ኢያእመ
ረ ፡ እምቀዲሙ ፡ ግብረ ፡ ስም ፡ ዘሰመዮ ፡ እግዚአብሔር ፡ ቦቱ ፡ አላ ፡ ኮነ ፡ ይስም
ዮ ፡ አብራም[6] ፡ እስከ ፡ በጽሐ ፡ ኀበ ፡ መካን ፡ ዘተናገሮ ፡ እግዚአብሔር ፡ በውስቴቱ ፡
ወይቤሎ ፡ አንተ ፡ እምይእዜ ፡ ኢትሰመይ[7] ፡ አብራም[6] ፡ አላ ፡ ይኩን ፡ ስመከ ፡ አብር

1. A ይጸልኡ ፡ — 2. A ዓየር ፡ — 3. A B ወአንሥአ ፡ — 4. A ዘይትቃወሞ ፡ — 5. A B ነሢአ ፡ — 6. B አብርሃም ፡ — 7. ኢ *om.* A.

sound now lives with her husband. And again it came to pass that he opened the eyes of a blind man with the gall of a fish[1]. » And Dionysius said to him, « Where is his abode and what is his name, that I may go unto him and receive his blessing? » Severus says to him, « His abode is in heaven, and his name is Rufael[2]. And the arms which thou didst see in the midst of those men, are devils; they hate one another in the air[3]. »

And when he said this to the monk, and when he heard these words from the great Severus, he fell worshipping at his feet. And he raised him up, and every evil thought that he cherished departed from him, and Severus taught him steadfast faith, and he accepted it. And he execrated every one
* fol. 176, v° b. who *differed with him, and any impious one that resisted the Lord he did not receive, to accept him, from the day of his preservation, from the time that the Holy Spirit took up its abode in him.

And as to the fact that the great Severus was called by his name before he was made patriarch therefore, for he had not at that time assumed the office of patriarch, likewise Moses the prophet when he wrote the name of Abraham in the Old *Testament* knew not beforehand the force of the name by which the Lord called him, but he called him Abram until he came unto the place in which the Lord spoke to him and said to him, « From henceforth thou shalt

1. Tobit 11: 10-13. — 2. Ibid. 3: 17; 11 : 2. — 3. Text is obscure.

ሃም ፤ ወከማሁ ፡ ለያዕቆብኒ ፡ ኢሰመዮ ፡ እስራኤል ፡ ዘእንበለ ፡ አመ ፡ ተፍጻሜቱ ፡ ተና
ግሮቱ ። ወይቤሎ ፡ እግዚአብሔር ፡ ኢይሰመይ ፡ ስምከ ፡ እምይእዜ ፡ ያዕቆብ ፡ አላ ፡ * fol. 177, r° a.
እስራኤል ። ካዕበ ፡ ሶበ ፡ ወጠንኩ ፡ ዝክሮ ፡ ለሳዊሮስ ፡ ዘእምንእሱ ፡ ወመዋዕለ ፡ ም
ንኵስናሁ ፡ ተዐውቀ ፡ ስሙ ፡ ዘእሙር ፡ ቦቱ ፡ እምአመ ፡ ይነሥእ ፡ ሢመተ ፡ ክቡረ ።
ወአስተማሰልኩ ፡ ለውእቱ[1] ፡ በአምሳለ ፡ ዘያመስል ፡ ላዕለ ፡ ወኢይትዐወቅ ፡ እንከ ፡
ራእዩ[2] ፡ ዘእንበለ ፡ እምድኅረ ፡ ተፈጸመ ፡ ቅብዐታ ፡ ለእመ ፡ ኮነ ፡ ጸሊመ ፡ አው ፡ ካ
ልአ ፡ እስመ ፡ ሶበሰ ፡ ይትቀባዕ ፡ ይእቲ ፡ ታስተርኢ ፡ አምሳሊሃ ፡ ወአባሊሃ ። ከማ
ሁ ፡ አነኒ ፡ ካዕበ ፡ ዘከርኩ ፡ ግብሮ ፡ ለዝንቱ ፡ እግዚእ ፡ ሳዊሮስ ፡ እምቅድመ ፡ ይብ
ጻሕ ፡ ኀበ ፡ መዓርገ ፡ ሊቀ ፡ ጵጵስና ።

ወይእዜኒ ፡ ንስእል ፡ ኀበ ፡ ዘያነብብ ፡ ልሳናተ ፡ ዘውእቱ ፡ ጰራቅሊጦስ ፡ መንፈሰ ፡
ጽድቅ ፡ ከመ ፡ ይርድአነ ፡ ላዕለ ፡ ፈጽሞ ፡ ዜንዎ ፡ ገድለ ፡ ዝንቱ ፡ አብ ፡ ቅዱስ ፡ ሳዊ
ሮስ ፡ በመዋዕል ፡ ምንኵስናሁ ፡ ዮም ፡ እምድኅረ ፡ ውእቱ ። *ወከነ ፡ በውእቱ ፡ መዋ * fol. 177, r° b.
ዕል ፡ አስተርአየ ፡ ኤጲስ ፡ ቆጶስ ፡ ላዕለ ፡ ሀገረ ፡ ቍስጥንጥንያ ፡ ዘይሰመይ ፡ መቅዶን
ዮስ ፡ እምድኅረ ፡ ዕረፍቱ ፡ ለአይጣሉስ ። ወከነ ፡ እምቅድመ ፡ ኤጲስ ፡ ቆጶስናሁ ፡ ፈ
ቀዱ ፡ ኀበይት ፡ ብዑላን ፡ ከመ ፡ ያእምሩ ፡ እምኔሁ ፡ ለእመ ፡ ውእቱ ፡ ክርስቲያናዊ ፡
አው ፡ ዐላዊ ። ወይቤልዎ ፡ ለእመ ፡ ትፈቅድ ፡ ትኅበር ፡ ምስሌነ ። ወትኅበር ፡ ምስለ ፡

1. A B ውእቱ ፡ — 2. A B ራእዮቱ ፡ (*l.* ርእዮቱ ፡?)

not be called Abram, but Abraham shall thy name be[1]. » And likewise Jacob he did not call Israel save at the end of his speaking to him; and the Lord said to him, « Thy name shall no more be called *Jacob, but Israel[2]. » * fol. 177, r° a.
Again when I began the story of Severus from his youth and the days of his monastic life, his name was made known whereby he was known after he assumed the venerable office. And I have deemed him like to the likeness of one who thinks high *thoughts*, and his appearance therefore was unknown, whether it was dark or no, save after he was anointed, for when he was anointed his likeness and flesh were seen. In like manner I also again have related the work of the lord Severus before he came unto the dignity of patriarch.

And now we ask him that makes men to speak with tongues, which is the Paraclete, the Spirit of Truth, now *and* henceforth to help us to finish the telling of the conflict of the holy father Severus in the days of his monasticism. *And it came to pass in those days, after the death of * fol. 177, r° b.
Italus, there arose a bishop over the city of Constantinople who was named Macedonius. And it came to pass before his episcopate the rich præfects desired to know of him whether he was a Christian or a heretic. And they said to him, « If perchance thou dost desire to join with us, and to join with

1. Gen. 17 : 5. — 2. Gen. 35 : 10.

ንጉሥኑ ፡ ተወከፍ ፡ ሲኖዶስ ፡ ዘንጉሥ ፡ ዘይኑን ፡ ምእመን ፡ ወጸሐፍ ፡ ውስቴቱ ፡ ስ
ደቶሙ ፡ ለኵሎሙ ፡ ዕልዋን ፡ ጎርቴማን ። ወእምዝ ፡ ንትወከፈከ ፡ ወንፈስየከ ፡ አ
ቡነ ፡ ወጸሐፈ ፡ ውስቴቱ ፡ መቅዶንዮስ ፡ በከመ ፡ አዘዝዎ ፡ ወገብረ ፡ ዘንተ ፡ በጕሕ
ሉት ፡ ወአሥመሮሙ ፡ ከመ ፡ ንስጡር ፡ አመ ፡ ሢምዎ ፡ ወአንበርዎ ፡ ላዕለ ፡ ዝንቱ ፡
መንበር ። ወመሀረ ፡ እምድኅረ ፡ ውእቱ ፡ ትምህርተ ፡ ሙሱን ፡ ወዕርፈተ ፡ ማኅበረ ፡
* fol. 177, v° a. ክ*ልቄዶንያ ።

ወከነ ፡ ዝንቱ ፡ መቅዶንዮስ ፡ የኅብሮሙ[1] ፡ ለመነኮሳት ፡ እለ ፡ ውስተ ፡ አድባራ
ት ፡ ዘቅሩብ ፡ ዘኬልቄዶን ፡ ወያበዝኅ ፡ ብሕትውና ፡ ምስሌሆሙ ፡ ። ወከነ ፡ አበ ፡ ምኔቶ
ሙ ፡ ቀሌምቅስጢሞስ[2] ፡ ወከነ ፡ ዝንቱ ፡ ይሜህር ፡ ዕልወት ፡ እስመ ፡ ዘተሰቅለ ፡ ው
እቱ ፡ ብእሲ ፡ ባሕቲቱ ፡ ኢክህለ ፡ ያድኅን ፡ ርእሶ ። ወከፈሎሙ ፡ ለሕዝብ ፡ ምእመ 1
ናን ፡ ለክልኤ ፡ ክፍል ፡ ወረሰየ ፡ ሎሙ ፡ ሊቀ ፡ ለቅዱስ ፡ ለሊካንዮስ[3] ፡ ወልደ ፡ ብፀ
ዕ ፡ ቀሲስ ፡ ከልብስ ። ወሶበ ፡ ኮነ ፡ ማእከሌሆሙ ፡ ካሕድ ፡ ካዕበ ፡ አመ ፡ ክፍለተ ፡
ቤተ ፡ ክርስቲያን ፡ ጸሐፉ ፡ መጽሐፈ ፡ ዐበይቶሙ ፡ ለካህናት ፡ ወሕዝብ ፡ ምእመናን ፡
ኀበ ፡ ጳውሎስ ፡ ሊቀ ፡ መኳንንት ፡ ወአቢልዮስ ። ወብዙኃን ፡ እምሊቃነ ፡ ጳጳሳት ፡
ወመኳንንት ። ወውእቶሙ ፡ ሚሳኤል ፡ ወእለ ፡ ምስሌሁ ፡ እንዘ ፡ ይስእልዎሙ ፡ ከ 1
* fol. 177, v° b. መ ፡ ያብጽሑ ፡ መጽሐፎ*ሙ ፡ ኀበ ፡ ንጉሥ ። ወአብጽሑ ፡ ኀቤሁ ፡ ወከነ ፡ ጽሑፍ ፡
ውስቴቱ ። እስመ ፡ ዘኮነ ፡ ዕልወት ፡ እምቀዲሙ ፡ መዋዕል ፡ ናሁ ፡ ከሠቶ ፡ ይእዜኒ ፡

1. Or *l.* ያንብሮሙ ፡ — 2. A ቀሌምቅስጢምስ ፡ — 3. A ሊኪካንዮስ ፡ — 4. A ኮልብስ ፡

the king, take the canons of the faithful king Zeno and write in them the excommunication of all the wretched heretics. And then we will receive thee and we will appoint thee our father. » And Macedonius wrote in them as they bade him. And he did this in guile. And he was acceptable to them even as Nestorius was, when they appointed him and set him upon that seat. And afterward he taught a corrupt teaching and the blasphemy of the council of Chalcedon.

* fol. 177, v° a. * And this Macedonius joined with the monks that were in the monasteries about Chalcedon, and spent much time in solitude with them. And Kalemekestimos was abbot of their monastery, and he was teaching a heresy, *that* because he that was crucified was simply a man, he was not able to save himself. And he caused the believers to divide into two parties. And he appointed as chief of them the holy Licinius, son of the blessed elder Caleb. And when there was controversy among them again in the division of the church, their chief men wrote a letter unto the priests and the believers, unto Paulus the chief of the præfects and unto Abilius and many of the patriarchs and præfects, — and they were Misael and those
* fol. 177, v° b. with him, — asking them to present their letter * unto the king. And they presented it unto him. And in it was written, Behold the heresy which

መቅዶንዮስ ፡ ዘከነ ፡ ላዕሌሁ ፡ ስምዐ[1] ፡ እግዚአብሔር ፡ ወሰብእ ፡ ከመ[2] ፡ ዕልው ፡ ወነ
ኪር ፡ ወናሁ ፡ አጽንዓ ፡ መንግሥትከ ፡ ሕገ ፡ ከመ ፡ ውእቱ ፡ ዕርፈት ፡ ምኑን ፡ ክሡ
ተ ፡ በማእከለ ፡ ኵልነ ። ወይእዜኒ ፡ ናሁ ፡ ከሠቶ ፡ መቅዶንዮስ ፡ በሕፀተ ፡ ፈሪሀ ፡ እግ
ዚአብሔር ። ወናሁ ፡ አጠየቅነ ፡ ዜናሁ ፡ ኀበ ፡ መንግሥትከ ፡ አንጉሥ ፡ ቅዱስ ፡ ወና
ስተበቍዕ ፡ ኀቤከ ፡ ከመ ፡ ትኅሥሥ ፡ እመምህራን ፡ ማእምራነ ፡ መጻሕፍተ ፡ ቤተ ፡
ክርስቲያን ፡ ከመ ፡ ያእምሩ ፡ ድርሳነ ፡ ዘይቤ ፡ ዝንቱ ፡ ዕልው ፡ እስመ ፡ ኮነ ፡ ይትኔበ
ይእ ፡ ክሕደተ ፡ ወቢየ ፡ ወተዘርወ[3] ፡ አባግዐ ፡ ክርስቶስ ፡ ወንፈቅድ ፡ ንሕነሰ ፡ ከመ ፡
ንርሐቅ ፡ እምተኵላት ፡ ወእምውሉደ ፡ ሰይጣናት ፡ ርኩሳን ። ወእግዚአብሔር[4] ፡ ይዕቀ
ብከአ ፡ እም*ኀምዙ ፡ ለከይሲ ፡ አንጉሥ ፤ ወአርትዕ ፡ ሃይማኖተከ ፡ እንተ ፡ አበዊነ ፡ * fol. 178, r° a.
ከመ ፡ ይኩን ፡ ለነ ፡ ምክሐ ፡ ወድኂነ ፡ በእዘዝከ ።

ወሶበ ፡ ለበወ ፡ ንጉሥ ፡ ዘንተ ፡ መልእክተ ፡ አንከረ ፡ እምቅንዐተ ፡ እሉ ፡ ምእ
መናን ፡ ወተስእለ ፡ በእንተ ፡ ኤጲስ ፡ ቆጶሳት ፡ እለ ፡ የአምሩ ፡ ሃይማኖተ ፡ ርትዕተ ፡
ዘውስተ ፡ ኵሉ ፡ በሓውርት ፡ ዘመንግሥቱ ። ወመጽአ ፡ ጳውሎስ ፡ ሊቀ ፡ መኳንንት ፡
ሰቤሃ ፡ ወአጠየቆ ፡ ዜናሁ ፡ ለሳዊሮስ ፡ መነኮስ ፡ ዘየኀድር ፡ ዐውደ ፡ በሲጥያ ፡ እስመ ፡
ውእቱ ፡ አስምዐ ፡ ዜናሁ ፡ ከመ ፡ ውእቱ ፡ ብእሲ ፡ ትሩፍ ፤ ወከመ ፡ ሕሊናሁ ፡ ሠናይ

1. A ስምዐ ፡ — 2. ውእቱ ፡ *add.* A. — 3. A ወተዘርዉ ፡ — 4. ወ *om.* A.

was of old, Macedonius has now revealed, against whom the Lord and the people bear witness that he is a heretic and an alien. And behold protect thy kingdom, forasmuch as abominable blasphemy has been revealed in the midst of us all; and behold Macedonius has revealed it to the damage of the fear of the Lord. And behold we have made know his story unto thy majesty[1], O holy king, and we entreat thee to inquire of the doctors learned in the scriptures of the church, that they may know the discourse which this heretic utters, for he has preached a great heresy, and the sheep of Christ are scattered. But we desire to separate from the wolves and from the children of foul demons. And may the Lord keep thee from * the poison of the serpent, O king. And vindicate thy faith, * fol. 178, r° a.
which is our fathers', that we may have glorying and deliverance through thy command.

And when the king understood this letter, he wondered at the zeal of these believers, and he inquired concerning the bishops who taught the true faith, who were in all the places of his dominion. And Paulus the chief of the præfects came straightway and told him the story of Severus the monk, who dwelt in the district of Pisidia, for he made known the report concerning him, that he was an excellent man, and that his counsel was

1. Or, kingdom.

ት ፡ ወጽሕቁ ፡ ውስተ ፡ ሃይማኖት ፡ ርትዕት ፤ ወከነ ፡ የኀሥሥ ፡ መጻሕፍተ ፡ ዕልዋን ፡ ወይከሥት ፡ ሙስናሃ ፤ ወሰአሎ ፡ ለንጉሥ ፡ ከመ ፡ ይጽሐፍ ፡ ኀቤሁ ። ወጸሐፈ ፡ ንጉሥ ፡ ምእመን ፡ ኀበ ፡ ዐበይተ ፡ ደብር ፡ ዘሀሎ[1] ፡ ውስቴቱ ፡ ሳዊሮስ ፡ ዘውእቶሙ ፡ ሮ
* fol. 178, r° b. ምያኖስ ፡ ወዮሐንስ ፡ ዘይብል ፡ ሎሙ ፡ ያእምሩ ፡ አበው ፡ እስመ ፡ ሐለይነ ፡ ው*ስተ ፡ ልብነ ፡ ሕሊና ፡ ሠናየ ፤ ወንሕነ ፡ ንጽሕቅ[2] ፡ እምቅድስናክሙ ፡ ወለማኅቶት ፡ ዘይትረሰ
ይ ፡ ዲበ ፡ ተቅዋም ፡ ከመ ፡ ይብራህ ፡ እምኔሁ ፡ ንሕነ ፡ ንፈቅድአ ፡ ከመ ፡ ይብራህ ፡ ላዕለ ፡ አድያመ[3] ፡ ንጉሥ ፡ ዘውእቱ ፡ ሳዊሮስ ። ወንሕነ ፡ ንስእልአ ፡ ኀበ ፡ እግዚአብ
ሔር ፡ ዘየኀድር ፡ ኀቤክሙ ፡ ከመ ፡ ኢትኅብእዎ ፡ ውስተ ፡ ከፈር ፡ ወኢታጥፍእዎ ። አላ ፡ ይደሉ ፡ ከመ ፡ ያዕርግዎ ፡ ላዕለ ፡ ተቅዋም ፡ ያብርህ ፡ ለኵሉ ፡ ሐቅለ ፡ ክርስቶ
ስ ፡ እግዚእነ ፡ ዘውእቱ ፡ ቤተ ፡ ክርስቲያን[4] ፡ እግዚአብሔር ። ወእምይእዜሰ ፡ ንስ
እል ፡ ኀበ ፡ ቅድስናክሙ ፡ ከመ ፡ ትክሥትዎ ፡ ከመ ፡ ያብርህ ፡ ለነአ ። በከመ ፡ አቅደ
ምነ ፡ ስእለትነ ፡ ኀበ ፡ እግዚእነ ፡ ወኀበ ፡ ቅድስናክሙ ። ተፈሥሑ ፡ በእግዚአብሔር ።
ወሶበ ፡ አንበቡ ፡ መልእክተ ፡ ንጉሥ ፡ አርአይዎ ፡ ለሳዊሮስ ፡ ኪያሃ ፡ ወተደመ ፤
እምዝ ፡ ይቤሎሙ ፡ እስመ ፡ ዝንቱሰ ፡ ግብር ፡ በእንተ ፡ ሃይማኖት ፡ ዘየኀሥሡኒ ፤
ዘንተ ፡ እት'ነዘብ ፡ በልብየ ፡ ወሕሊናየ ፡ ወኢኮንኩ ፡ አነ ፡ ኤጲስ ፡ ቆጶስ ። ወኢተክ
* fol. 178, v° a. ህ*ለኒ ፡ ከመ ፡ እምትር ፡ በቃልየ ፡ ወእምእቤላ ፡ ለፀሐይ ፡ ቁሚ ፡ ከመ ፡ እንሣእ ፡ በቀ
ለ ፡ እምጸላእት ፡ እግዚአብሔር ። ወአነ ፡ እምፈቀድኩ ፡ ከመ ፡ ይትጋብኡ ፡ ዓለም ፡

1. ዘ ፡ *om.* A B. — 2. A ንጽሐቅ ፡ — 3. A አድያም ፡ — 4. A ክርስቲያን ፡

good and his zeal for the true faith, and he searched the writings of the heretics and revealed their corruptness; and he asked the king to write unto him. And the believing king wrote unto the chief men of the monastery in which Severus was, which were Romanus and John, saying unto them,
* fol. 178, r° b. Let the fathers know that we purpose well in * our heart, and we desire of your holiness the lamp that is to be placed upon the lamp-stand, that it may give light therefrom[1]; we desire that it illumine the provinces of the king (which is Severus). And we ask of the Lord that ye may not hide in a measure him who abides with you, and may not quench him, but it is meet to put him upon the lamp-stand that he may illumine all the field of Christ our Lord, which is the church of the Lord. And now we ask of your holiness that ye reveal him that he may enlighten us, even as we have before made our prayer unto our Lord and unto your holiness. Fare ye well in the Lord.

And when they had read the king's letter, they showed it to Severus, and were silent. And he then said to them, «Because this work which they ask of me concerns the faith, this I think in my heart and my mind; I am
* fol. 178. v° a. not a bishop and cannot * excommunicate with my voice, and I might say to the sun, Arise, that I may take vengeance upon the enemies of the Lord, and I

1. Matt. 5 : 15.

ለከሚተ ፡ ዝንቱ ፡ ግብር ። ወበሕቱሰ ፡ አንሰ ፡ ብእሲ ፡ ነዳይ ፡ ወኢይክል ፡ ዘንተ ፡ ግብረ ፡ ሀልዎቶ ፡ ላዕለ ፡ ምንትኒ ፡ እንዘ ፡ ከመዝ ፡ አነ ፡ ወኢይቀርብ ፡ ለምንትኒ ፡ ዘኢ ይደሉ ፡ ለመጠንየ ። ወእፎኬ ፡ ይትሐነጽ ፡ እምእደ ፡ ዚአየ ፡ ሃይማኖተ ። ወአንሰ ፡ መነኮስ ፡ ነዳይ ፡ ፈድፋደ ፡ እምኵሉ ፡ ሰብእ ፤ ወበሕቱ ፡ ለዘአዘዝክሙኒ ፡ እትሜሰል ፡ ሎቱ ፡ በከመ ፡ ወልድ ፡ ተአዛዚ ፡ ለአቡሁ ፡ ወአእምር[1] ፡ ጽድቅክሙ ፡ አአበውየ ፡ ወ እስከ ፡ እበጽሕኒ[2] ፡ እክዐው ፡ ደምየ ፡ ወእመ ፡ ኢዐበይኩ ፡ እምዘ ፡ አዘዝክሙኒ ፡ ቦቱ ። እስመ ፡ ከመዝ ፡ ይደሉ ፡ ላዕሌየ ፡ ለክሙ ።

ወተግኅሡ ፡ እምኔሁ ፡ አበው ፡ ወተማከሩ ፡ ወይቤሉ ፡ እፎ ፡ ንፈንዎ ፡ ለዝንቱ ፡ ኀበ ፡ ሀገረ ፡ ንጉሥ ፡ ለብዙኅ ፡ ጸላእቱ ። ወመኑ ፡ ዘይረድኦ ፡ እስመ ፡ ኵሎሙ ፡ ሊቃ ናት ፡ ዕልዋን ፡ አእመርዎ ፡ ኵሎሙ ፡ ። *በእንተ ፡ ዘደረሰ ፡ ውእቱ ፡ መጻሕፍተ ፡ ወለ ክአ ፡ ውስቴቱ ፡ ዘያስተኃፍሮሙ ፡ በመዋዕሊሆሙ ፡ ወሰመዮሙ[3] ፡ ወአውሥአ ፡ በእ ንተ ፡ መናፍቃን ፡ ወተሰምወ ፡ ዝንቱ ፡ በሶርያ ፡ ወወውዳ[4] ፡ ወዘደረሰ ፡ በእንተ ፡ ሃይማ ኖት ። እስመ ፡ በውእቱ ፡ ጊዜ ፡ ጸሐፈ ፡ ኵሎ ፡ ድርሳናተ ፡ ወቃላተ ፡ ለኵሉ ፡ እምኔ ሆሙ ፡ በኀበ ፡ ሀለዉ ፡ ውእቶሙ ፡ እስከ ፡ ያገብኦሙ ፡ እምሃይማኖቶሙ ፤ ወውእቱ ሰ ፡ ያስተጋድል ፡ ነፍሶ ፡ ውስተ ፡ መጽሐፍ ፡ በእንተ ፡ መናፍቃን ፡ ከመ ፡ ያስሕቶ ሙ ፡ እምቃሉ ፡ ወያዕርግ ፡ ላዕሌሆሙ ። ወይነሥእ ፡ እመጻሕፍት ፡ ስምዐ ፡ ያውሥ

1. A ወአእምር ፡ — 2. A አብጽሐኒ ፡ — 3. A B ወሰመዮ ፡ — 4. A ወሀውዳ ፡ B ወአውዳ ፡

might wish that the world assemble at the revealing of this work, yet I am a poor man and I cannot do this work, to be over anything while I am thus, and I will not approach anything which is not becoming to my station. And how then shall the faith be built up by my hand? But I am a monk exceeding poor beyond all men. But to that which ye command me I will conform, as a son that is obedient to his father. And let your excellencies know, O my fathers, that ere I reach an end I will shed my blood, if I be not equal to that which ye command me; for so it becomes me to do unto you. »

And the fathers withdrew from him, and they took counsel and said, « How shall we send him unto the city of the king, to his many enemies? And who is there who will help him? For all the heretic leaders know him. » * For he composed writings and wrote therein that which put them to shame in their days. And he called them by name, and made answer concerning the schismatics and he was renowned in Syria and roundabout, and so was that which he composed concerning the faith. For at that time he wrote all discourses and words to everyone of them wherever they were, in order that he might make them turn from their belief; and he set himself to contend in writing about the schismatics that he might make them to stumble because of his words, and might make it depart from them. And he brought testimony from the scriptures wherewith to answer them and the

* fol. 178, v° b.

* fol. 178 v° b.

እ ፡ ለሙ ፡ ኪያሃ ፡ ወቀዳሚሆሙ ፡ አርሲሳን ፡ ወኩሎሙ ፡ ዕልዋን ፡ እስከ ፡ እለኒ ፡ አምለኩ ፡ ፍጡራነ ፡ ህየንተ ፡ ፈጣሪ ። ወከዕበ ፡ ፍልጠት ፡ ካልእ ፡ ዘውእቱ ፡ ዘየወቢ ፡ እምኵሉ ፡ ዝንቱ ፡ ኵሉ ፡ ማኅበረ ፡ ኬልቄዶንያ ፡ እስከ ፡ አንበረ ፡ ውእቱ ፡ ድርሳናተ ፡ ጥቀ ፡ በእንቲአሆሙ ።

ወእምዝ ፡ ተማከርዎ ፡ አበው ፡ ከመ ፡ ይጽሐፍ ፡ ውእቱ ፡ አውሥኦተ[1] ፡ መጽሐ
* fol. 179, r° a. ፍ ። *ወጸሐፈ ፡ አብ ፡ ሳዊሮስ ፡ አውሥኦተ ፡ ዝንቱ ፡ ቃለ ፡ እንዘ ፡ ይብል ፡ ውእቱ ፡ ሳዊሮስ ፡ መነኮስ ፡ ነዳይ ፡ ይጽሕፍ ፡ በድፍረት ፡ ኀበ ፡ እግዚኡ ፡ ንጉሥ ፡ ኄር ፡ ዘደ ለዎ ፡ ዓለም ፡ ደኃሪት ፡ በእንተ ፡ ምግባራቲሁ ፡ ሠናይት ፡ እንተ ፡ ላቲ ፡ ድልው ፡ እስ መ ፡ ርትዕ[2] ፡ ወጽድቅ ፡ አስተርአየ ፡ በመዋዕሊከ ፡ ዘውእቱ ፡ ሃይማኖትከ ፡ ይምራሕ ከ ፡ ቅድሜከ ፡ ወይቀጠቅጦሙ ፡ አርእስቲሆሙ ፡ ለኵሉሙ ፡ ጸላእትከ ፡ ወወዳይያን ፡ ክሕደት ፡ ውስተ ፡ መንግሥትከ ፡ እለ ፡ ውፀዓን ፡ እምትምህርተ ፡ ፫፻፲ወ፰ኤጲስ ፡ ቆ ጶሳት ፡ እለ ፡ ተጋብኡ ፡ በኒቅያ ። ወበእንተሰ ፡ ዘዘከርከ ፡ አንተ ፡ ትሕትናየአ ፡ በእን ተ ፡ ሃይማኖት ፡ እብልአ ፡ እስመ ፡ እምከልብ ፡ ምውት ፡ ኢይሜኒ ፡ ከመ ፡ ይኩን ፡ እምኔሁ ፡ ዝንቱ ፡ ግብር ፡ ወጽሑፍ ፡ ውእቱ ፡ ውስተ ፡ ጥበብ ፡ ዘውዕአን ፡ እስመ ፡
* fol. 179, r° b. እምከልብ ፡ ያስተርኢ ፡ እም*ኔሁ ፡ ፪ግብረ ፡ ፩የውሀት ፡ ወካልእ[3] ፡ ፍቅረ ፡ እግዚኡ[4] ፡ ወይትአመር ፡ ውእቱ ፡ እምኔሁ ፡ በጊዜ ፡ አወፅያ[5] ፡ ወፈቲሐ ፡ ዘነቦ ፡ በከመ ፡ ይቤ ፡

1. ወ *praef.* A. — 2. B ርቱዕ ፡ — 3. A ወካልኡ ፡ — 4. A እግዚእ ፡ — 5. A አወፅውያ ፡ B ወ ጸውኣ ፡

chief of the heretics and all the apostates even those that worship the creature instead of the creator[1]; and again another schism besides, which is greater than all this, even the council of Chalcedon, so that he put forth treatises concerning them also.

* fol. 179, r° a. And then the fathers determined that he should write an answer. * And father Severus wrote an answer on this wise : Severus the poor monk writes boldly unto his lord the good king, who is worthy of the world to come, by reason of his good works of which he is worthy. In[2] thy days have appeared truth and righteousness, that is, thy faith will show thy way before thee and crush the heads of all thine enemies and of them that spread impiety in thy kingdom, who have departed from the teaching of the three hundred and eighteen bishops who assembled in Nicæa. And forasmuch as thou hast remembered my insignificance in connection with the faith, I say that it is not meet that this work come from a dead dog. And it is written in the wisdom of the transgressors that by a dog two behaviors are dis-
* fol. 179, r° b. played, * one, gentleness, and the other[3] love for his master, and it is made known by him when he moves his tail, even as says one of the wise; and when the dog sees one who attacks him and threatens him with a stick,

1. Rom. 1 : 25. — 2. Or, Because in. — 3. A, its fellow.

ፅእምጠቢባን ። ወሶበ ፡ ይሬኢ ፡ ከልብ ፡ ዘይትቃወም ፡ ወያነሥእ ፡ ዲቤሁ ፡ በትረ ፡ ወበውእቱ ፡ ጊዜ ፡ ይትዌለጥ ፡ የውሀቱ ፡ ላዕለ ፡ ጸላእቱ ። ወየአኪ ፡ ገጹ ፡ ወይትከሠት ፡ አስናኑ ፡ ወይከውን ፡ ኵሉ ፡ አባላቲሁ ፡ ዘውስቴቱ ፡ ምስለ ፡ መዐት ። ወአነኒ ፡ ከዕበ ፡ ናሁ ፡ ተመሰልክዎ ፡ ለከልብ ፡ ሶበ ፡ አነ ፡ በጻሕኩ ፡ ወርኢኩ ፡ መንግሥተከ ፡ ወፍሥሓ ፡ ስብሐቲከ ፡ ዘክሙት ፡ ለኵሉ ፡ ፅእስከ[1] ፡ አኮትሑት[2] ። ወበሕቱ ፡ አንሰ ፡ ኢይክል ፡ ውእቱ ፡ በእንተ ፡ እለ ፡ ይዌግሩኒ ፡ በአእባን ፡ በውስተ ፡ ኵሉ ፡ ፍናዋት ። ወናሁ ፡ ጎበኡ ፡ ሊተ ፡ አእባነ ፡ ዕቅፍት ፡ ዳእሙ ፡ እስእል ፡ ጎቤከ ፡ ከመ ፡ ትፈኑ[3] ፡ ሊተ ፡ መጽሐፈከ ፡ ምስለ ፡ ብዕዓት ፡ ዘእንበለ ፡ ፍ*ርሀት ፡ በእንተ ፡ እለ ፡ ይትቃወሙኒ ፡ * fol. 179, v° a.
ሊተ ፡ ወውእቶሙ ፡ ዘራእዮሙ ፡ አራዊት ፡ እስመ ፡ መንግሥትከ ፡ ታአምሮሙ ፡ ከመ ፡ ውእቶሙ ፡ ኢኮኑ ፡ ጽኑዓን ፡ ላዕለ ፡ ርቱዕ ፡ ፍጹመ ። ወይጎሥሦሙ[4] ፡ ሥልጣንከ ፡ ለኤጲስ ፡ ቆጶሳት ፡ ምእመናን ፡ ወያስተጋብኦሙ ፡ ወበጊዜ ፡ ትብጻሕ ፡ መጽሐፍከ ፡ ጎቤየ ፡ አአምር ፡ እምኔሃ ፡ ጽንዐከ ፡ ወይሠምር ፡ እግዚአብሔር ፡ ሰላም ፡ በጎይል ፡ ሥሉስ ፡ እግዚእ ፡ አምላክ ፡ ይኩን ፡ ለንጉሥ ፡ መፍቀሬ ፡ እግዚአብሔር ።

ወሶበ ፡ በጽሐት ፡ ዛቲ ፡ መልእክት ፡ ኀበ ፡ ንጉሥ ፡ ወኵሎሙ ፡ ሠራዊቱ ፡ አንከሩ ፡ እምጥበብ ፡ እንተ ፡ ተነድር ፡ ላዕለ ፡ ሳዊሮስ ። ወአውሥኡ ፡ ኵሎሙ[5] ፡ በፅቃል ፡ ወይቤልዎ ፡ ለንጉሥ ፡ ለአከ[6] ፡ ያምጽእዎ ፡ ለሳዊሮስ ፡ እስመ ፡ ውእቱ ፡ ዘይደብዮ ፡ ለመቅዶንዮስ ፡ ወይሰድዶ ፡ ወያወግዞ ፡ ወለእመ ፡ ኢመጽአ ፡ ሳዊሮስ ፡ ንሕነ ፡ ወ

1. ለ *praef.* A. — 2. A አነ ፡ ትሑት ፡ — 3. *om.* A. — 4. A ወይጎሥሦ ፡ — 5. A B ኵሎ ፡ — 6. A B ለአከ ፡

straightway his gentleness is changed against his enemies, and his look becomes savage, and he shows his teeth, and all his members become the image of wrath. And I myself also am like unto a dog, when I come to see thy majesty and the joy of thy glory, which is manifest unto everyone, even unto the least. But I am not able to do it, because of those who cast stones at me, in every way; and behold they have hidden stones of stumbling for me. But I ask of thee that thou send unto me thy written pledge that I be free from fear * of those who oppose me, and are like beasts, for thy * fol. 179, v° a.
majesty knows that they are not stedfast at all toward the upright; and let thine authority search out the bishops that believe, and assemble them, and when thy letter comes to me, I shall know from it thy stedfastness, and the Lord shall approve. Peace by the might of the Triune Lord God be to the king, who loves the Lord.

And when this letter came unto the king and all his principal men, they wondered at the wisdon which abode upon Severus. And they all answered with one voice and said to the king, « Send and let them bring Severus, for he it is that shall fall upon Macedonius and drive him out and excommunicate him. And if Severus will not come, let us with the king go * unto the * fol. 179, v° b.

* fol. 179, v° b. ንጉሥ ፡ ንሑ*ር[1] ፡ ኀበ ፡ መካን ፡ ዘሀለው ፡ ውስቴቱ ፡ ውእቱ ፡ እስመ*ዝ ፡ ውእቱ ፡ ሠናይ ፡ ለነ ፡ ወድካመ ፡ ፍኖትኒ ፡ ዕረፍት ፡ ለነ ፡ ፈድፋደ ፡ እምዝዕልወት ፡ ዘከነ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን[3] ። ወአኮ ፡ ትእዛዘ ፡ ንጉሥ ፡ ዘሠርዓ ፡ ሕገ ፡ ውእቱ ፡ ሕግ ፡ ዘበአማን ፡ አላ ፡ ለዘይትወሀቦ ፡ ቅንዓት ፡ በእንተ ፡ ዘይስእል ፡ ዳኅና ፡ ለኵሉ ።

ወእምዝ ፡ ጸሐፈ ፡ ንጉሥ ፡ ኀበ ፡ ኖላዊ ፡ ኄር ፡ ጠቢብ[4] ፡ እንዘ ፡ ይብሎ ፡ አንተአ ፡ ትስእል ፡ እምኀቤየ ፡ አሚነአ ፡ ጽናዕአ ። እስመ ፡ ንሕነሰ ፡ ናአምርአ ፡ ከመ ፡ ለእለ ፡ ይመርሖሙ ፡ ለዓለም ፡ ውእቱ ፡ ዘይሔሊ ፡ በእንቲአከ ፡ ወታአምር ፡ ከመ ፡ ትዕይንት ፡ የዓውደኒአ ፡ ወኪያከሰ ፡ ይትዐየኑከ ፡ መላእክትአ ፡ በውስተ ፡ ኵሉ ፡ ገጹ ፡ ወዲበ ፡ እደዊሆሙ ፡ ይጸውሩከ[5] ፡ ከመ ፡ ኢትትዓቀፍ ፡ በእብን ፡ እግረከአ ፡ እስመ ፡ ዕርፈቶሙ ፡ * fol. 180, r° a. ለመናፍቃን ፡ ከመ ፡ ዘእብን ፡ ካ*ሕድአ ፡ ሕያው ፡ ውእቱ ፡ እግዚአብሔር ፡ እግዚእ ፡ አምላኩ ፡ ለቄስጠንጢኖስ ፡ ከመ ፡ አልቦ ፡ ዘይቀርብ ፡ ኀቤከ ፡ ምንትኒ[6] ፡ እምቅሥፈታት ፡ ወእመንሱታት ፡ ወኢይበጽሕ ፡ ኀበ ፡ ቤትከአ[7] ። ነዋ ፡ ናሁ ፡ ፈነውኩ ፡ ኀቤከ ፡ ብዕዓተ ፡ በተካይዶ ፡ በእንተ ፡ ፍርሃትየ ፡ እምአዕርክቲከ ፡ መላእክትየ[8] ፡ ዘየኀድሩ ፡ ኀቤከ አ ፡ ወአፍጥን ፡ እንከ ፡ ወሀሉ[9] ፡ ኀቤነ ፡ ለእለ ፡ ጽሙአን ፡ ኀቤከ ፡ ከመ ፡ ንፈጽም ፡ ተስፋነ ፡ ወሕሊናነ ፡ በቅድሜከአ ፡ በከመ ፡ ደቂቀ ፡ ዕብራዊያን ፡ በመዋዕል ፡ ዘቦአ ፡ ቦቱ ፡ ኢየሱስ ፡ ውስተ ፡ ኢየሩሳሌምአ ። በእንተዝሰ ፡ አንተ ፡ ሳዊሮስ ፡ ፍቁር ፡ ኢተ

1. B ንሑን ፡ — 2. A B እምዝ ፡ ዕልወት ፡ — 3. A *om.* ወአኮ ፡ ... ሕገ ፡ — 4. A ጠቢብ ፡ ኄር ፡ — 5. A አ *add.* — 6. A ምንተኒ ፡ — 7. A *om.* ነዋ ፡ ... በተ] ካይዶ ፡ — 8. A *om.* የ. — 9. A ወሀሎ ፡

place where he is, because it will be good for us, and the fatigue of the journey will be exceedingly refreshing to us beside this apostasy that has arisen in the church. And no command of the king that he has ordained as law, is law in truth, but that of him to whom is given zeal about asking well-being for everyone. »

And then the king wrote unto the good and wise shepherd, saying to him, Dost thou ask of me a strong assurance? For we indeed know that he who cares for thee is ever with those whom he leads. And thou knowest that a host shall surround me, but as for thee, angels shall encompass thee on every side, and upon their hands shall they bear thee up lest thou dash thy foot against a stone. For the blasphemy of the schismatics is as * fol. 180, r° a. a stone of stumbling[1]. * As the Lord, the Lord God of Constantine, lives, there shall no plague nor peril come nigh thee, nor approach thy dwelling[2]. Behold now I have sent unto thee *as* a solemn pledge, because of my fear of thy friends, my messengers who shall abide with thee. And hasten therefore and join us, who are thirsting for thee, that we may satisfy our hope and our desire before thee, even as the children of the Hebrews, in the

1. I Peter 2 : 8. — 2. Ps. 91 : 10-12.

ሐሊአ ፡ ወኢትስራሕ[1] ፡ ከመ ፡ አንተ ፡ ሶበ ፡ በጻሕከ ፡ ኀቤነ ፡ ከመ ፡ ኢንሰምዕ ፡ እም
ኔከአ ፡ ወከመ ፡ ኢነአብዮ[2] ፡ ለኤጲስ ፡ ቆጶስ ፡ መቅዶንዮስ ፡ ዕልው[3] ፡ ፀራፌ ፡ ወኢ
ይኩን ፡ ዝንቱ ፡ ሐሊና ፡ ውስተ ፡ ልብከ ፡ ፍጹም[4] ። ወለእመ ፡ ኮነ ፡ *ለነ ፡ እምቅድስ * fol. 180,
ናከ ፡ ሕንጸ ፡ ንሕነ ፡ ንስድዶ ፡ ለቴዎዳስ ፡ ወንትወከፎ ፡ ለማትያስ ፡ በሰላመ ፡ እግዚአ r° b.
ብሔር ፡ ንትፈሣሕ ፡ ምስሌከ ።

ወሶበ ፡ አንበበ ፡ ሳዊሮስ ፡ ዘንተ ፡ መልእክተ ፡ ጸንዐ ፡ በኀይለ ፡ መንፈስ ፡ ቅዱስ ፡
ወኢኮነ ፡ ውእቱ ፡ ነኪረ ፡ እምኔሁ ፡ ጻእሙ ፡ ይነብር ፡ ምስሌሁ ፡ በኵሉ ፡ አዝማን ።
ወነሥአ ፡ ምስሌሁ ፡ ፬አእባነ ፡ እንተ ፡ ይእቲ ፡ ፬ወንጌላውያት ፡ ንጹሓት ፡ በከመ ፡ ጻ
ዊት ፡ አመ ፡ ነሥአ ፡ እሙንተ ፡ አእባነ ፡ እምከመ ፡ ተምህረ ፡ ብእሲ ፡ ዘንተ ፡ አእባነ ፡
ኢይስሕት ፡ በነገሩ ። ወሶበ ፡ ቀተለ ፡ ባቲ ፡ ፭አከ ፡ ዘይትኃሣእ ፡ እብን ፡ ዘይወግር ፡ ቦ
ቱ ፡ ጻእሙ ፡ ዘይተርፍ[5] ፡ ምስሌሁ ። ዛቲ ፡ ይእቲ ፡ አእባን ፡ እንተ ፡ ነሥአ ፡ ምስሌሁ ፡
ሳዊሮስ ፡ ኀበ ፡ ሀገረ ፡ ንጉሥ ፡ ከመ ፡ ይትቃወም ፡ ባቲ ፡ ለጸላእቱ ፡ ዛቲ ፡ ይእቲ ፡ ፬
ወንጌላት ፡ ቅዱሳት ።

ወሶበ ፡ ሰምዐ ፡ መናፍቃን ፡ ከመ ፡ ሳ*ዊሮስ ፡ ነሥአ ፡ ጦማረ ፡ እምኀበ ፡ ንጉሥ ፡ * fol. 180,
ዘይመትር ፡ በቃሉ ፡ ጐጕዐ ፡ ኖሎት ፡ በኀዲገ ፡ ብሔሮሙ ፡ ወጐዩ ፡ እምውስቴታ ። v° a.
ወወጽኡሙ ፡ እምደብሩ ፡ ወተሠውጡ[6] ፡ ውስተ ፡ ፍኖት ፡ ለተራክቦተ ፡ ንጉሥ ።

1. B ወኢትራሕ ፡ — 2. A B ኢነኅብዮ ፡ — 3. A ዕልዉ ፡ — 4. Or *l.* ፍጹመ ፡ at all. — 5. A ዘተ
ርፍ ፡ — 6. B ወተሠውጠ ፡

day wherein Jesus entered into Jerusalem[1]. Wherefore, beloved Severus, be not anxious nor distressed, *saying* that when thou dost come unto us we will not hearken unto thee, and that we will not reject the bishop Macedonius, the blasphemous heretic; and let not this thought be in thy perfect heart. And if we have * edification from thy holiness, we will cast out Judas[2] and * fol. 180, r° b.
receive Matthias[3]. In the peace of the Lord may we rejoice with thee.

And when Severus read this letter he was strong in the power of the Holy Spirit, and it was not apart from him, but it abode with him at all times. And he took with him four stones, which are the four holy gospels, even as David when he took up those stones. If a man learn these stones he does not err in his discourse. And when he fought therewith, not one that he threw missed the mark, but what remained with him. These were the stones that Severus took with him unto the city of the king, wherewith to attack his enemies; even the four holy gospels.

And when the heretics heard that Severus * had received a letter from * fol. 180, v° a.
the king who decides by[4] his word, the shepherds made haste to leave their district and fled from it.

And when they went forth from his monastery they returned in the way to

1. Matt. 21 : 8-11. — 2. Mss. Tēyodās. — 3. Acts 1 : 23-26. — 4. Lit., cuts off with.

ወዘንተ ፡ ሰምዐ ፡ ፩ኤጲስ ፡ ቆጶስ ፡ ዘውእቱ ፡ ብሔር ፡ ዘስሙ ፡ ንስጣስዮስ ፡ ወኢኮነ ፡ ዘ
ርእየ ፡ ገጸ ፡ ሳዊሮስ ፡ ዳእሙ ፡ ኮነ ፡ ይሰምዕ ፡ ስሞ ፡ ወፍኖቶ ። ወደኀመ ፡ ሳዊሮስ ፡
እምተዕዕኖ ፡ በቅል ፡ ወረከበ[1] ፡ በውስተ ፡ ፍኖት[2] ፡ መክነ ፡ ወውስቴቱ ፡ ነቅዐ ፡ ማይ ፡
ወአዕዋም ፡ ወነበረ ፡ ሀየ ፡ ከመ ፡ ያዕርፍ ። ወደደቀ ፡ ሶቤሃ ፡ ብጽሐቱ ፡ ለብስጣስዮስ ፡
ሀየ ፡ እንዘ ፡ ይጮይይ ፡ ውእቱ ፡ እምቅዱስ ፡ ሳዊሮስ ። ወሶበ ፡ ነጸሮሙ ፡ እምርሑቅ ፡
ይቤ ፡ ለላእኩ ፡ ንጉሥ ፡ ዘምስሌሁ ፡ ሑር[3] ፡ ተናገሮ ፡ ለዝንቱ ፡ ኤጲስ ፡ ቆጶስ ፡ ወአጠ
ይቆ ፡ ከመ ፡ አነ ፡ ፈነውኩከ ፡ ኀቤሁ ። ወከነ ፡ ብስጣ*ስዮስ ፡ ሶበ ፡ ቀርበ ፡ እምውእቱ ፡
መክን ፡ በጊዜ ፡ ሐሩር ፡ ተወርወ ፡ በፈቃዱ ፡ ውስተ ፡ ማይ ፡ ምስለ ፡ ዕበዱ ፡ ወነኪ
ር ፡ ግዕዙ ፡ ከመ ፡ ይስተይ ፡ ወአስተምረረ ፡ ብስጣስዮስ ፡ ወረሰየ ፡ ይርግሞ[4] ፡ ለመቅዶ
ንዮስ ፤ ወረሰየ ፡ ይብል ፡ ውእቱ ፡ ብእሲ ፡ ዘውዑይ ፡ በእሳት ፡ አንሥአ ፡ ለነ ፡ ዘንተ ፡
አንበሳ ፡ እምነ ፡ በወቱ[5] ፡ ከመ[6] ፡ ያመንገዘነ ፡ እምውስተ ፡ ሀገርነ ፡ ይብል ፡ አንበሳ ፡ በ
እንተሰ[7] ፡ ሳዊሮስ ።

ወሰሚያ ፡ ልኡክ ፡ ነገሮ[8] ፡ ነበቦ ፡ ወይቤሎ ፡ አስተርአየኩ ፡ ውስተ ፡ ሀገርከ ፡ አንበ
ሳ ። ወይቤሎ ፡ ብስጣስዮስ ፡ ለእመኬ ፡ ይከውን ፡ አንበሳ ፡ እምኀየሰ ። ዳእሙ ፡ ውእ
ቱ ፡ ብእሲ ፡ ዘስሙ ፡ ሳዊሮስ ፡ ዘአንሰኀስኖ ፡ ዝመቅዶንዮስ ፡ ላዕሌነ ፡ ለአኀድጎ ፡ ሃይ
ማኖት ። ወሰሚያ ፡ ሳዊሮስ ፡ በእንቲአሁ ፡ ከመ ፡ ውእቱ ፡ ዐላዌ ፡ ሃይማኖት ፡ ወወፅአ ፡

1. B ወረከቦ ፡ — 2. A ፍኖቱ ፡ — 3. A ሖር ፡ — 4. A ይርግም ፡ — 5. A መዐቱ ፡ — 6. A *om.* — 7. A በእንተ ፡ — 8. A ተናገሮ ፡

meet the king. And the bishop of that district whose name was Anastasius heard this; and he had not seen the face of Severus, but had heard his name and *knew of* his journey. And Severus was weary with riding his mule, and he found by the way-side a place where was a spring of water and a wood, and he abode there to rest. And then Anastasius chanced to come that way, fleeing from the holy Severus. And when *Severus* beheld them afar off, he said to the servant of the king that was with him, « Go speak to this bishop and tell him that I have sent thee unto him. » And it came to pass
* fol. 180, v° b. * when Anastasius drew near the place in the heat, that he threw himself down of his own accord by the water in his frenzy and his strange temper, to drink. And Anastasius was incensed and began to curse Macedonius, and to say, « This man, burning with fire, has aroused up against us this lion from his lair, to drive us with insult from our city, » — referring to Severus as a lion.

And when he that was sent heard his words, he spoke to him and said to him, « Has a lion appeared in your city? » And Anastasius said to him, « It were better if it were indeed a lion, but it is a man named Severus whom this Macedonius has aroused up against us, to take away the faith. And when Severus heard concerning him that he was an apostate from the faith, he came forth from his monastery to go and change the faith of all the

እምኔቱ ፡ ከመ ፡ ይጦር ፡ ወይወልጥ ፡ ሃይማኖቶሙ ፡ ለኵሎሙ ፡ ዐላውያን ። ወይቤ
ሎ ፡ ልኡክ ፡ ይብል ፡ *እስመ ፡ ሳዊሮስ ፡ ብእሲ ፡ ዐቢይ ፡ ውእቱ ፡ ኀበ ፡ ገንቱ ፡ ወስ * fol. 181, r° a.
ኖ ። ወይቤሎ ፡ ብስጣስዮስ ፡ ኢርኢኩ ፡ ገጸ ፡ ጥቀ ፡ ዳእሙ ፡ ርኢክዎ ፡ በዛቲ ፡ ሌሊ
ት ፡ በራእይ ፡ ከመ ፡ ዘቦአ ፡ ውእቱ ፡ ውስተ ፡ ሀገርየ ፡ ወአውዐያ ፡ ለቤተ ፡ ክርስቲያ
ን ፡ ወኵሎ[1] ፡ መጻሕፍቲሃ ፡ ወሐነጸ ፡ ለቤተ ፡ ክርስቲያን ፡ ሐዲስ ፡ ወሕግ ፡ ሐዲስ ፡
በኀይል ። ወሀሎ ፡ ሳዊሮስ ፡ ይሰምዕ ፡ ነገሮ ፡ ዘንተ ። ወይቤሎ ፡ ልኡክ ፡ ለእመ ፡ ርኢ
ክ ፡ በንዋም ፡ ዘአፍርሀክ ፡ ወሶበ ፡ ርኢክ ፡ በክሡት ፡ እፎ ፡ ይከውን ፡ ግብርክ ። ይቤ
ሎ ፡ ብስጣስዮስ ፡ እስመ ፡ ዘኀደጉ ፡ ሀገርየ ፡ ከመ ፡ ኢይርአዮ ፡ ኪያሁ ። እስመ ፡ እን
ዘ ፡ ሀሎ ፡ ውስተ ፡ ደብሩ ፡ ውእቱ ፡ መልእክቱ ፡ ተሀውከነ ፡ ወትቀጠቅጠነ[2] ፡ በንዋ
ም ። እፎኬ ፡ ይእዜ ፡ ናሁ ፡ ወፅአ ፡ ወምስሌሁ ፡ ጦማረ ፡ ንጉሥ ፡ ከመ ፡ ይምትር ፡ በ
ቃሉ ፡ በአማን ፡ ከመ ፡ ውእቱ ፡ ይበልዓነ ፡ ለእመ ፡ ረከበነ[3] ፡ ዲበ ፡ መናብርቲነሰ ፡ በአ
ምሳለ ፡ ኤጲስ ፡ ቆ*ጶስ ፡ ወኢነኀብር ፡ ምስሌሁ ። ለእመሰ ፡ ኢይፈርሀ ፡ ከመ ፡ ኢይሰ * fol. 181, r° b.
መይ ፡ ዐላዌ ፡ እምሠመርክዎ ፡ ዘእንበለ ፡ ጸማ ።

ወእምዝ ፡ አውሥአ ፡ ሳዊሮስ ፡ እመካኑ ፡ ወይቤሎ ፡ ናሁ ፡ ከሠትከ ፡ ለነ ፡ እምነገ
ርከ ፡ ከመ ፡ አንተ ፡ ውእቱ ፡ ብስጣስዮስ ። ማእዜኑ ፡ ሰማዕከ ፡ በእንተ ፡ ሳዊሮስ ፡ ከ
መ ፡ አህጐለ ፡ ብእሴ ፡ ጥቀ ፡ እለ ፡ ነገርክሙ ፡ ወግብርክሙ ፡ ወትዕቢተ ፡ ልብክሙ ፡
ውእቱ ፡ ዘየሀጕለክሙ ፡ ለነፍስክሙ ፡ ከመ ፡ ዕደው ፡ ዘድልው[4] ፡ ለቀትል ፡ በኵሉ ፡ መ

1. A ወኵሎሙ ፡ — 2. B ወትቀጠሙ ፡ — 3. A B ረክበነ ፡ — 4. A ዘድልዉ ፡

heretics. » And he that was sent spoke unto him saying, * « Is Severus then * fol. 181, r° a.
so great a man? » And Anastasius said to him, « I have not indeed seen his face, but I have seen him this night in a vision, as though he came into my city and burned the church and all its books, and built a new church, and made a new law by force. » And Severus heard these words of his. And he that was sent said to him, « If thou hast seen him in sleep and he has frighted thee, how shall it be with thee when thou dost see him openly? » Anastasius said to him, « It is that I may not see him that I have left my city. For while he was in his monastery, his letter agitated us and shook us in sleep. How now therefore? Behold he has come forth, with a commission from the king to cut off with his voice indeed. Thus he will consume us if he find us upon our thrones in the guise of bishops * and we do not * fol. 181, r° b.
join with him. But if I [1] * did not fear to be called a heretic, I would approve him without scruple. »

And then Severus answered from his place and said to him, « Behold thou hast shown us by thy talk that thou art Anastasius. How hast thou heard concerning Severus that he destroys men indeed? Ye it is whose words and works and pride of heart destroy your souls; as men that are meet for slaughter every day, so is every one that turns aside from the way of

1. Or, he.

ዋዕል ። ከማሁኬ[1] ፡ ኵሉ ፡ ዘይትገኃሥ ፡ እምፍኖተ ፡ እግዚአብሔር ፡ ወከነ ፡ ዝንቱ ፡ ሞት ፡ ዘይነክየክሙ ፡ ምንትኒ ። ዳእሙ ፡ ሞትሰ ፡ ዕፁብ ፡ አመ ፡ ትሰምዑ[2] ፡ ቃሎ ፡ ለሊቅ ፡ ንጉሥ ፡ ዘበአማን ፡ አምጽእዎሙ ፡ ኀቤየ ፡ ለጸላእትየ ፡ እለ ፡ ኢፈቀዱኒ ፡ ከመ ፡ እንግሥ ፡ ዲቤሆሙ ፡ ቅትልዎሙ ፡ በቅድሜየ ። እሉ ፡ እሙንቱ ፡ እለ ፡ ረሰዩ ፡
* fol. 181, v° a. መክፈልቶሙ ፡ ምስለ ፡ መምለ*ክያነ ፡ ጣዖት ፡ ወአእምር[3] ፡ አንተ ፡ ለብስጣስዮስ ፡ ከመ ፡ ሞተ ፡ ዝዓለም ፡ ወኢከመ ፡ ምንት ፡ ውእቱ ፡ በኀበ ፡ ሞት ፡ ዘትመጽእ ፡ እንተ ፡ አጥረይከ ፡ ለነፍስከ[4] ፡ በዓሊዎትከ ፡ ለእግዚእከ ። ነዋ ፡ ናሁ ፡ እፌኢ ፡ ልበከ ፡ ዘከመ ፡ ያዐርቀከ[5] ፡ ውእቱ ፡ እምስብሐቲከ ፡ ወያለብሰከ ፡ ጽዕለተ ፡ እስመ ፡ ክሐድከ[6] ፡ እግዚአ ከ[7] ፡ ወጸአልከ[8] ፡ በሕሊናከ ፡ ነኪር ፡ ወእንሰ ፡ ገብሩ ፡ ለዘ ፡ አንተ ፡ ትፀርፍ ፡ ዲቤሁ ። ወኢኣነገዝኩ ፡ ሰይፈ ፡ በእደየ ፡ ጥቀ ፡ አላ ፡ ልሳንየ ፡ በጸጋ ፡ እግዚአብሔር ፡ ይቀትል ፡ ፈድፋደ ፡ እምሰይፍ[9] ፡ ዘፀአፉሁ ፡ ኢተሰምዐ ፡ ጥቀ ፡ በእንተ ፡ ሳዊሮስ ፡ ከመ ፡ አህጕለ ፡ ሀገረ ። ዳእሙ ፡ ቃሉ ፡ ርትዕት ፡ ውእቱ ፡ ዘያማስን ፡ አህጉረ ፡ መናፍቃን ፡ ወመሠረታቲሆሙ ፡ ሳዊሮስሰ ፡ ኢኮነ ፡ ውእቱ ፡ አንበሳ ፡ ዘይበልዕ ፡ ሥጋ ፡ አላ ፡ ተው-
* fol. 181, v° b. ህበ ፡ ሎቱ ፡ እምኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ይሥጥቆ ፡ ለኵሉ ፡ ናፋቂ ፡ ር*ትዕት[10] ፡ ሃ ይማኖት ፡ እንተ ፡ አርቶዶክሳውያን ፡ ከመ ፡ አንበሳ ፡ ዘይፈርሁ ፡ እምኔሁ ፡ በማእከለ ፡ ማኅበረ ፡ ኬልቄዶን[11] ። ወከማሁ ፡ ያኅደጎሙ[12] ፡ ለኵሎሙ ፡ ዐላውያን ፡ እከዮሙ ፡ ወጸ-

1. B ከማሁክ ፡ — 2. B ትስምዑ ፡ — 3. B ወአእምሮ ፡ — 4. A ለነፍስየ ፡ — 5. A B የኀርቀክ ፡ — 6. A ክሕድክ ፡ B ክህደክ ፡ — 7. A B እግዚእክ ፡ — 8. B ወጸአልክ ፡ — 9. B እምሰይፈ ፡ — 10. A ርትዕ ተ ፡ — 11. A ኬልቄደንያ ፡ — 12. A B የኀ(ኃB)ድጎሙ ፡

the Lord. And this death is one that hurts you in some measure, but a grievous death shall ye suffer, when ye hear the words of the Master, the true king, Bring unto me my enemies who do not wish me to reign over them; slay them before me[1]. These are they that have cast their lot with
* fol. 181, v° a. the worshippers of * idols. And know thou, Anastasius, that the death of this world is as naught beside the death that thou shalt suffer, which thou hast earned for thyself by thine apostasy from thy lord. Behold now, I see thy heart, how it strips thee of thy glory and clothes thee with reproach, because thou hast denied thy lord[2] and cursed him with thy strange mind. But I am the servant of him against whom thou dost blaspheme. And I have not indeed taken a sword in my hand, but my tongue by the grace of God shall slay exceedingly, more than a two-edged sword. It has not been heard at all concerning Severus that he has destroyed a city, but it is his sound word that shall destroy the cities of the schismatics and their foundations. Severus is not a lion that devours flesh, but it has been given
* fol. 181, v° b. him from the Lord to tear every one that makes schism in the true * faith of the orthodox, like a lion whom they fear in the midst of the council of Chalcedon; and likewise the perverseness and wickedness of all the heretics

1. Luke 19: 27. — 2. Mss., thy lord has denied thee.

ኀሙ ፡ እምኔሆሙ ። ከማሁኬ ፡ ብእሲ ፡ ጠቢብ ፡ ይሰቅዮ[1] ፡ በጸጋ ፡ አርቶዶክሳዊት ፡ ለ
ኵሉ ፡ ዐላዌ ፡ ሃይማኖት ፡ ወለብእሲሰ ፡ ድሩክ ፡ የዓግዶ ፡ ዙኀኔ ፡ ዕፀብ ፡ ወለእመሰ ፡ ሰ
አለ ፡ ጸጋ ፡ ኢይረክባ ፡ ኵሉኬ ፡ ብእሲ ፡ ያጠሪ ፡ ለነፍሱ ፡ ለሊሁ ፡ ውእቱ[2] ፡ ዘአጥረ
የ ፡ እመሂ ፡ ሠናየ ፡ አው ፡ እኩየ ፡ እመሂ ፡ ሞተ[3] ፡ አው ፡ እምኀ ፡ ሕይወት ፡ ኵሉ ፡ አ
ሐዱ ፡ እምኔነ ፡ በእንተ ፡ ንጽሕናሁ ፡ ወፍትወቱ ፡ እምገሲስ ፡ ዘእሳት ፡ መንፈሳዊት ፡
ታድኅኖ ፡ እምዋዕየ ፡ እሳት[4] ፡ ዘበአማን ። አንትሙሰኬ ፡ ገባርያነ ፡ ዓመፃ[5] ፡ ዘከህድክ
ሙ ፡ ተዋሕዶቶ ፡ ለክርስቶስ ። ወዘይፈቅድኬ ፡ ከመ ፡ ይድኅን ፡ ናሁ ፡ አንቀጸ[6] ፡ ንስ
ሓ ፡ ርኅው ፡ ሎቱ ፡ በከመ ፡ * ይቤ ፡ ሐዋርያ ፡ እስመ ፡ እግዚአብሔር ፡ አርኃወ ፡ አን * fol. 182, r° a.
ቀጸ ፡ አሕምሮ ፡ ለአሕዛብ ። ወይእዜኒ ፡ አብስጣስዮስ ፡ ናሁ ፡ አንቀጸ ፡ ንስሓ ፡ ርኅው ፡
ለዘይፈቅዶ ፡ በኵሉ ፡ መዋዕል ።

ወሶበ ፡ ሰምዐ ፡ ዘንተ ፡ ብስጣስዮስ ፡ አእመረ ፡ ከመ ፡ ውእቱ ፡ ሳዊሮስ ፡ ወቢይ ፡
ዘአሙር ፡ ለዘተዛልፎ[7] ፡ ዕርፈት ። ወእምዝ ፡ ይቤሎ ፡ ሳዊሮስ ፡ ኀደግሙ ፡ ሃይማኖተ ፡
እስትርኩበ ፡ ወተለውክሙ ፡ ሃይማኖተ ፡ ኬልቄዶን ፡ ሕስውት ። ወእግዚአብሔር ፡ ይ
ሜርዎ ፡ ለዘይነብብ ፡ ሐሰተ ፡ ወዘይፈደፍድ ፡ እምዝ ፡ ይከውን ፡ ለእለ ፡ የኀድግ ፡
ተዋሕዶቶ ፡ ለአብ ፡ ዘውስተ ፡ ማኅበር ፡ ርኩስ ፡ ዘምሉእ ፡ እምኵሉ ፡ እከይ ፡ ወፀግ ።

ወእምድኅረዝ ፡ ሰገደ ፡ ብስጣስዮስ ፡ በገጹ ፡ ለሳዊሮስ ፡ ወአምኖ ፡ ኄር ፡ መራሂ ።

1. B ይሳቅዮ ፡ — 2. A ዘአጥረየ ፡ ውእቱ ፡ — 3. A ሞት ፡ — 4. A *om.* — 5. A ዓመፃ ፡ — 6. A B አንቀጽ ፡ — 7. A *om.* ዘ.

shall he take away from them. So then a wise man with orthodox grace shall vex every apostate from the faith, but the hard man shall be beset with grievous punishment, and if he ask grace he shall not obtain it. Every man therefore shall obtain for himself; that which he gains is his, whether good or bad, whether death or life[1], every one of us because of his integrity and his desire; *whom* may the touch of spiritual fire save from the true burning of fire. Ye then are evildoers who deny the unity of Christ. And he therefore that desires to escape, behold the door of repentance is open to him, even as * says the apostle, For the Lord has opened the door of know- * fol. 182, r° a.
ledge to the Gentiles[2]. And now, O Anastasius, behold the door of repentance is ever open to him that desires it. »

And when Anastasius heard this, he knew that it was the great Severus that was appointed for the reproof of blasphemy. And then Severus said to him, « Ye have abandoned the established creed and have followed the false creed of Chalcedon. And the Lord will utterly destroy him that speaks falsehood, and more than this shall befall those who give up the oneness of the Father, who are of the vile council that is full of all evil and wickedness. »

Then Anastasius bowed down before Severus and saluted him as the

1. Lit., or from life. — 2. Acts 14 : 27.

ወጸሐፈ ፡ በእደሁ ፡ ሃይማኖት ፡ እንተ ፡ አርቶዶክሳዊት ፡ ወአውገዘ ፡ ማኅበረ ፡ ኬልቄዶ
ንያ ። ወ*አምነ ፡ ሃይማኖተ ፡ መድኅን ፡ ወአምነ ፡ ሥላሴ ፡ ቅዱስ ፡ ዋሕድ ፡ ወሃይማኖ * fol. 182, r° b.
ት ፡ ፫፻፲፰ወኟአበው ፡ ክቡራን ፡ ምሉአን ፡ መንፈስ ፡ ቅዱስ ፡ እለ ፡ ተጋብኡ ፡ በኒቅያ ፡
ወአውገዘ[1] ፡ ስሕተታት ፡ ዘከነ ፡ ወለኵሉ ፡ ዘሐለየ[2] ፡ እኩየ ፡ ውስተ ፡ ሃይማኖት ፡ ወለ
ኵሉ ፡ ዘየኅብር ፡ ማኅበረ ፡ ኬልቄዶን[3] ፡ እምይእዜ ።

ወቀርበ ፡ ኀቤሁ ፡ ሳዊሮስ ፡ ከመ ፡ ይጽሐፍ ፡ በእንተ ፡ ሃይማኖት ፡ ርትዕት ፡ በእደ
ሁ ፡ ዝክረ ፡ ሥላሴ ፡ ወይበል ፡ ውስቴታ ፡ አአምን ፡ በአብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅ
ዱስ ፡ ዕሩይ ፡ ምስለ ፡ አሐቲ ፡ መለኮቱ ፡ ዘእንበለ ፡ ፍልጠት ፡ ወኢውላጤ ። ንሰብሕ ፡
ኪያሃ ፡ ወንሰግድ ፡ ላቲ ፡ ለተዋሕዶቱ ። አብሂ ፡ ውእቱ ፡ አብ ፡ ወወልድሂ[4] ፡ ውእቱ ፡
ወልድ ፡ ወመንፈስ ፡ ቅዱስሂ ፡ ውእቱ ፡ ወመንፈስ[5] ፡ ቅዱስ ፡ በማእሰረ ፡ ጽምረት ፡ ም
ስለ ፡ አብ ። ወወእቱ ፡ ፍጻሜ ፡ ሥላሴ ፡ ፫ህላዌ ፡ ለ*ሥሉስ ፡ ለዝሉፉ ፡ ነባሪ ፡ ዘእንበለ ፡ * fol. 182, v° a.
ሕጸት ፡ እስከ ፡ ለዓለም ።

ወሶበ ፡ ርእየ ፡ ብስጣስዮስ ፡ የውሀዱ ፡ ለኖላዊ ፡ ዘየኃሥሥ ፡ በዙሉ ፡ መዋዕል ፡
በግዐ ፡ ዘተሀጕለ ፡ ዘመሰጠ ፡ ዝእብ ፡ ዘውእቱ ፡ ብስጣስዮስ ፡ ሰገደ ፡ ቅድመ ፡ እግዚ
አብሔር ፡ በእንተ ፡ ዘአእመረ ፡ እምኔሁ ፡ ጥዩቀ ፡ ሃይማኖተ[6] ፡ ቤተ ፡ ክርስቲያን ፡ ወሰ

1. A B ወአውገዙ ፡ — 2. A *om.* ዘሐለየ ፡ ... ወለኵሉ ፡ — 3. A ኬልቄደንያ ፡ — 4. A አብሂ ፡ ወወል
ድ ፡ — 5. A *om.* ወ, — 6. A B ሃይማኖት ፡

good leader. And he wrote with his hand the creed that is orthodox and re-
* fol. 182, r° b. pudiated the council of Chalcedon. And * he confessed the faith of the Savior, and confessed the holy and unique Trinity, and the creed of the three hundred and eighteen reverend fathers, full of the Holy Spirit, who assembled in Nicaea, and he[1] repudiated the errors that existed and every one that devised evil against the faith and every one that should thenceforth accept the council of Chalcedon.

And Severus drew near unto him to write with his own hand concerning the true faith the mention of the Trinity, and to say therein, « I believe in the Father and the Son and the Holy Spirit, equal, with one divinity, without division and without change; him[2] let us worship and *him* we do adore, even his oneness. He is Father, he is Father and Son, he is Son and Holy Spirit, and the Holy Spirit is in the bond of union with the Father. And
* fol. 182, v° a. there is perfection of Trinity, three substances belonging to * the Triune forever, abiding without decrease always. »

And when Anastasius saw the gentleness of the shepherd that ever seeks the flock that is lost, that the wolf, which is Anastasius, tears, he worshipped before the Lord, because he had learned from him the exact faith of the

1. Mss., they. — 2. Lit., her.

ዊሮስሰ ፡ ተፈሥሐ ፡ ፈድፋደ ፡ በእንተ ፡ ዘተመይጠት ፡ ነፍስ ፡ እንተ ፡ ተሀጕለት ፡ ኀበ ፡ ዓፀድ ፡ ምዕረ ፡ ዳግመ ። ወብስጣስዮስሰ ፡ ሰአሎ ፡ ለቅዱስ ፡ ሳዊሮስ ፡ ከመ ፡ ይንሥኦ ፡ ምስሌሁ ፡ ኀበ ፡ ሀገረ ፡ ቍስጥንጥንያ ፡ አብ ፡ ሳዊሮስ ፡ ይቤሎ ፡ ኢይትከሀለኒ ፡ እስመ ፡ ንጉሥ ፡ ኢጸውዐ ፡ ካልአ ፡ ዘእንበሌየ ። ወይቤሎ ፡ አብ ፡ ብስጣስዮስ ፡ አማን ፡ ትቤ ፡ እስመ ፡ ዘአዘዘከ ፡ ቦቱ ፡ ንጉሥ ፡ ኢይደሉ ፡ ከመ ፡ ትግበር ፡ ካልአ ፡ ዘእንበሌሁ[1] ። ወበጊዜሃ ፡ ገብአ ፡ ብስጣስዮስ ፡ ኀበ ፡ ሀገ*ሩ ፡ እንዘ ፡ ይሴብሖ ፡ ለእግዚአብሔ ስ ፡ ከመ ፡ ኀፅው ፡ ዘከነ ፡ መጋቤሃ ፡ ለንግሥተ ፡ ኢትዮጵያ ፡ ዘተራከበ ፡ ምስለ ፡ ፊልጶር ፡ ረድኦ ፡ በውስተ ፡ ፍኖቱ ፡ ወአጥመቆ ፡ ወሖረ ፡ እንዘ ፡ የአኵቶ ፡ ውእቱ ፡ ለእግዚአብሔር ። ወኢገብአ ፡ እንከ ፡ ብስጣስዮስ ፡ ውስተ ፡ ፅርፈት ፡ እምድኅረዝ ፡ ፍጹመ ። ዳእሙ ፡ ይዜክር ፡ ነገሮ ፡ ለሳዊሮስ ፡ ወይሌብዎ ፡ ወውእቱ ፡ ጽኑዕ ፡ ዲቤሁ ።

ወሶቤሃ ፡ ተፈነወ ፡ አብ ፡ ክቡር ፡ ሳዊሮስ ፡ ምስለ ፡ ልኡክ ፡ ዘተፈነወ ፡ ኀቤሁ ። ወከነ ፡ መንፈስ ፡ ቅዱስ ፡ ይረድኦ ፡ ሎቱ ፡ ወመልአከ ፡ እግዚአብሔር ፡ ይሴርሕ[2] ፡ ፍኖቶ ፡ እስከ ፡ በጽሐ ፡ ኀበ ፡ ሀገረ ፡ ቍስጥንጥንያ ። ወሶበ ፡ ቦአ ፡ ሳዊሮስ ፡ ኀበ ፡ ሀገር ፡ ምስለ ፡ ልኡክ ፡ ሖሩ ፡ ኀበ ፡ ቤተ ፡ ጳውሎስ ፡ ሊቀ ፡ መኳንንት ፡ ወኀደሩ ፡ ኀቤሁ ።

ወሶበ ፡ ኮነ ፡ በዕለት ፡ እንተ ፡ በጽሐ ፡ ባቲ ፡ ኀበ ፡ ሀገር ፡ ርእየ ፡ ራእየ ፡ ከኑ ፡ አይሁድ ፡ ተጋብኡ ፡ ወሊቅ ፡ ክርስቶስ ፡ ውስ*ተ ፡ ማእከሎሙ ፡ ወውእቶሙ ፡ ይጸር

* fol. 182, v° b.

* fol. 182, v° b.

* fol. 183, r° a.

1. B ዘእንበለ ፡ — 2. B ይሴብሕ ፡

church. And Severus rejoiced exceedingly because a soul that was lost had now returned again unto the fold. And Anastasius asked the holy Severus to take him with him unto the city of Constantinople, *but* father Severus said unto him: « I am not indeed able, because the king has not summoned any other beside me. » And father Anastasius said to him, « Thou sayest truly; for[1] it is not meet to do other than as the king has commanded thee. » And Anastasius returned straightway unto his city, *glorifying the Lord, as did the eunuch who was treasurer fo the queen of Ethiopia, who met Philip the disciple on his journey, and he baptized him, and he went his way praising the Lord[2]. And Anastasius did not return to blasphemy at all afterward, but he remembered the word of Severus and heeded it and it was strong upon him.

Then the reverend father Severus was sent on his way with the messenger who was sent unto him, and the Holy Spirit helped him and the angel of the Lord prospered his way until he came unto the city of Constantinople. And when Severus entered into the city with the messenger, they went unto the house of Paulus the chief of the præfects and abode with him.

And on the day on which he entered into the city, he saw a vision; the Jews were gathered together and the master Christ in * the midst of them,

1. Or, that. — 2. Acts 8 : 27-39.

ፋ ፡ ዲቤሁ ፡ ወካልኣን ፡ ይብሉ ፡ እስመ ፡ ዘወለደቶ ፡ ማርያም ፡ ሰብእ ፡ ወካልኣን ፡ ይቤሉ ፡ እስመ ፡ ትስብእቱ ፡ ተፈልጠ ፡ በጊዜ ፡ ሕማማት ፡ ወሞት[1] ፡ ወስቅለት ፡ ወካል
ኣንሂ ፡ ይቤሉ ፡ እስመ ፡ ሥጋ ፡ ሶበ ፡ ተፈጸመ[2] ፡ ግብሩ ፡ እንተ ፡ ይእቲ ፡ ፅብስት ፡ ፍጥ
ረት ። ወእምዝ ፡ ይገብእ ፡ ኀቤሃ ፡ መለኮት ፡ ምዕረ ፡ ዳግመ ። ይቤ ፡ ወሶበ ፡ ርኢኩ ፡
ዘንተ ፡ ኵሎ ፡ ርእድኩ ፡ ወኢተክህለኒ ፡ እጽናዕ ። ወኢተዓገሥኩ ፡ ከመ ፡ እር
አዮ ፡ ለእግዚእየ ፡ በማኅበረ[3] ፡ አራዊት ፡ እንዘ ፡ ውእቶሙ ፡ ይጼእልዎ ፡ ወይጸርፉ ፡
ላዕሌሁ ። ይቤ ፡ ወእንዘ ፡ አነ ፡ ውስተዝ ፡ ድንጋፄ ፡ ወአነ ፡ እትገኃሥ ፡ እመካን ፡
ውስተ ፡ መካን ፤ ርኢኩ[4] ፡ ካዕበ ፡ በንዋምየ ፡ በአምሳለ ፡ ልኡክ ፡ ዘመጽአ ፡ እምኀ
በ ፡ እግዚአብሔር ። ወሶበ ፡ ቀረብኩ[5] ፡ እምኔሁ ፡ እቤሎ ። እፎኑ ፡ እትዔገሥ ፡ እን
* fol. 183, r° b. ዘ ፡ ትሬኢ ፡ ዘይትገበር[6] ፡ *ቦቱ ፡ በእግዚእ ፡ ዘንተ ፡ ወይቤለኒ ፡ እምአመ ፡ ተጠመቁ ፡
ቦቱ ፡ እስከ ፡ ዮም ፡ እነብር ፡ ምስሌሁ ፡ እንዘ ፡ እሰደድ ፡ ወአነ ፡ እትጋደል ፡ እስከ ፡
እበጽሕ ፡ ፍትሐ ፡ መዊእ ፡ ወይፈድዮ ፡ ለኵሉ ፡ ዘይኴንኖ[7] ፤ ወእቤሎ ፡ መኑ ፡ እሉ ፡
ፀራፍያን ። ወይቤለኒ ፡ ውእቶሙኬ ፡ ንስጥር ፡ ወታድርስ ፡ ወታድስጦስ ፡ ወአንድሪ
ስ ፡ ወአናንዮስ ፡ ወአለ ፡ ምስሌሁ ። ወኮነ ፡ ያነጽር ፡ በእደሁ ፡ በኀበ ፡ ምሥዋዕ ፡ ለ
ኵሉ ፡ ፩እምኔሆሙ ፡ ወያርእየኒ ፡ ኪያሁ ፡ ወኮንኩ ፡ ድንጉፀ ፡ ምስለ ፡ ሐዊሮትየ ፡ ወ
ተግኅሥትየ ፡ እመካን ፡ ኀበ ፡ መካን ። ወኮኑ ፡ እሉሰ ፡ እለ ፡ ርኢክዎሙ ፡ ጥቡዓን ፡

1. B ወምንት ፡ — 2. B ፈጸመ ፡ — 3. B በማኅበር ፡ — 4. A ወርኢኩ ፡ — 5. B ቀርብኩ ፡ — 6. A *om.* ዘ. — 7. A ዘይኴንኖ ፡

and they were blaspheming against him, and some were saying that he whom Mary bore was a man, and others were saying that his human nature was taken away at the time of the passion and death and crucifixion, and others also were saying that when his work was finished, then the divine nature returned again unto the flesh, which is a weak creature[1]. *And* he said, « And when I saw all this, I trembled and was not able to remain and I *could* not bear to see my lord in the assembly of beasts, while they were reviling and blaspheming him. » *And* he said, « And while I was in this terror, and was fleeing from place to place, I saw again in my sleep one in the likeness of a messenger that came from the Lord. And when I drew near unto him, I said unto him, How can I endure this which as thou seest
* fol. 183, r° b. is being done * unto the Lord? And he said unto me, From the time that I was baptized into him unto this day, I have remained with him while I have been persecuted, and I contend until I attain the judgment of victory. And he will repay every one that condemns him. And I said to him, Who then are these blasphemers? And he said to me, These then are Nestorius and Theodore and Theodoret[2] and Andreas and Ananias and those with him. And he pointed with his hand unto the sacrifice for every one of them, and he made me to see him; and I was terrified with my going and my fleeing from place

1. Text is obscure. — 2. Mss., Tadestos.

ዲበ ፡ ፅርፈት ፡ ወውእቶሙ ፡ ወኵሎሙ ፡ እለ ፡ ምስሌሆሙ ። ወአጽንነ ፡ እግዚእ ፡ ገጸ ፡ ኀቤየ ፡ ወኀበ ፡ ዝኩ ፡ ዘርኢክዎ ፡ አነ ፡ በአምሳለ ፡ ላእክ ። ወኮነ ፡ ይበርህ ፡ ፈድፋደ ። ወይቤ ፡ ትትዔገ *ሡኑ ፡ ላዕለ ፡ እሉ ፡ ማህጕላነ[1] ፡ ዚአየ ፡ ካዕበ ። ደቂቀ ፡ * fol. 183, v° a.
እስራኤል ፡ ቀዲሙ ፡ ሰቀሉኒ ፡ አርዮስ ፡ ሠጠጠ ፡ ልብስየ ። ወናሁ ፡ ዝውእቱ ፡ ይእ
ዜኒ ፡ ይመልክ ፡ ላዕሌየ ፡ በውስተ ፡ ማኅበረ ፡ ኬልቄዶን ። ወኮነ ፡ ይነግረነ ፡ ወያጸ
ንዓነ ፡ ወይብለነ[2] ፡ አይድዑ ፡ ወኢትፍርሁ ። እስመ ፡ አነ ፡ እሄሉ ፡ ምስሌክሙ ፡ ወ
ኢይክል ፡ ፅሂ ፡ ከመ ፡ ያኅስም ፡ ዲቤክሙ ፡ ይቤ ፡ ሳዊሮስ ፡ ወአንሰ ፡ እምነገሩ ፡
ወተአምራቱ ፡ እንተ ፡ ርኢክዎ ፡ ወአእመርኩ ፡ ከመ ፡ ዘርኢክዎ ፡ በአምሳለ ፡ ላእከ ፡
እግዚእ ፡ ከመ ፡ ውእቱ ፡ ጴጥሮስ ፡ ሰማዕት ፡ በከመ ፡ ነጊሮቱ ፡ ለስሙ ። ወሶበ ፡ ተን
ሣእኩ ፡ ወነቃህኩ ፡ በሳኒታ ፡ ጸውዐ ፡ ሐበይት ፡ ክቡራን ፡ ኀበ ፡ ዐፀድ ። ወሶበ ፡ ቦእ
ኩ ፡ ርኢኩ ፡ ፅንቢሮ ፡ ወውእቱ ፡ ዮልያኖስ ፡ ኤጲስ ፡ ቆጶስ ፡ ወሶበ ፡ ርእዮ ፡ ለሳዊሮ
ስ ፡ ይቤሎ ፡ አንሰ ፡ ነበርኩ ፡ እንዘ ፡ እፈቅድ ፡ እርአይ ፡ ብርሃነ ፡ ገጽከ ። ወይእ
*ዜኒ ፡ ተፈጸመ ፡ ፈቃድየ ፡ በነፅሮትየ ፡ ኪያከ ፡ አሳዊሮስ ፡ ዘታፈቅሮ ፡ ነፍስየ ፡ አማ * fol. 183, v° b.
ን ፡ እስመ ፡ ተአተተ ፡ እምልብየ ፡ ኵሉ ፡ ሕሊና ፡ መናፍቃን ፡ በነፅሮትየ ፡ ገጸከ ፡
አሳዊሮስ ፡ አንተ ፡ ብእሴ ፡ ፍትወት ፡ ከመ ፡ ዳንኤል ፡ ዝንቱ ፡ ዘይዘሩ ፡ ምክረ ፡ ከለዳ
ውያን ፡ በትሩፋቲሁ ፡ ወአንህለ ፡ ወቀተሎሙ ፡ ለካህናተ ፡ ከይሲ ፡ ወሠረዎሙ[3] ፡

1. A B ማኅጕለን ፡ — 2. B ወይብለኒ ፡ — 3. B ወስርዎሙ ፡

to place. And they whom I saw were constant in blasphemy, both they and all that were with them. And the Lord turned his face toward me and toward him whom I beheld in the likeness of a servant, and it shone exceedingly. And he said, Will ye endure * these that destroy me a second time? Of old * fol. 183, v° a.
the children of Israel crucified me, *and* Arius has divided my garments. And behold he it is now that prevails over me in the council of Chalcedon. And he spoke to us and strengthened us, and he said unto us, Speak and fear not, for I am with you, and behold no one shall be able to harm you[1]. » *And* Severus said, « But from his words and his tokens which I saw, I knew that he whom I saw in the likeness of a servant of the Lord was Peter the martyr by name.

« And when I arose and awoke, on the next day the honored præfects summoned me to the court. And when I entered in I saw one sitting, and it was Julianus the bishop. » And when he saw Severus he said to him, « I have stedfastly desired to see the light of thy countenance. And now * that * fol. 183, v° b.
I behold thee, O Severus, thou whom my soul loves in truth, my desire is fulfilled. For when I beheld thy face, O Severus, every heretical thought was taken from my heart, thou long-desired man, like unto Daniel, who brought to naught the counsel of the Chaldaeans, and destroyed and slew the priests of the

1. Acts 18 : 9, 10.

ለገነውቱ ፡ ወአርአየ ፡ አሚናቶ ፡ በመዊእ ። ወሶቤሃ ፡ ሰገዱ ፡ ሎቱ ፡ አናብስት ፡ ወ
ተወለጠ ፡ ግዕዞሙ ፡ ጎበ ፡ ይዋሄ ። ወሶቤሃ ፡ ሰገደ ፡ ንጉሥ ፡ ለዘሞአ ፡ በገ ፡ ገድል ፡
ወአምነ ፡ ወይቤ ፡ አልቦ ፡ አምላክ ፡ ዘእንበለ ፡ አምላከ ፡ ዳንኤል ። ወአንተኒ ፡ ካዕበ ፡
አሳዊሮስ ፡ ዳንኤል ፡ ሐዲስ ፡ ነግ ፡ ጎቤነ ፡ ወዘርዝር ፡ ምክሮሙ ፡ ለከነአናውያን ፡
ሐዲሳን ፡ ወአንህል ፡ ልዕልናሆሙ ፡ ወአማስን ፡ ገነውተ ፡ ከይሲ ፡ እለ ፡ ተጋብኡ ፡
* fol. 184, r° a. በኬልቄዶን ፡ ወለኩሉ ፡ ዘአርድአ ፡ ቃላቲሆሙ ፡ እስመ ፡ ከነአናውያን ፡ ይት*ቀነዩ ፡
ለእብን ፡ ዘአልቦቱ ፡ ንባበ ፡ ወዝማጎበር[1] ፡ ነኪር ፡ ያመልኩ ፡ ለብእሲ ፡ ዘእንበለ ፡
ጎይል ። እስመ ፡ እሙንቱ ፡ ከፈልዎ ፡ ለአማኑኤል ፡ ለፀግዕዝ ፡ ወፀሀላዌ ። ከነአናውያ
ን ፡ ነበሩ ፡ እንዘ ፡ ያመልኩ ፡ ለከይሲ ፡ ቀታሊ ። ወዝኒ ፡ ማጎበረ ፡ ነኪር ፡ ጽሙማን ፡
ያመልኩ ፡ ለሰይጣን ፡ ዘውእቱ ፡ አቡሆሙ ፡ ለአክይስት ፡ ማህጐሊ ፡ ወወለጡ ፡ ስብሐ
ቶሙ ፡ ለጎሣር ፡ ወሰገዱ ፡ ለፍጡር ፡ ህየንተ ፡ ፈጣሪ ። ወእምይእዜሰ ፡ አሳዊሮስ[2] ፡
ፍጽም ፡ አፋሆሙ ፡ ለእላንቱ ፡ አናብስት ፡ ማህጐልያን ፡ በላዕያን[3] ፡ ሥጋ ፡ በቃላቲከ ፡
መንፈሳዊት ። ለይትፈሣሕ ፡ ዕረፍተ[4] ፡ ንባብከ ፡ ወይሰማዕ[5] ፡ እምኔከ ፡ ዕረፍት[4] ፡ ምዑ
ዝ ፡ ወእብል ፡ አነኒ ፡ ካዕበ ፡ ይኩን ፡ ሊተ ፡ አእጉየ ፡ ረድኤተ ፡ ስምከ ፡ ቅብዐ ፡ ዕረ
ፍት[4] ፡ ዘተሰውጠ ። በአማን ፡ ሶበ ፡ ርኢኩከ ፡ አሳዊሮስ ፡ አስተርአየ ፡ ሊተ ፡ ርትዕ ፡

1. A B ወዝማጎበረ ፡ — 2. A *om.* ኦ. — 3. A በላዕያን ፡ — 4. A ዕፍረት ፡ — 5. A B ወይስማዕ ፡

dragon, and rooted out[1] his ministers, and shewed his faith in conquering[2]. And afterward the lions worshipped him, and their nature was changed to gentleness. And afterward the king whom he had conquered in this conflict, worshipped and believed and said, There is no god but the God of Daniel. And thou too likewise, O Severus, *thou* new Daniel, come unto us, and scatter the counsel of the new Canaanites[3] and destroy their pride and consume the ministers of the dragon, who assembled in Chalcedon, and
* fol. 184, r° a. everyone who helped their words. For the Canaanites[3] served * a dumb stone, and this perverse council worshipped a man without might, for they divided Immanuel into two natures and two substances. The Canaanites[3] persisted in worshipping a deadly dragon, and this strange council of deaf men worshipped Satan who is the deadly father of dragons, and changed their glory for shame, and worshipped the creature instead of the creator[4]. But now, O Severus, stop the mouth of those deadly flesh-eating lions with thy spiritual words. Hail to thy refreshing speech[5], and may sweet refreshing[6] be heard from thee; and again I say, may the help of thy name be to me, O my brother, refreshing oil that is poured out. Of a truth, when I saw thee, O Severus, truth appeared unto me from the east, and the darkness, which is
* fol. 184, r° b. * the council of the heretics, departed when the day of the Christians reached

1. B, the root of, for rooted out. — 2. Bel 28. — 3. The Chaldaeans are meant. — 4. Rom. 1 : 25. — 5. A, the ointment of thy speech. — 6. A, ointment.

እምሥራቅ ፡ ወተአተተ ፡ ጽልመት[1] ፡ እንተ ፡ ይ*እቲ ፡ ማኅበረ ፡ ዕልዋን ፡ ሶበ ፡ በጽሐ ፡ * fol. 184, r° b.
ኀቤሃ ፡ ዕለተ ፡ ክርስቲያን ። አንተ ፡ አፅቅ ፡ ሠናይ ፡ አንተ ፡ በትር ፡ ዘሠረፀ ፡ እምሥ
ርወ ፡ አርቶዶክሳዊት ፡ እንተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ። አንተ ፡ ቀጥቃጤ ፡ አር
እስተ ፡ ዕልዋን ፡ አስተርአይከ ፡ አሳዊሮስ ፡ እምሥራቅ ፡ ወሰደድኮሙ ፡ ለኵሎሙ ፡ መ
ናፍቃን ፡ እምዓለም ። ለእመ ፡ ኮነ ፡ ጸንዐ ፡ ፍልስጥኤማዊ[2] ፡ ናሁ ፡ ሞአ ፡ ዳዊት ፡ በ፫
እእባን ፡ ወለእመ ፡ ኮነ ፡ ማኅበረ ፡ መናፍቃን ፡ ብዙኀ ፡ አንተ ፡ ትመውኦ ፡ በ፬ወንጌ
ላት ፡ ወዛቲ ፡ ቀኖናት[3] ፡ አበዊነ ፡ ቅዱሳን ። ይቤ ፡ እግዚአብሔር ፡ ለይኩን ፡ ብርሃን ፡
ወኮነ ፡ ብርሃነ ፡ አብርሀ ፡ ዓለመ ፡ ወዝንቱ ፡ ሳዊሮስ ፡ ናሁ[4] ፡ አብርሀ[5] ፡ ለነ ፡ እምሥራ
ቅ ፡ ኢተምህረ ፡ ኀይለ ፡ ዘፀብእ ፡ ወውእቶሙሰ ፡ ምሁራን ፡ ውስቴቱ ። ወኢያእም
ር ፡ ሳዊሮስ ፡ ተቃውሞቶሙ ፡ ለመናፍቃን ፡ ወውእቱሰ ፡ ዘተምህረ ፡ ወንጌላተ ፡ አእ
መረ ፡ ወጸረ ፡ *ንዋየ ፡ ዘፀብእ ፡ እንተ ፡ ውእቶን ፡ ቀኖናት[6] ፡ አበዊነ ፡ ዛቲ ፡ እንተ ፡ * fol. 184, v° a.
ባቲ ፡ የሀጕል ፡ ለኵሉ ፡ ዘይትቃወም[7] ፡ ኵነኔ ፡ እግዚአብሔር ፡ እንተ ፡ ይእቲ ፡ ቤተ ፡
ክርስቲያን ። ዘንተ ፡ ኵሎ ፡ ተናገረ ፡ ዮልያኖስ ፡ ኤጲስ ፡ ቆጶስ ፡ ለአብ ፡ ሳዊሮስ ፡
ዝንቱ ፡ ቃለ[8] ፡ በግዕ ፡ ለኖላዊ ፡ ዝንቱ ፡ ቃል ፡ ለኃሣሤ ፡ ርትዕት ፡ ፍኖት[9] ፡ ለመራ
ሒ[10] ፡ ኀበ ፡ ፍኖት ፡ ይቤሎ ፡ አብ ፡ ሳዊሮስ ፡ ኢይትአኰት ፡ ብእሲ[11] ፡ ፈድፋደ ፡ እም
ይኅሠር ፡ ውእቱ ፡ ወኮነ ፡ ኵሉ ፡ አሐዱ ፡ እምኔሆሙ ፡ ያከብር ፡ ካልአ ፡ ወይዌድ

1. A እምጽልምት ፡ — 2. B ፍልስጥኤም ፡ — 3. A ቀኖተ ፡ — 4. A *om.* — 5. A *add.* ዓለመ ፡ — 6. A ቀኖተ ፡ — 7. A ዘይትቃወሞ ፡ — 8. A B ቃል ፡ — 9. A B ፍኖተ ፡ — 10. A B *om.* ለ. — 11. A ብእሴ ፡

it. Thou art the goodly branch, the shoot that springs from the orthodox root, which is the church. From the east thou hast revealed the bruising of the heads of the heretics, O Severus, and thou hast driven from the world all the schismatics. Although the Philistine was strong, David conquered him with three stones, and although the council of apostates is numerous, thou shalt overcome it with the four gospels and the canons of our holy fathers. The Lord said, Let there be light, and there was light[1]; he lightened the world, and this Severus has brought us light from the east. He was not taught the might of battle, but *his enemies* were taught in it; and Severus knows not how to withstand the apostates, but he that is instructed in the gospels knows, and carries * weapons of warfare, which are the canons of * fol. 184, v° a.
our fathers, wherewith he will destroy everyone that opposes the ordinance of God, which is the church. » All this Julianus the bishop said to father Severus. This was the voice of the sheep to the shepherd, the voice of a seeker of the right way to the guide unto the way. Father Severus says unto him, « Let not a man be praised overmuch if he be lowly, (now every

1. Gen. 1 : 3.

ሶ ፡ ወኢከመ ፡ ምንት ፡ በኀቤየ ፡ ውዳሴ ፡ ዘይቤ ፡ ኵሉ ፡ አሐዱ ፡ እምኔሆሙ ፡ ለካ
ልኡ ።

ወኮነ ፡ ውእቱ ፡ ዕለተ ፡ ቀዳሚት ፡ ሰንበት ። ወኮነ ፡ በሳኒታ ፡ በእኁድ ፡ ተጋብ
ኡ ፡ ሕዝበ ፡ ክርስቲያን ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሰማዕት ፡ አባ ፡ ሮምያኖስ ። ወደ
* fol. 184, v° b. ቂቁ ፡ ሰማዕታት ። ወእ*ንዘ ፡ ጉቡኣን ፡ እመ·ንቲ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘእግዚ
አብሔር ፡ በጊዜ ፡ ዘይቤሉ ፡ ቦቱ ፡ ቅዳሴሁ ፡ ለሥሉስ ፡ ቅዱስ ። ወበጽሐ[1] ፡ ኀቤሆሙ ፡
ወልደ ፡ ሰይጣን ፡ ዘውእቱ ፡ መቅዶንዮስ ፡ ምስለ ፡ አስፍጦቱ ፡ ወአገብሮቱ ፡ ወኑፋቄ
ሁ ፡ ወአያደ ፡ ላዕሌሆሙ ፡ ሰብአ[2] ፡ እኩያን ። ወረሰዮሙ ፡ ይቁሙ ፡ ኀበ ፡ አንቀጸ ፡
ቤተ ፡ ክርስቲያን ፡ ዘምስለ ፡ አስይፍቲሆሙ ፡ ወአብትሪሆሙ ፡ ወይትበሀሉ[3] ፡ በበይና
ቲሆሙ ፡ ንዑ ፡ ትርአይዎሙ ፡ ለእሉ ፡ ረሲዓን ፡ ሕጉላን ። ዘከመ ፡ እፎ ፡ ቦኡ ፡ ኀበ
ዝ ፡ መካን ፡ ቅዱስ ፡ ወአርኰስዎ ፡ ወፈቀዱ ፡ ዘንተ ፡ ነገረ ፡ ለሐከከ ፡ ሰብእ ፡ ወለዅ
ሉ ፡ ዘሀሎ ፡ ውስተ ፡ ሀገር ፡ በእንቲአሆሙ ፡ ዘውእቶሙ ፡ ለእሉ ፡ ምእመናን ፡ እስከ ፡
ይፈጽም ፡ መቅዶንዮስ ፡ እስመ ፡ ውእቱ ፡ ኮነ ፡ ወጠነ ፡ ዘንተ ፡ ሀከከ[4] ።

* fol. 185, r° a. ወይእዜኒ ፡ ኢየኀድግ ፡ ዘእንበለ ፡ እዘክር ፡ ጽልሑተ ፡ ግብሮ ፡ *ለዝ ፡ ወላዊ ፡ ዘገ
ብረ ፡ ለቅዱሳን ፡ ወጸማ ፡ ዘረከበሙ ፡ እምኔሁ ፡ በከመ ፡ እግዚአብሔር ፡ ቃል ፡ ዘተሰ
ብአ ፡ ተወክፈ ፡ ድካመ ፡ በሥጋሁ ፡ በእንቲኣነ ፡ ከማሁ ፡ ረከበሙ ፡ ለክርስቲያን ፡ በ

1. A *om.* ወ. — 2. A ሰብእ ፡ — 3. B ወይትበህል ፡ — 4. A መጠነ ፡ ዝንቱ ፡ ሀከክ ፡

one of them was praising the other and lauding him), and as naught to me is the praise which every one of them speaks to his neighbor. »

And it was the first[1] sabbath; and on the next day, the first day of the week, the multitude of the Christians assembled in the church of the martyr
* fol. 184, v° b. father Romanus and his children the martyrs. And when * they were assembled in the church of the Lord at the time that they were saying the service to the Holy Trinity there came unto them the son of Satan, which is Macedonius, with his deceit and his violence and his hypocrisy, and brought evil men against them on every side, and made them to stand at the door of the church with their swords and staves, and they said one to another, « Come! See these accursed lost ones, how they have come in unto this holy place and defiled it! » Now they desired this thing, even a tumult of the people and of every one that was in the city, on account of these believers, until Macedonius should make an end, for he had started the tumult.

And now I will not fail to make mention of the wickedness of the deed
* fol. 185, r° a. * of this heretic which he did unto the saints, and the distress that overtook them from him. As the Lord, the Word that was made man, endured

1. I. e., the Jewish.

ውእቱ ፡ ዕለት ፡ ግብር ፡ ወቢ፟ይ ። ወኮኑ ፡ ይጸርሑ ፡ ኵሎሙ ፡ በቃል ፡ መፍርህ ፡ ወረ
ዓድ ፡ እንዘ ፡ ይብሉ ፡ አዘተሰቅለ ፡ በእንቲአነ ፡ መሐረነ ። አዘሐመ ፡ በእንቲአነ ፡ መሐ
ረነ ። አዘሞተ ፡ በእንቲአነ ፡ ወሞአ ፡ ለሞት ፡ ወተንሥአ ፡ እሙታን ፡ በሣልስት ፡ ዕለ
ት ፡ መሐረነ ። ወምስለ ፡ ኵሉ ፡ ዘበጽሐሙ ፡ በውእቱ ፡ ዕለት ፡ እምኵነኔ ፡ እንተ ፡
ረከበቶሙ ፡ ኢ፟ያጽርው ፡ እምሰብሐ ፡ ወአእኵቶ ፡ ለመድኅን ። ወእምድኅረ ፡ ዝንቱ ፡
አውጽእዎሙ ፡ እምቤተ ፡ ክርስቲያን ፡ ወአስተጋብእዎሙ ፡ ውስተ ፡ መካነ ፡ ጽልመ
ት ፡ ዘእቱት ፡ እምቤተ ፡ ክርስቲያን ። ወኮኑ[1] ፡ ይብሉ ፡ በእንተ ፡ ኵሉ ፡ ዘይበጽሐሙ ፡
አኰ*ቴተ ፡ ወይብሉ ፡ ዛቲ ፡ ለነ ፡ ምሕረት ። * fol. 185, r° b.

ወሶበ ፡ አእመሩ ፡ መኳንንት ፡ ዘመንግሥት ፡ ግብሮሙ ፡ ለእሉ ፡ ክርስቲያን ፡ መ
ሀርዎሙ ፡ ወአጠየቅዎ[2] ፡ ለንጉሥ ፡ ብስጣስዮስ ፡ ዘረከቦሙ ፡ ወበጊዜሃ ፡ አዘዘ ፡
ለአርኅበ ፡ በእንቲአሆሙ ፡ እመዋቅሕት ፡ ዘነበሩ ፡ ውስቴቱ ፡ ዘእንበለ ፡ ትእዛዙ ። ወ
ረከቦሙ[3] ፡ በዝንቱ ፡ ምክንያት ፡ ላዕለ ፡ መቅዶንዮስ ፡ ዘስዩም ፡ ኤጲስ ፡ ቆጶስ ። ወአ
ኮ ፡ ውእቱ ፡ ኤጲስ ፡ ቆጶስ ፡ ኢኮነ ፡ ውእቱሰ ፡ ኤጲስ ፡ ቆጶስ ፡ ዳእሙ ፡ ጕሕላዌ ።
ወፈቀደ ፡ ከመ ፡ ይስድዶ ፡ እምቤተ ፡ ክርስቲያን ፡ በይእቲ ፡ ሰዓት ፡ ወኢ፟ደፈረ ፡ ዳ
በ ፡ ዝንቱ ፡ አላ ፡ እምድኅረ ፡ ጉባኤ ፡ ኤጲስ ፡ ቆጶሳት ፡ ወመነኮሳት[4] ። ወይቤ ፡ ኢ፟ይ
ደልወኒ ፡ ለተቃውሞ ፡ ሕግ ፡ ቤተ ፡ ክርስቲያን ፡ ወኢኮነ ፡ ድልወትየ ። ወለእመ ፡ ከ

1. A ኮን ፡ — 2. B ወአጠየቅዎሙ ፡ — 3. A ወረከብዎ ፡ — 4. A *om.* ወ.

distress in his flesh for us, so did a great deed befall the Christians that day. And they were all crying with a fearful voice and with trembling saying, « O thou that wast crucified for us, have mercy upon us. O thou that didst suffer for us, have mercy upon us. O thou that didst die for us and didst conquer death and rise from the dead the third day, have mercy upon us. » And with all that befell them of suffering that day, they did not cease glorifying and praising the Savior. And after this they brought them forth from the church and gathered them in a dark place distant from the church. And because of all that befell them they gave thanks * and said, « This is mercy to us. » * fol. 185 r° b.

And when the præfects of the kingdom knew what was done unto these Christians, they had pity on them and told the king Anastasius what had befallen them. And straightway he gave orders to release them from the prison wherein they were without his order. And he found them in this snare, because of Macedonius, who was called a bishop and was not a bishop; he was not a bishop but a robber. And he desired to cast him out of the church straightway, and he dared not *do* this save after a council of bishops and monks, and he said, « It does not become me to oppose the ordinance of the church, and I am not worthy. And though I am king,

ንኩ ፡ ንጉሥ ፡ እሰድድኑ ፡ ኤጲስ ፡ ቆጶስ ፡ ዘእንበለ ፡ ጉባኤ ፡ ጳእሙ ፡ ንስኪ ፡ ግብ
ሮ ፡ ለእግዚአብሔር ።

* fol. 185, v° a. *ወሶበ ፡ ርእየ ፡ ዮልያኖስ ፡ ኤጲስ ፡ ቆጶስ ፡ ወኤጲስ ፡ ቆጶስ ፡ ዘቂልቅያ ፡ ወመርያኖ
ስ ፡ ኤጲስ ፡ ቆጶስ ፡ ዘአንጾኪያ ፡ ወኢሳይያስ ፡ ኤጲስ[1] ፡ ቆጶስ ፡ ዘአፍራቅያ ፤ ወኵሎ
መ ፡ ኤጲስ ፡ ቆጶሳት ፤ እለ ፡ በጽሑ ፡ ምስለ ፡ ሳዊሮስ ፡ መነኮስ ፡ እሉ ፡ ኵሎሙ ፡ ኮኑ ፡
ጉቡኣን[2] ፡ ውስተ ፡ ሀገረ ፡ ንጉሥ ፡ ወኮኑ ፡ ሐበይት[3] ፡ ይትኃሠሡ ፡ እምኔሆሙ ፡ ትእዛ
ዛተ ፡ ሃይማኖት ።

ወኮነ ፡ አሐዱ ፡ እምኤጲስ ፡ ቆጶሳት ፡ ይፈቅድ ፡ ከመ ፡ ይትባሕተው ፡ ምስለ ፡ ን
ጉሥ ፡ ከመ ፡ ያጠይቆ ፡ ጻሕቆ ፡ ዘበእንተ ፡ ፈላጥያን ፡ ዘውእቱ ፡ መቅዶንዮስ ፡ ወአብያ
ጲሁ ፡ ወሳዊሮስ ፡ ወእለ ፡ ምስሌሁ ፡ ጎደጎሙ ፡ ውስተ ፡ ቀጽር[4] ፡ ወአጠየቀ ፡ ግብሮ ። 10

ወኮነ ፡ ጳውሎስ ፡ ሊቀ ፡ መኳንንት ፡ ረሰዮ ፡ ውስተ ፡ ቤቱ ፡ ለሳዊሮስ ፡ ከመ ፡ ኢ
ያስተርኢ ፡ ለመኑሂ ፡ እስከ ፡ ዖበ ፡ ይትዐወቅ ፡ ዘይከውን ፡ እምኀበ ፡ ወበይት ፡ ወነገ
* fol. 185, v° b. ሥት ፡ በእንተዝ ፡ ግብር ። ወፈቀዱ ፡ ኤጲስ ፡ ቆጶሳት ፡ *ተጋብኦ ፡ ምስለ ፡ መቅዶንዮ
ስ ፡ ከመ ፡ ይርአዩ ፡ በእንተዝ ፡ ሁክት[5] ፡ ለእመ ፡ ከመ ፡ ይጠይቅዎ ፡ ወያእትቱ ፡ ካሕ
ደ ፡ ዘአንበርዎ ፡ መናፍቃን ፡ ወስተ ፡ ማእከለሙ ፡ ለክርስቲያን ፡ ከመ ፡ ኢይትከዐው[6] ፡ 15
በማእከሌሆሙ ፡ ደም ፡ ወኢይኩን[7] ፡ ማእከለሙ ፡ ሀከክ ፡ ጳእሙ ፡ ይኩኑ ፡ ክልኤሆ
ሙ ፡ ውስተ ፡ አሐቲ ፡ ሃይማኖት ፡ ወያመክሩ ፡ ቀኖና ፡ ነገሮሙ ፡ ወይትከሠት ፡ ቃላ

1. B ወኤጲስ ፡ — 2. A ጉቡኣን ፡ — 3. A ዐበይት ፡ — 4. A B ቅጽር ፡ — 5. A B ሁክተ ፡ — 6. A ኢይትከዐዉ ፡ — 7. B ወኢይከውን ፡

shall I cast out a bishop without a council? But let us accuse *him* of his deed before the Lord. »

* fol. 185, v° a. * And when Julianus the bishop saw, and the bishop of Cilicia, and Marianus the bishop of Antioch, and Isaiah the bishop of Africa, and all the bishops that came with Severus the monk, they were all assembled in the city of the king, and the præfects inquired of them the ordinances of the faith.

And one of the bishops desired to be alone with the king that he might tell him his desire about the parties, that is Macedonius and his associates and Severus and those with him. *And* he left them by stealth and told his matter.

And Paulus the chief of the præfects had placed Severus in his house, that he might not be seen of anyone until it should be known among the chief men what was to be *done* about this matter. And the bishops desired

* fol. 185, v° b. * to meet with Macedonius that they might see about this disturbance, if so be they might inquire into it and put away the heresy that the heretics had caused to dwell in the midst of the Christians, that blood might not be shed in the midst of them, and there might not be disturbance among them, but both of them might be of one faith, and might inquire into the canon of their matter, and the voices of the Christians as to the faith might be revealed

ተ ፡ ክርስቲያን ፡ ዘለሃይማኖት ። ወይጠይቁ ፡ እምኔሆሙ ፡ ዘንተ ፡ ወከመዝ ፡ ተጋብ
ኡ ፡ ውስተ ፡ መካን ፡ ዘድልው ፡ ለሙ ። ።

ወሶበ ፡ ነበረ ፡ ብፁዕ ፡ ዮልያኖስ ፡ ኤጲስ ፡ ቆጶስ ፡ ነጸሮሙ ፡ ለእለ ፡ ሀለዉ ፡ ወኢ
ርእየ ፡ ሳዊሮስሃ ፡ በውስቴቶሙ[1] ፡ ወተሀውከ ፡ በእንተዝ ፡ ፈድፋደ ፡ ወተከዘ ፡ በእንተ
አሁ ፡ ወከነ ፡ ኵሉ ፡ ፩እምኔሆሙ ፡ ስቁል ፡ ልቦሙ ፡ በእንተ ፡ ሳዊሮስ ። ወከነ ፡ ይት
ኀዘብዎ ፡ ለዮልያኖስ ፡ ኤጲስ ፡ ቆጶስ ፡ ከመ ፡ ውእቱ ፡ ሳዊሮስ ። ወከልሑ ፡ ሕዝብ ፡
ወይቤልዎ ፡ ተናገር ፡ *ወኢታርምም ፡ እስመ ፡ ዝንቱ ፡ ውእቱ ፡ መካን ፡ ዘይትከሠት ፡ * fol. 186, r° a.
በውስቴቱ ፡ ጽኑዕ[2] ፡ ወይኤምር ፡ በውስቴቱ[3] ፡ ኀያል ፡ ጽበሶ ፡ ለተቃዋሚ ፡ ጽድቅ ።
ዝውእቱ ፡ ጊዜ ፡ ዘትመልጎ[4] ፡ ቦቱ ፡ ሰይፈከ ፡ ወትፈጽሞሙ ፡ አፉሆሙ ፡ ለእለ[5] ፡ ይነ
ቡ ፡ ዐቢያተ ፡ ላዕለ ፡ እግዚአብሔር ፡ አውፅእ ፡ እብነከ ፡ ዘውእቱ ፡ ቃል ፡ መንፈሳዊ
ት ፡ ዘይወፅእ ፡ እምአፋከ ። ወአማስኖ ፡ ለፍልስጥኤማዊ ፡ ዘውእቱ ፡ መቅዶንዮስ ፡ ወአ
መንገዘዘ ፡ ወአመዝብሮ ። ኩን ፡ ጽኑዐ ፡ በንባብከ ፡ ወበቀኖናቲከ ፡ ጽኑዕ[6] ፡ ወቅረብ ፡ ኀ
በ ፡ ተጋድሎ ፡ ወተቃወሞሙ ፡ ለኦሪታውያን ፡ እስመ ፡ አንተ ፡ አበ ፡ ሥርዓታት ። ማ
እ[7] ፡ ተቃዋምያኒከ ፡ ወጸግወነ ፡ ለነ ፡ ክፍለ ፡ ምስሌከ ፡ ከመ ፡ ንትመካሕ ፡ ዘበመዊዕ ።

ወከነ ፡ ይኔጽሩ ፡ ብሕታዌሁ ፡ ለመቅዶንዮስ ፡ ወሰአልዎ ፡ ኵሎሙ[8] ፡ ሰብአ ፡ መን
ግሥት ፡ ለቅዱስ ፡ ዮልያኖስ ፡ ኤጲስ ፡ ቆጶስ ፡ ከመ ፡ ይ*ፈኑ ፡ መልእክተ ፡ ኀበ ፡ መቅዶ * fol. 186, r° b.

1. B ለውስቴቶሙ ፡ — 2. A ጽኑስ ፡ — 3. A በውስቴታ ፡ — 4. A ዘትመስል ፡ — 5. A ለዕለ ፡ — 6. A ጽናዕ ፡ — 7. A ማእከለ ፡ — 8. A *om.*

and they might learn this from them. And they accordingly assembled in a place that was meet for them.

And when the blessed Julianus the bishop sat down he looked at those that were *there,* and he did not see Severus. And he was exceedingly troubled about this and he was grieved over it, and their hearts were every one of them anxious for Severus, and they thought that Julianus the bishop was Severus. And the people cried aloud and said to him, « Speak * and be not silent, for this is the place wherein the strong one shall be * fol. 186, r° a.
revealed and the mighty one shall show the weakness of him who resists the truth. This is the time when thy sword shall be drawn, and thou shalt stop the mouth of them that speak great things against the Lord. Cast thy stone, which is the spiritual word that goes forth out of thy mouth, and destroy the Philistine, which is Macedonius, and provoke him and overthrow him. Be strong in thy speech and strong in thy canons and draw near unto battle, and rise up against the legalists, for thou art the father of ordinances. Conquer thine adversaries, and grant us a portion with thee, that we may glory in victory. »

And they observed that Macedonius held aloof, and all the people of the kingdom asked the holy Julianus the bishop to send * a letter to Mace- * fol. 186, r° b.
donius by the hand of the priests. And when they were silent he said to

ንዮስ ፡ በእንተ ፡ ማኅበራኒሆሙ ፡ በላዕለ ፡ እደ ፡ ካህናት ። ወሶበ ፡ አርመሙ ፡ ይቤሎ
ሙ ፡ አሕዛበ[1] ፡ ጉባኤ ፡ መንግሥተ ፡ ሮምያ ፡ ወኵሎሙ ፡ መኳንንተ[2] ፡ ክርስቲያን ፡ ይ
ትከሀልኑ ፡ ሥጋ ፡ ይንብብ ፡ ዘእንበለ ፡ ርእስ ፡ እስመ ፡ ሥጋሰ ፡ ዘእንበለ ፡ ርእስ ፡ ም
ውት ፡ ውእቱ ፡ ወአነኒ ፡ ይእዜ ፡ ሥጋ ። ወኀሠሥኩ ፡ ርእሰ ፡ ወኢረከብክዎ ፡ ወአነ ፡
እፈቅድ ፡ ኀቤሁ ፡ ወእስእል ፡ አበውናክሙ ፡ ከመ ፡ ተኀሥሡ ፡ ርእሰ[3] ፡ ዘእስርት ፡ ቦ
ቱ ፡ ኵሉ ፡ ሥጋ ፡ ዘውእቱ[4] ፡ ሳዊሮስ ። ወእምዝ ፡ ይትናገር ፡ ሥጋ ፡ በዕረፍት ፡ ወያቀ
ውም ፡ ሃያማኖተ ፡ አርቶዶክሳዊት ፡ በከመ ፡ ንቡር ፡ ወኢይትሀወክ ። ወሶበ ፡ ሰምዑ ፡
ዘንተ ፡ ነገረ ፡ አእመሩ ፡ ጉቡኣን ፡ እለ[5] ፡ ኢየአምርዎ ፡ ለሳዊሮስ ፡ ከመ ፡ ኢሀሎ ፡ ሳ
ዊሮስ ፡ ወኮነ ፡ ማእከለ ፡ ጉቡኣን ፡ ክርስቲያን ፡ ሁከት ፡ ዐቢይ ።

* fol. 186, v' a. ወእምድኅረዝ ፡ ተናገሩ ፡ መኳንንተ ፡ መንግሥት ፡ በእንተ ፡ ሳዊሮስ ፡ ወአው*ሥእ ፡ ጳውሎስ ፡ ሊቀ ፡ መኳንንት ፡ ወይቤ ፡ በማእከሎሙ ፡ እስመ ፡ ሳዊሮስሰ ፡ ሀሎ ፡ ኀቤየ ፡ ወውእቱ ፡ ብእሲ ፡ መነኮስ ፡ ወኢኮነ ፡ ውእቱ ፡ ኤጲስ ፡ ቆጶስ ፡ ወለእመ ፡ ይፈቅድ ፡ እግዚእየ ፡ ንጉሥ ፡ ከመ ፡ አምጽአ ፡ ወይንበር ፡ ምስለ ፡ ኤጲስ ፡ ቆጶሳት ፡ ምስለ ፡ ፍ
ሥሓ ፡ ወይፈኑኬ ፡ ቃሎ ፡ ኀበ ፡ ጸላእቱ ፡ ምስለ ፡ ርትዕ ፡ ዘበአማን ፡ ወየአዝዞሙ ፡ ለ
ኤጲስ ፡ ቆጶሳት ፡ ከመ ፡ ይጽሐፉ ፡ ኀቤሁ ፡ መጽሐፈ ፡ በእንተዝ ፡ ከመ ፡ ውእቶሙ ፡
ኅቡራን ፡ ምስሌሁ ፡ ወከመ ፡ ኢይፍራህ ፡ ጽልአሙ ፡ ለእለ ፡ ይትቃወምዎ ፡ በነገር ፡ ዘ

1. A B አሕዛብ ፡ — 2. A ክርስቲያን ፡ መኳንንት ፡ — 3. A B ርእስ ፡ — 4. A *om.* — 5. B *om.* እለ ፡ ... ጉቡኣን ፡

them, « People of the synod of the kingdom of Rome, and all the rulers of the Christians, is it possible for the body to speak without the head? For the body without the head is dead. And now I am the body, and I have sought the head, and have not found him, and I have desired him, and I ask your worships to seek the head, in whom all the body is bound together, which is Severus. And then shall the body speak in peace, and he shall establish the orthodox faith as abiding, and it shall not be moved. » And when they heard this word, those who were present, who did not know Severus, knew that he was not Severus, and there was much tumult among the assembled Christians.

* fol. 186, v' a. And after this the præfects of the kingdom talked of Severus, * and Paulus the chief of the præfects answered and said in the midst of them, « Severus is at my house, and he is a monk and not a bishop. And if my lord the king desires that I bring him and that he sit with the bishops with joy, then let him send his word with true justice unto his enemies and command the bishops to write unto him a letter about this, *saying* that they are in agreement with him, and that he shall not fear the hostility of those who oppose him in anything, whatever and from whomsoever it be. For my lord the king knows

ክነ ፡ እምዘ ፡ ክነ ። እስመ ፡ እግዚእየ ፡ ንጉሥ ፡ ያአምር ፡ ከመ ፡ ሀለዎ ፡ ጽልእ ፡ ወከ
መ ፡ ተጋብኡ ፡ በእንቲአሁ ፡ ጉባኤ ፡ ዕልዋን ። እለ ፡ ይትቃወምዎ ፡ ለክርስቶስ ።

ወሰሚዖ ፡ ንጉሥ ፡ ዘንተ ፡ ነገረ ፡ አዘዘ ፡ ከመ ፡ ይጽሐፍ ፡ በእ*ንቲአሁ ፡ ለሊሁ ፡ * fol. 186, v° b.
መጽሐፈ ፡ ለሳዊሮስ ። በከመ ፡ ይቤ ፡ ጳውሎስ ፡ ሊቀ ፡ መኳንንት ። ወሶበ[1] ፡ አንበ
ቡ ፡ ኤጲስ ፡ ቆጶሳት ፡ መጽሐፈ ፡ ንጉሥ ፡ ካዕበ ፡ ጸሐፉ ፡ ውእቶሙኒ ፡ በጉጉዓ ፡ ዘ
ፍሥሓ ፡ ዘምስለ ፡ ተሀብዮ ፡ እንዘ ፡ ይብሉ ፡ ዮልያኖስ ፡ ወጉባኤ ፡ ኤጲስ ፡ ቆጶሳት ፡
ይጽሕፉ ፡ ኀበ ፡ ሳዊሮስ ፡ መነኮስ ፡ ምእመን ፡ እስመ ፡ በትእዛዘ ፡ ንጉሥ ፡ እግዚእነአ ፡
ወበኀብረተ ፡ ዚአነ ፡ ንሕነ ፡ ኤጲስ ፡ ቆጶሳት ፡ ኵልነአ ፡ ጸሐፍነ ፡ ኀቤከ ፡ ከመ ፡ ተሀ
ሉ ፡ ምስሌነአ ፡ ከመ ፡ ዘአሐዱ ፡ እምኔነአ ። ወኢኮነ ፡ ከመ ፡ ዘአሐዱ ፡ እምኔነ ። ባ
ሕቲ ፡ ዳእሙ ፡ ትትናገር ፡ በእንተ ፡ አሕዛብ ። ወከመ ፡ ኤልያስ ፡ ለደቂቀ ፡ እስራኤል ፡
ነግ ፡ ኀቤነ ፡ ወሰርዎሙ ፡ ለካህናተ ፡ በዐል ፡ ሐዲስ ፡ ወንግረነ ፡ ግዕዘ ፡ እሳት ፡ እንተ ፡
ወረደት ፡ እምሰማይ ፡ ወበልዐቶሙ ፡ ለቍርባናት ። ወለዕፀውኒ ፡ *ወለማይኒ ፡ ወለዅ * fol. 187, rº a.
ሉ ፡ ዘሀለወ ፡ ዐውዶ[2] ፡ ምሥዋዕ ፡ ዝንቱ ፡ ውእቱ ፡ ቃለ ፡ እግዚአብሔር ፡ ዘወረደ ፡ እ
ምሰማይ ። ወከነ ፡ አሐዱ ፡ ምስሌነ ፡ ምስለ ፡ ግዕዝ ፡ ርጡብ ፡ እንተ ፡ ተዐውድ ፡ ለም
ሥዋዕ ፡ እስመ ፡ ማይ ፡ ዐራ ፡ ለእሳት ። ወከማሁ ፡ ግዕዘ ፡ እሳትኒ[3] ፡ ዐራ ፡ ለማይ ፡ ይ
እቲኬ ፡ ማርያም[4] ፡ እንተ ፡ ወረደ ፡ ላዕሌሃ ፡ ዘወረደ[5] ፡ ዲበ ፡ ምሥዋዕ ፡ ነባቢ ፡ ወከነ ፡

1. A B ወሶቤሃ ፡ — 2. A ዐውዱ ፡ — 3. B *cor.*; *man prim.* እሳእትኒ ፡ — 4. ማርያም ፡ *ras.* A. — 5. ዘ *om.* A.

that there is hostility to him, and that on his account there assembled a congregation of heretics, who resist Christ. »

And when the king heard this word, he commanded him to write * a * fol. 186, v° b.
letter concerning Severus even as Paulus the chief of the prefects had said. And when the bishops read the king's letter, they again wrote with joy and eagerness, pledging themselves and saying, Julianus and the synod of bishops write unto Severus the faithful monk. At the command of our lord the king and with our own concurrence we the bishops all of us write unto thee to meet with us even as one of us. Yet not as one of us, but rather thou shalt speak for the people. And as Elijah *did* for the children of Israel, come unto us and destroy the priests of the new Baal, and tell us the nature of the fire that came down from heaven and consumed the offerings and the wood * and the water and all that was about the altar [1], * fol. 187, rº a.
which is the Word of God that came down from heaven and became one with us, *even* with the wetness [2] that surrounded the altar, for water is a foe to fire, and likewise the nature of fire is a foe to water. It was Mary therefore upon whom that descended, which descended upon the spiritual altar and became one with the offering, which is the holy flesh with which

1. I Kings 18 : 38. — 2. Or, wet nature.

አሐዱ ፡ ምስለ ፡ ቊርባን ፡ ዘውእቱ ፡ ሥጋ ፡ ቅዱስ ። ዘዐርገ ፡ ምስሌሁ ፡ ኀበ ፡ እግዚአ
ብሔር ፡ ምስለ ፡ ንጽሕ ። ወዕፀውኒ ፡ ውእቱ ፡ ዕፅ ፡ ዘኢተርፈ ፡ እምተበልዖቱ ፡ አላ ፡
ማይ ፡ ተሰብአ ፡ ምስሌሁ ፡ ዘእንበለ ፡ ተሌልዮ ። ዝንቱ ፡ ውእቱ ፡ ሥጋ ፡ ድንግል ፡ ዘ
ኮነ ፡ እምኔሁ ። ዝንቱ ፡ ፍቅር ። ዐባይ ፡ በእንተ ፡ ተሠግዎተ ፡ ቃል ፡ ፈጣሪት ፡ ቅድስ
ት ፡ እምኔሁ ፡ ዝንቱ ፡ ውእቱ ፡ ማይ ፡ ልምሉም ፡ ዝን*ቱ ፡ ውእቱ ፡ ሥጋ ፡ ዘምስሌሁ ፡ 5
ተሠገወ ፡ በምሥጢር ፡ መንክር[1] ፡ ወዘውእቱ ፡ ጎበስት ፡ ዘእንበለ ፡ ፍልጠት ፡ ወዘኢይ
ትረከብ ፡ አላ ፡ አሐዱ ፡ ውእቱ ። ሰዐረ ፡ እምኔነ ፡ ጽልአ[2] ፡ ወአጽንዓ[3] ፡ ለነ ፡ ሰላመ ፡
ፅራእይ ፡ አልቦ ፡ ውስቴታ ፡ ውላጤ ፡ ወኢተፍጻሜት[4] ፡ ወኢፍልሰተ ፡ አሐዱ ፡ ብእሲ ፡
ሐዲስ ፡ ገብረ ፡ ለነ ፡ ሰላመ ፡ ወኢኮነ ፡ ፀአላ ፡ ፅራእይ ፡ ወኢኮነ ፡ ፀህላዌ ፡ አላ ፡ ፅህላ
ዌ ፡ ወፅአምሳል ። ዝውእቱ ፡ ዘጸሐፉ ፡ ኪያሁ ፡ ኀበ ፡ ቅዱስ ፡ ሳዊሮስ ፡ ከመ ፡ ይምጻ 10
እ ፡ ኀቤሆሙ ፡ ወኢኮኑ ፡ እሙንቱ ፡ እለ ፡ ክልኤ ፡ ልብ ። ወኮነ ፡ ዝንቱ ፡ ጽሑፈ ፡
ውስተ ፡ ጦማር ።

ወጸሐፉ ፡ ውስቴቱ ፡ ካዕበ ፡ መናብርተ[5] ፡ ሐዋርያት ፡ ቅዱሳን ፡ ጴጥሮስ ፡ ወዮሐ
ንስ ፡ ወማርቆስ ፡ ዘጸገውከ ፡ ለከ ፡ ዘከመዝ ፡ ከመ ፡ ኵሉ ፡ ዘንረክቦ ፡ ውዕአ ፡ እምቃ
ለ ፡ ወትእዛዘተ ፡ እ*በው ፡ ንጹሓን ። ወለእመኒ ፡ ኮነ ፡ መልአከ ፡ እምሰማይ ፡ ንስድዎ ፡ 15
እምሥርዐተ ፡ ማኅበርነ ፡ ወዝንቱ ፡ ከመ ፡ ይጸራዕ ፡ ወይሠዐር ፡ ኵሉ ፡ ሃይማኖት ፡

1. A *tr.* በመንክር ፡ ምሥጢር ፡ — 2. B ጽልእ ፡ — 3. B ወአጽዓ ፡ — 4. A ወኢትፍጻሜተ ፡ — 5. B መናብርት ፡

* fol. 187, r° b.

* fol. 187, v° a.

it ascended unto the Lord in purity. And the wood was a tree which was utterly consumed, but the water was made man with it[1] without separation. This is the flesh of the virgin of which he was. This is great love because the holy creative Word was made flesh of it[2]. This is the fresh water. This * is the flesh wherewith he was made flesh in a wondrous mystery, and which is the bread which is without division and past finding out, but is one. He has taken away from us the enmity[3], and has established for us the peace of one form[4] *which* is without change and without end and passes not away; one new man has made peace for us. And there are not two forms but one, and there are not two natures but one nature, and one likeness. This is what they wrote unto the holy Severus that he might come unto them, and they were not double-minded. And this was written in a roll.

And the thrones of the holy apostles Peter and John and Mark wrote in it further, That which thou hast taken upon thyself is such that everyone whom we find departing from the voice and precepts of * the holy fathers, though he were an angel from heaven[5], we will cast out from the estate[6] of our council, that every evil creed may be destroyed and brought to naught; and

1. I. e., the fire. — 2. Or, from it. — 3. Eph. 2 : 16. — 4. Or, revelation. — 5. Gal. 1 : 8. — 6. Or, by the decree.

እኪት ። ወኵሉ ፡ ዘይሰምዕ ፡ ወይትወከፍ ፡ በንስሓ ፡ ሠናይት ፡ ይኩን ፡ ውኩፈ ፡ ወዘ
ሰ ፡ ይትረከብ ፡ ዲበ ፡ ጽልሑቱ[4] ፡ ወፅርፈቱ ፡ ላዕለ ፡ ክርስቶስ ፡ ይኩን ፡ ከመ ፡ ቴዮ
ዳስ ፡ አስቆሮታዊ ፡ ወከመ ፡ ሴሞን ፡ መሠርይ ፡ ወከመ ፡ አርዮስ ፡ ከሓዲ ፡ ወንስጡር ፡
ወላዊ ።

ወሶበ ፡ በጽሐት ፡ መልእክቶሙ ፡ ኀበ ፡ ሳዊሮስ ፡ እንዘ ፡ ውስቴታ ፡ ጽሕፈት ፡ ዘ
ንጉሥ ፡ ወኵሎሙ ፡ ትዕይንት ፡ ወጉባኤ ፡ ኤጲስ ፡ ቆጶሳት ፡ ምስለ ፡ ጳውሎስ ፡ ሊ
ቀ ፡ መኳንንት ፡ ሐረ ፡ ምስሌሁ ፡ ኀቤሆሙ[2] ፡ ወኮነ ፡ ራእዩ ፡ መፍርዀ ። ወሶበ ፡ ርእ
ይዎ ፡ ኤጲስ ፡ ቆጶሳት ፡ ወሕዝበ ፡ ክርስቲያን ፡ ተራኩቦዎ ፡ እንዘ ፡ ይጸርሑ ፡ ወይብ
ሉ ፡ ቡሩክ ፡ ውእቱ ፡ ሳዊሮስ ፡ ዘይመጽእ ፡ በስመ ፡ እግዚአብሔር ፡ ንጉሠ ፡ እስራኤ
ል ። ቡሩክ ፡ ው*እቱ ፡ እግዚእ ፡ ዘፈነወከ ፡ ለመድኀኒት ፡ ሕዝቡ ፡ እምግብርናት ፡ * fol. 187, v° b.
ግብጻውያን ፡ መራር ፡ ወእምጽርፈቶሙ[3] ፡ ለመናፍቃን ፡ ዘንተ ፡ ኮኑ ፡ ይብሉ ፡ በቃ
ል ፡ መፍርህ ።

ወተሀውከ ፡ መቅዶንዮስ ፡ ሶበ ፡ ርእዮ ፡ ለሳዊሮስ ፡ ወጠየቆ ፡ ከመ ፡ ውእቱ ፡ ይስ
ድዶ ። ወይክሥት[4] ፡ ፅርፈቶ ፡ ላዕለ ፡ ክርስቶስ ። ወኢይቤ[5] ፡ መቅዶንዮስ ፡ እንዘ ፡ ው
እቱ ፡ ይፈርህ ፡ እምክላህ ፡ ሕዝብ ፡ ዘይጸርሑ ፡ ይትፌሣሕ ፡ ሳዊሮስ ፡ ዘኵላ ፡ በሐው
ርት ፡ ትኔጽር ፡ ኀቤሁ ፡ ከመ ፡ መድኀን ፡ ወኢተሠጥዎ ፡ ሳዊሮስ ፡ ወኢምንተኒ ፡ ዳእ

1. B ጽልሑተ ፡ — 2. A B ምስሌሆሙ ፡ ኀቤሁ ፡ — 3. B ወእምጽረፍቶሙ ፡ — 4. A B ወይክሥት ፡ — 5. A B ወይቤ ፡

every one that hears and heeds with true repentance, shall be received, but he that is found in his wickedness and his blasphemy against Christ shall be as Judas[1] Iscariot and as Simon Magus and as Arius the apostate and as Nestorius the heretic.

And when their letter came unto Severus, with the writing of the king and of all the company and synod of bishops by Paulus the chief of the præfects, he came with him unto them, and his appearance was terrible. And when the bishops and the multitude of the Christians saw him, they received him shouting and saying, « Blessed is * Severus who comes in the * fol. 187, v° b.
name of the Lord the king of Israel; blessed is the Lord who has sent thee to save his people from the bitter servitude of the Egyptians and from the blasphemy of the heretics. » This they were saying with a terrible voice.

And Macedonius was troubled when he saw Severus, and he watched him that he might cast him out, and reveal his blasphemy against Christ. And Macedonius said nothing, fearing the shouting of the people who were crying, « Hail to Severus, to whom every land looks as a savior! » And Severus did not regard him at all, but he was sad at heart because of him,

1. Mss. Tēyodas.

ሙ ፡ ከነ ፡ ሕዙን ፡ ልብ ፡ በእንቲአሁ ፡ በእንተ ፡ ዘሰምዓ ፡ በእንቲአሁ ፡ እምሕፅፅ
ት ፡ ሃይማኖቱ ። እስመ ፡ ከነ ፡ ሳዊሮስ ፡ ብእሴ ፡ ኄረ ።

* fol. 188, r° a. ወነበሮሙ ፡ ኵሉ ፡ አርመመሙ ፡ ሰዓተ ። ወእምዝ ፡ ይቤ ፡ መቅዶንዮስ ፡ ለ*ጉቡአ
ን ፡ ለምንት ፡ ታደነግፀ[1] ፡ በቃላት ፡ መፍርህ ፡ ከመ ፡ ጸራፊ ፡ አው ፡ ቀታሊ ፡ አው ፡
ኀጢአት[2] ፡ ዘገበርክዋ ፡ አንሰ ፡ እዛለፎሙ ፡ ለብዙኃን ፡ ሰብእ ። ወይእዜኒ ፡ ነዋ ፡ ዝ
ውእቱ ፡ ነገረ ፡ ተፍጻሜቱ ፡ ከመ ፡ ታመክሩኒ ፡ ቦቱ ፡ ወዝሳዊሮስ ፡ ዘትትነዘቡዎ ፡
ከመ ፡ ያአምር[3] ፡ ውእቱ ፡ ኀይለ ፡ ነገር ፡ ዘበአማን ፡ ናሁ ፡ ጊዜሁ ፡ ወነበርኩ ፡ እንዘ ፡
እፈቅድ ፡ ከመ ፡ እርአዮ ፡ ወበበይነዝ ፡ ምክንያት ፡ ደለወኒ ፡ ከመ ፡ ይጸግወኒ ፡ እግዚ
አብሔር ፡ ለርእዮቱ ። ወእምዝ ፡ አርመመ ፡ መቅዶንዮስ ።

ወይቤ ፡ ሳዊሮስ ፡ ምንት ፡ ውእቱ ፡ ዝንቱ ፡ ጋእዝ ፡ ዘከነ ፡ ማእከለ ፡ ጉቡአን ። 10
ይቤ ፡ መቅዶንዮስ ፡ እስመ ፡ ጉቡአን ፡ ይብሉ ። አዘተሰቅለ ፡ መሐረነ ፡ ይቤ ፡ ሳዊሮ
ስ ፡ ዝንቱ ፡ ውእቱ ፡ ጽርፈት ፡ ዘይቤልዎ ፡ ወበእንተዝ ፡ ዘተቀሥፉ ፡ በውስተ ፡ ዛቲ ፡
* fol. 188, r° b. ሀገር ፡ ወተኰነኑ ፡ ወተሞቅሑ ። በአማ*ን ፡ ለእመሰ ፡ ከኑ ፡ ዘኢረከቦሙ ፡ ዝንቱ ፡ ደዌ
ያት ፡ ዘእንበለ ፡ በእንተዝ ፡ አሚን ፡ ናሁኬ ፡ ለብሱ ፡ አክሊለ ፡ ስምዕ ፡ እስመ ፡ ደለ
ዎሙ ፡ ከመ ፡ ይሕምሙ ፡ በእንተ ፡ አሚኖቶሙ ፡ ለዘተሰቅለ ፡ በእንቲአሆሙ ። ወለሊ 15
ሆሙ ፡ ኢሰአሉ[4] ፡ ካልአ ፡ ከመ ፡ ይምሐሮሙ ፡ ዳእሙ ፡ ሰአልዎ ፡ ለዘተሰቅለ[5] ፡ በ
እንቲአሆሙ ። ወለእመሰ ፡ ኢኮነ ፡ ከመዝ ፡ ለምንትኑ ፡ ንነሥእ ፡ ሥጋሁ ፡ ወደሙ[6] ፡

1. ኒ *add.* A. — 2. A B ኃጢአተ ፡ — 3. A B ያእምር ፡ — 4. B ኢይሰአሉ ፡ — 5. ወ *praef.* B. — 6. A ወደሞ ፡

because he had heard concerning him of his lack of faith. For Severus was a good man.

And when they had sat down, they were all silent an hour. And then
* fol. 188, r° a. Macedonius said to* those assembled, « Why do ye frighten with fearful voices, as if *I were* a blasphemer or a murderer, or had done some sin? But I have reproved many people. And now behold this is the final matter wherewith to try me. And as for Severus, of whom you think that he knows the power of the true word, behold, *it is* his time; and I have remained desiring to see him. And for this cause it is meet for me that the Lord grant me the sight of him ». And then Macedonius was silent.

And Severus said, « What is this disagreement among those who are assembled? » Macedonius said, « Because those who are assembled say, O thou who wast crucified, have mercy upon us! » Severus says, « This is blasphemy which they say! And for this they were beaten in this city,
* fol. 188, r° b. and punished and imprisoned! Truly* if these ills would not have befallen them except for this faith, behold they put on then the crown of martyrdom, for it became them to suffer for their faith in him who was crucified for them. And as for them, they did not ask another to have mercy upon them, but they asked him who was crucified for them. But if it be not so, why do we take the body and blood of the Word? And if he was not crucified for us in

ለቃል ። ወለእመ ፡ ኢተሰቅለ ፡ በእንቲአነ ፡ ለሥጋሁ ፡ ወእፎኬ ፡ ረከብነ ፡ ሥጋሁ ፡ ዲበ ፡ ማእድ ፡ ቅድስት ፡ ወደሞሂ ፡ ውስተ ፡ ጽዋዕ ። ዝንቱ ፡ ነገሩ ፡ ለሳዊሮስ ።

ወይቤ ፡ መቅዶንዮስ ፡ ከመ ፡ ዘሰቀልዎ ፡ ለወልደ ፡ እግዚአብሔር ፡ ምዕረ ፡ አሐተ ፡ ወይጼውእዎ ፡ ህየንተ ፡ ዘእምይብሉ ፡ አግባሬ ፡ መንክራት ፡ ወኃይላት ፡ መሐረነ ፡ ይብሉ ፡ አዘተሰቅለ ፡ መሐረነ ።

አውሥአ ፡ ሳ*ዊሮስ ፡ ወይቤ ፡ እስመ ፡ ዘገብረ ፡ በውእቱ ፡ ጊዜ ፡ ኵላ[1] ፡ ኀይላት ፡ በ * fol. 188, v° a.
እንተ ፡ ሕፀፀ ፡ ሃይማኖቶሙ ፡ ለአይሁድ ፡ ወሕማሙሰ ፡ ወስቅለቱ ፡ ወሞቱ ፡ ውእቱኬ ፡ በእንተ ፡ መድኀኒተ ፡ ዓለም ። ወካዕበ ፡ ትንሣኤሁ ፡ እንተ ፡ ኮነት ፡ ከመ ፡ ያንሥአ ሙ[2] ፡ ለመ·ታን ፡ ምስሌሁ[3] ። እስመ ፡ ምግባረ ፡ ሥጋነ ፡ ወለደት ፡ ለነ ፡ ሞተ ፡ ወአጽርግ[4] ፡ እምኔነ ፡ በጊዜ ፡ ስቅለቱ ፡ ዲበ ፡ ዕፅ ። ወተመክሖትነ[5] ፡ በኃጢአት ፡ ወለደት ፡ ለነ ፡ ሙስና ፡ በገሃነም ፡ ወምክንያተ ፡ ዅነኔ ። ወበግዕ ፡ ቅዱስ ፡ ሶበ ፡ ኢጥዕሞ[6] ፡ ለሞት ፡ እምላዕሌነ ፡ ማእሰሩ ፡ ለሰይጣን ፡ ዘውእቱ ፡ ከይሲ ፡ ማኅሙሊ ፡ አመ ፡ ይውኅጦ ፡ ለአማኑኤል[7] ፡ ወአግዐዘነ ፡ እሞት ፡ ምልክቱ ፡ መራር ። ወናሁ ፡ ከሠተ ፡ ለነ ፡ ዘንተ ፡ ዳንኤል ፡ ክቡር ፡ እንዘ ፡ ይብል ፡ ሶበ ፡ ተመጠወ ፡ መብልያ ፡ ተሠጥቀ ፡ ፍጡነ ፡ ወበ
ጠለ ፡ ት*ምክሕቱ ። ዝንቱ ፡ ኮነ ፡ ለነ ፡ ተስፋ ፡ ትንሣኤ ፡ እስመ ፡ ውእቱ ፡ ሞተ ፡ በእ * fol. 188, v° b.

1. A ኵሉ ፡ — 2. A B ያንሥእሙ ፡ — 3. A B ምስሌሆሙ ፡ — 4. B ወአጽግ ፡ — 5. A B ወተመክሐ ትን ፡ — 6. A B ይጥዕም ፡ — 7. ለ *om.* A.

his flesh, how then do we find his flesh upon the holy table and his blood in the cup? » This was the speech of Severus.

And Macedonius said, « They call upon him, as though they had once crucified the Son of God; instead of saying, O doer of wonders and mighty works, have mercy upon us! they say, O thou who wast crucified, have mercy upon us! »

* Severus answered and said, « All the mighty works that he did at that time were because of the Jews' want of faith; but his passion and his crucifixion and his death were for the salvation of the world, and his resurrection also which befell that he might raise the dead with himself. For the work of our flesh brought forth for us death, but he took it away from us at the time of his death upon the cross. And our glorying in sin brought forth for us destruction in Gehenna and ground of punishment, and if the Holy Lamb had not tasted death, there would be upon us the bond of Satan the deadly serpent, when he tries to devour Immanuel; but he freed us from the bitter sway of death. And behold the revered Daniel has revealed this to us saying, When he received his food, straightway he burst asunder and his glory vanished away[1]. * This is our hope of resurrection, because he died for us and rose. And neither Elijah nor Elisha, who raised the dead, is joined with him, for they * fol. 188, v° a. * fol. 188, v° b.

1. Cf. Bel 27.

ንቲአነ ፡ ወተንሥአ ። ወውእቱ ፡ ድሙር ፡ ምስሌሁ ፡ ወኢኤልያስ ፡ ወኢኤልሳዕ ፡ ዘ
አንሥኡ ፡ ሙታን ፡ ወውእቶሙ ፡ ነቢያት ። ወርኢ ፡ እመ[1] ፡ ነአምን ፡ ከመ ፡ አማልክ
ት ፡ እሙንቱ ። ጴጥሮስ ፡ ወጳውሎስ ፡ ወእለ ፡ ተርፉ ፡ ሐዋርያት ፡ ገብሩ ፡ ኀይላተ ፡
ብዙኀ ፡ ዘኢገብረ[2] ፡ እግዚእ ፡ ርኢ ፡ እመ[3] ፡ አማልክተ ፡ ናስተማስሎሙ ፡ ወአልቦ ፡
እምኔሆሙ ፡ ዘሞአ ፡ ለሞት ፡ ወኢመሠጠ ፡ እምኔሁ ፡ ዘከነ ፡ ውኅጦ ፡ ዘውእቱ ፡ አዳም
ሃ ፡ ዘገብሮ ፡ ገባሬ ፡ ኵሉ ፡ ወውእቱሰ ፡ ዘከነ ፡ አሐዱ ፡ ምስለ ፡ አዳም ፡ ወሞተ ፡ በእ
ንቲአሁ ፡ ወአንሥአ ፡ ምስሌሁ ፡ ወኢይሠለጥ ፡ ላዕሌሁ ፡ ሞት ፡ እምድኅሬሃ ።

* fol. 189, r° a. *ወይእዜኒ ፡ በአምን ፡ ዘሞተ[4] ፡ በእንቲአነ ፡ ወተንሥአ ፡ በሣልስት ፡ ዕለት ፡ ውእ
ቱ ፡ እግዚአብሔር ፡ ቃል ፡ ዘበአምን ፡ ዘሠዓረ ፡ ጽበሰ ፡ ሥጋ ፡ በሞቱ ፡ ዘበአምን ፡
ወአንሥአ ፡ ፍጥረተነ ፡ በኀይለ ፡ መለኮቱ ፡ ዘበአምን ፡ ዘኢይትመዋዕ[5] ፡ እንተ ፡ ይእ
ቲ ፡ አሐቲ ፡ ምስለ ፡ ሥጋሁ ፡ ዘእንበለ ፡ ተሌልዮ ፡ ወኢተፈልጦ ፡ ከመ ፡ ኵሉ ፡ ግብር ።
ይቤ ፡ መቅዶንዮስ ፡ እስመ ፡ ዝንቱ ፡ ዘበአምን ፡ ጽበስ ፡ ከመ ፡ ይትበሀል ፡ ከመ ፡
እግዚአብሔር ፡ ቃል ፡ ሞተ ። ወይበ ፡ ሳዊሮስ ፡ ከመዝ ፡ ይቤ ፡ ንስጡርኒ ፡ ሶበ ፡
ለአከ ፡ ኀቤሁ ፡ ብፁዕ ፡ ቄርሎስ ፡ በዕለተ ፡ ተወልደ ፡ መድኀኒነ ፡ ዘከነ ፡ ቦቱ ፡ ሕይወ
ት ፡ ለኵሉ ፡ ደቂቀ ፡ አዳም ፡ ይቤሎ ፡ ነዓኪ ፡ ተሀሉ ፡ ምስሌነ ፡ ኀበ ፡ መድኀኔ ፡ ኵ
ሉ ፡ ዓለም ፡ ዘውእቱ ፡ ዕለተ ፡ ልደቱ ፡ ለአምላክነ ፡ ወመድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡
እግዚእነ ። ወአውሥአ ፡ በልሳኑ ፡ ዘድልው ፡ ለመቲር ፡ ወይቤ ፡ በከመ ፡ ትቤ ፡ አን
* fol. 189, r° b. ተ ፡ ይእዜኒ ፡ ውእቱ ፡ ከመ ፡ ኢይበ*ል ፡ ከመ ፡ እግዚአብሔር ፡ ቃል ፡ ተወልደ ፡ ወጠ

1. A B ከመ ፡ — 2. A ዘኢገብሩ ፡ — 3. A B ከመ ፡ — 4. ዘ *om.* A B. — 5. ዘ *om.* A.

were prophets; and see whether we believe that they are gods. Peter and Paul and the other apostles did many mighty works which the Lord did not do; see whether we reckon them gods. For there was not one of them that conquered death, nor snatched from him that which he had devoured, which is Adam; and this the Creator of all did, even he who was one with Adam, and he died for him and raised him up with himself, and over him thereafter death has no power.

* fol. 189, r° a. * « And now indeed he who died for us and rose the third day, is very God the Word, who destroyed the weakness of the flesh by his true death, and raised up our nature by the might of his true unconquered divinity, which is one with his flesh, not separable, not distinguishable, as *is* all else. »

Macedonius says, « This is indeed weakness, to say that God the Word died. » And Severus said, « So said Nestorius also, when the blessed Cyril sent unto him on the day of the Savior's nativity, whereon life came to all the children of Adam, saying to him, Come now with us unto the Savior of all the world, whose birth-day it is, even our God and Savior Jesus Christ our Lord. And he answered with his tongue that should have been cut out,

* fol. 189, r° b. and said even as thou also now sayest, I will not say * that God the Word was

ብለልዎ ፡ በአዕርቅት[1] ፡ ወእመ ፡ ኮንከ ፡ ተመሰልከ ፡ ቦቱ ፡ በቃልከ ፡ ወተመሰልከ ፡ እንከ ፡ በጽርፈትኒ ፡ ላዕለ ፡ ክርስቶስ ፡ ወበእንተዝ ፡ ይትከሠት ፡ ይእዜ ፡ ከመ ፡ አነ ፡ ዘእትቃወመከ ፡ ወብየ ፡ ወንጌላተ ፡ ቅዱሳተ ፡ ዘእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወካዕበ ፡ እስመ ፡ በነገር ፡ ጎዳጥ ፡ ይመውኡከ ፡ አበዊነ ፡ እምኀቤሁ ፡ በከመ ፡ ይቤ ፡ ሰሎሞን ፡ ጠቢብ ፡ እስመ ፡ ለልበ ፡ አብድ ፡ ከናፍሪሁ ፡ ሎቱ ፡ መሥገርቱ ። ወአልቦ ፡ እምዕበዳት ፡ ዘየዓቢ ፡ እምዝንቱ ፡ ከመ ፡ ይኅድጎ ፡ ብእሲ ፡ ለእግዚአብሔር ፡ ወይክሐዶ ፡ በክህደቱ ፡ በከመ ፡ ከሠትከ ፡ ለነ ፡ ይእዜ ፡ እስመ ፡ አንተሰ ፡ ዕሩይ ፡ ምስለ ፡ ንስጡር ፡ በአሚናትከ ፡ እምቅድሜሁ ።

ወእምዝ ፡ አእመረ ፡ ሳዊሮስ ፡ ከመ ፡ መቅዶንዮስ ፡ ማሰነ ፡ ወተመይጠ ፡ ኀበ ፡ ኤጲስ ፡ ቆጶሳት ። ወይቤሎሙ ፡ አንሰ ፡ ኮንኩ ፡ ሰማዕኩ ፡ በበይነ ፡ መ·ስናሁ ፡ ለዝብእሲ ። ። *ወይእዜኒ ፡ ናሁ ፡ ርኢክዎ ፡ በአዕይንትየኒ ፡ ወሰማዕኩ[1] ፡ እምኔሁ ። ወእምዝ ፡ ገ * fol. 189, v° a.
ብአ ፡ ኀበ ፡ ተናግሮ ፡ መቅዶንዮስ ፡ ወይቤሎ ፡ በባሕቲቱ ፡ አንተ ፡ ዘትብል ፡ ዘንተ ፡ ነገረ ፡ በልሳንከኑ ፡ አው ፡ እምልብከ ፡ ተውሳከ ፡ ኀበ ፡ ልሳንከ ፡ ወይቤ ፡ መቅዶንዮስ ፡ እስመ ፡ ለቀኖናት ፡ እንተ ፡ ሣረርዋ ፡ ኤጲስ ፡ ቆጶሳት[2] ፡ አበው ፡ እለ ፡ ኮኑ ፡ በኬልቄዶን ፡ ለይእቲኬ ፡ እትዌከፋ ። ይቤሎ ፡ ሳዊሮስ ፡ ለእመሰ ፡ ትትዌከፍ ፡ ቀኖናተ ፡ እሉ ፡ ወተዐቅባ[3] ፡ እምይእዜሰ ፡ ኢኮንከ ፡ አንተ ፡ ነኪረ ፡ እምንስጡር ፡ ምንትኒ[4] ፡ ፍጹመ ፡ እስመ ፡ ውእቱ ፡ ፈለጠ ፡ መለኮተ ፡ እምትስብእት ፡ ወወሰከ ፡ ላዕለ ፡ ሥላሴ ፡ ርባዔ ፡

1. Here A breaks off. — 2. B ኤጲስ ፡ ቆጶስ ፡ — 3. B ወተዓቅባ ፡ — 4. B ምንትኑ ፡

brought forth and they wrapped him in swaddling clothes. And if thou art like unto him in thy word, thou art like unto him in blasphemy also against Christ; and concerning this be it revealed to thee now that I shall oppose thee, and with me are the holy gospels of our Lord Jesus Christ, and again that with fewer words our fathers will conquer thee than *they used to conquer* him. As says Solomon the wise, As for the heart of a fool, his lips are to him his snare[1]. And there is no folly that is greater than this, that a man should leave the Lord and deny him in his apostasy, even as thou hast revealed tous now that thou are like Nestorius of old. »

And then Severus knew that Macedonius was lost, and he turned unto the bishops and said unto them, « I had heard of the lost estate of this man * and now behold I have seen him with mine eyes and I have heard him. * fol. 189, v° a.
And then he addressed Macedonius again and said to him alone, « Thou that hast said this thing, is it with thy tongue, or from thy heart as well as thy tongue? » And Macedonius said, « The canons which the father bishops who were in Chalcedon established, I accept. » Severus said to him, « If thou dost accept the canons of those *men,* and dost observe them, from henceforth thou dost not differ at all from Nestorius, for he separated divinity from humanity, and added unto the Trinity a fourth; he has taught thee

1. Prov. 18 : 7.

አጠይቀኂከ ፡ ዕልወተ ፡ ዘማእከሌከ ፡ ወዘማእከሌሁ ፡ እስመ ፡ አንተሰ ፡ ጎቡር[1] ፡ ውስተ ፡ ዕርፈት ፡ ምስሌሁ ።

ወአውሥአ ፡ መቅዶንዮስ ፡ በገጹ ፡ እንዘ ፡ ኢየኅፍር[2] ፡ ወይቤ ፡ ምንትኑ ፡ ይእ
* fol. 189, v° b. ቲ ፡ ኀጢአተ ፡ ንስጡር ፡ እስከ ፡ ተሰደ ፡ በምትረት ። ይቤ ፡ * ሳዊሮስ ፡ በአማን ፡ እስመ ፡ ዲዮቅልጥያኖስኒ ፡ ኢየድኅማ[3] ፡ ለቤተ ፡ ክርስቲያን ፡ ከመ ፡ ንስጡር ። ወማኅበረ ፡ ኬልቄዶን ፡ ወዘየኀብሮሙ[4] ፡ ይቤ ፡ መቅዶንዮስ ፡ ለእመኒ ፡ ተጋብኡ ፡ ላዕሌየ ፡ ኵሉ ፡ ዓለም ፡ እመ ፡ ኢከህሉ ፡ ከመ ፡ ያጽንኑ ፡ ልብየ ፡ ኀበ ፡ ዕርፈት ፡ ዘኤጲስ ፡ ቆጶሳት ፡ እለ ፡ ተጋብኡ ፡ ህየ ። ወይቤሎ ፡ ሳዊሮስ ፡ አይ ፡ ይእቲ ፡ ዝውእቱ ፡ ማኅበረ ፡ ኒቅያ ኑ ። ወይቤ ፡ መቅዶንዮስ ፡ አልቦ ፡ አላ ፡ ማኅበረ ፡ ኬልቄዶን ።

ወሶቤሃ ፡ አውሥአ ፡ ጳውሎስ ፡ ሊቀ ፡ መኳንንት ፡ ወይቤሎ ፡ ለመቅዶንዮስ ፡ ለም ንትኑኬ ፡ እመ ፡ ፈቀዱ ፡ ያንብሩከ ፡ ዲበዝ ፡ መንበር ፡ ኢአመንከ ፡ ዕምረተ ፡ ሥላሴ ፡ ዘበመጽሐፉ ፡ ለዘይኑን ፡ ንጉሥ ፡ ምእመን ፡ በዓለ ፡ ዝክር ፡ ሠናይ ፡ ዘነሣእከ ፡ በእዴከ ፡ ወጸሐፍከ ፡ ውስቴቱ ፡ ጽሕፈተ ፡ ዚአከ ፡ ሶበሰኬ ፡ አእመርነ ፡ ከመ ፡ አንተ ፡ ዘኢከንከ ፡ ጎቡር ፡ ምስሌነ ፡ እምኢኀደግነከ[5] ፡ ወእምኢኀብረ[6] ፡ ምስሌከ ፡ ንጉሥ ፡ ምእመን ።

* fol. 190, r° a. ወይቤ ፡ መቅዶንዮስ ፡ * ዝድኅም ፡ ዘረከበኒ ፡ በእንተ ፡ ዘአባእከ ፡ ኀቤከ ፡ ወአኅደርከ ፡ ኀበ ፡ ቤትከ ፡ ለውእቱ ፡ ሳዊሮስ ፡ እስመ ፡ ጳውሎስ ፡ ሊቀ ፡ መኳንንት ፡ በጊዜ ፡

1. B ኀብር ፡ — 2. B ኢየኀፍር ፡ — 3. B ኢያድኅማ ፡ — 4. B ወዘየኀብሮሙ ፡ — 5. B እምኢኀደግ ናከ ፡ — 6. B ወእምኢኀብረ ፡

also the heresy that is in thee and in him, for thou art allied with him in blasphemy. »

And Macedonius without fear answered to his face and said, « What was
* fol. 189, v° b. the fault of Nestorius, that he should be cast out and cut off? » * Severus said, « The truth is that not even Diocletian harmed the church as did Nestorius and the council of Chalcedon, and he who agrees with them. » Macedonius said, « If all the world assembled against me, they would not be able to move my heart unto the blasphemy of the bishops who are assembled here. » And Severus said to him, « What is it? Is it the council of Nicaea? » And Macedonius said to him, « It is not, but the council of Chalcedon. »

And then Paulus the chief of the praefects answered and said to Macedonius, « Why therefore? When they desired to seat thee upon this seat, thou didst not believe the union of the Trinity which was in the book of Zeno the believing king, which thou didst take in thine hand and wherein thou didst write thy writing. If therefore we had known that thou wert not united with us, we would not have left thee, and the believing king would not have sided with thee. »

* fol. 190, r° a. And Macedonius said, * « This trouble that has befallen me is because thou didst take this Severus unto thyself and didst make him to dwell in

ብጽሐቱ ፡ ለሳዊሮስ ፡ ጎበ ፡ ሀገር ፡ አጎደሮ ፡ ጎቤሁ ፡ ወነበረ ፡ ጎቤሁ ፡ ውስተ ፡ ማጎደ
ሩ ፡ ወሶበ ፡ ርእየ ፡ ዘንተ ፡ ጳውሎስ ፡ ሊቀ ፡ መኳንንት ፡ እምነገረ ፡ መቅዶንዮስ ። ወይ
ቤሎ ፡ ናሁ ፡ ዝንቱ ፡ ሁከት ፡ ወድካም ፡ ዘረከበከ ፡ በእንተኑ ፡ ዘበአ ፡ ጎበ ፡ ማጎደርየ ፡
አልቦ ፡ አላ ፡ በእንተ ፡ ነገርከ ፡ ወምግባራቲከ ፡ እኪት ፡ እንተ ፡ ነዋ ፡ ትገብራ ። ወአን
ሰኬ ፡ ኢይፈርሀከ[1] ፡ ወኢአሐዱሂ ፡ እምኔነ ፡ ነገርነ ፡ ምስሌከ ፡ በእንተ ፡ ሃይማኖት ።
ወለእመ ፡ አንተ ፡ በጻሕከነ ፡ በእኪት ፡ ይከውነነ ፡ ለነ ፡ እግዚአብሔር ፡ ረዳኤ ፡ ወባላ
ሄ ፡ ወዘይደሉ ፡ ከመ ፡ ታእምር[2] ፡ ኢነአምንኬ ፡ ንሕነሰ ፡ ሃይማኖተ ፡ ንስጡር ፡ ወኢ
ማኅበረ ፡ ኬልቄዶን ፡ ርኩስት ። እስመ ፡ አምላክነ ፡ ንጉሥ ፡ ዘበአማን ፡ ወንጉሥነ ፡
ንጉሥ ፡ ምእመን ፡ ወፍኖትነ ፡ ርትዕት ፡ ዘእምኀበ ፡ እግዚአ*ብሔር ፡ ወውእቱ ፡ ያስተ * fol. 190, r° b.
ዴሉ ፡ ሠናይቶ ፡ ዘእንበለ ፡ ንትቃወም ፡ እግዚአብሔር ፡ ስዑሕ ፡ በቅዱሳኒሁ ፡ መኑ ፡
ይክል ፡ ይንግር ፡ ዕበዮ ፡ አው ፡ መኑ ፡ መማክርቲሁ ፡ ከመ ፡ ይሳተፎ ፡ በምግባራቲሁ ፡
ውእቱ ፡ ይኴንን ፡ ኵነኔ ፡ ጽድቅ ፡ እስመ ፡ እግዚአብሔር ፡ ይነብር ፡ እስከ ፡ ለዓለም ፡
ለፈራሀያኒሁ ፡ ወለዘካርያነ ፡ ምሕረቱ ፡ ኢይመውት ፡ ጻእሙ ፡ አሐዩ[3] ። ወእነግር ፡ ግ
ብሮ ፡ ለእግዚአብሔር ፡ ገሥጾሰ ፡ ገሥጸኒ ፡ እግዚአብሔር ። ወኢመጠወኒ ፡ ለጸላእ
ትየ ። እሴብሕ ፡ ለአምላኪየ ፡ ወእዜምር ፡ ስብሐተ ፡ መንፈሳዊተ ፡ በቅድመ ፡ ሕዝብ ፡

1. B ኢይፈርሃክ ፡ — 2. B ተአምር ፡ — 3. B አሐዩ ፡

thy house. » For Paulus the chief of the praefects had at the time of the arrival of Severus in the city made him to dwell with him, and he abode with him in his dwelling. And when Paulus the chief of the praefects saw this that was said by Macedonius, he said to him, « Is this disturbance and trouble that has befallen thee because he came unto my dwelling? Not so, but it is because of thy word and thine evil doings, which behold thou doest. But I therefore do not fear thee, nor do we, one of us, speak with thee as touching the faith. And if thou dost come unto us in evil, the Lord shall be our helper and avenger. And, as it is meet that thou shouldest know, we therefore do not believe the faith of Nestorius nor of the vile council of Chalcedon. For our God *is* the true king, and our king *is* a believing king, and our true path is from the Lord; * and he prepares his * fol. 190, r° b. kindness unless we resist him. The Lord is glorious in his holy ones. Who is able to tell his greatness? Or who is his counsellor that he should share with him in his works? He shall judge righteous judgment. For the Lord shall dwell forever for them that fear him, and for them that remember his mercy. I shall not die but live, and I will declare the works of the Lord. The Lord has chastened me sore, but he has not delivered me unto my enemies[1]. I will magnify my God and I will sing spiritual

1. Ps. 118 : 17, 18.

ወበማእከለ ፡ ኢየሩሳሌም ፡ እግዚአብሔር ፡ ይባርከነ ፡ እምጽዮን ፡ ገባሬ ፡ ሰማያት ፡ ወ
ምድር ፡ እለ ፡ ይትቃወሙነ ፡ ወድቁ ፡ በበይነ ፡ ተጋድሎቱ ፡ ለአብ ፡ ሳዊሮስ ። ንሕነሰ ፡
ተንሣእነ ፡ ወረታዕነ ፡ እስመ ፡ እግዚአብሔር ፡ ውእቱ ፡ ረዳኢነ ፡ ነአምን ፡ በአምላክ[1] ፡
* fol. 190, v° a. ሳዊሮስ ። ዘመጽአ ፡ ወተሰብአ ፡ ወተወክፈ ፡ ሕማመ ፡ ሥጋ ፡ ዘ*አልቦ ፡ ውስቴቱ ፡ ስ
ሕተት ፡ ዘሐመ ፡ በቅሥፈት ፡ ወበቅንዋተ ፡ መስቀል ፡ ወምረራ[2] ፡ ለሞት ፡ ወንዋም ፡
ውስተ ፡ መቃብር ፡ ወርዶቶ ፡ ውስተ ፡ ሲኦል ። ወየዐቢ ፡ እምዝ ፡ ኵሉ ፡ ሕይወት ፡
ዘለዓለም ፡ እንተ ፡ ኢትትነገር ፡ በእንቲሃ ፡ እንተ ፡ ወሀበነ ፡ ወጸጋ ፡ እንተ ፡ አልባቲ ፡
መስፈርተ ፡ ትንሣኤ ፡ ሙታን ፡ ወፍሥሓ ፡ ዐቢየ ፡ ዕርገቶ ፡ ለአማኑኤል ፡ በምሥጢ
ር ፡ ዐቢይ ፡ በትድምርቱ ፡ ዘእንበለ ፡ ተፈልጦ ፡ ወእምኵሉ ፡ ግብርናት ፡ ተግዕዘ ፡ ወነ
ቢሮቶ ፡ ዲበ ፡ መንበር ፡ ዘኢይትነገር ፡ ስብሐቲሁ ።

ወእምዝ ፡ ነሥአ ፡ ጳውሎስ ፡ ሊቀ ፡ መኳንንት ፡ በእዴሁ ፡ ለሳዊሮስ ፡ ወወጽኡ ።
ወኮነ ፡ ውስተ ፡ ጉቡኣን ፡ ህክክ ፡ ዐቢይ ፡ ወሁከት ፡ ብዙኅ ፡ ወአግብኡ ፡ መዊአ ፡ ለሳ
ዊሮስ ፡ ዘውእቶሙ ፡ ኤጲስ ፡ ቆጶሳት ፡ ወንጉሥ ፡ ወትዕይንቱ ።

* fol. 190, v° b. ወሶቤሃ ፡ ተጋብኡ ፡ ጉባኤ ፡ ክርስቲያን ፡ በፅልብ ፡ በዘፈን ፡ ላዕለ ፡ መቅዶ*ንዮስ ፡
ወይቤሉ ፡ ሕዝብ ፡ በልዑል ፡ ቃል ፡ ሃሌ ፡ ሉያ ፡ እስመ ፡ ሰዐርከ[3] ፡ ሕምዘ ፡ ለፀራፊ ፡
መቅዶንዮስ ፡ አሳዊሮስ ። ወጳውሎስሰ ፡ ሊቀ ፡ መኳንንት ፡ ወሳዊሮስ ፡ ሖሩ ፡ ኀበ ፡

1. B አምላክ ፡ — 2. B ወምራረ ፡ — 3. B ሠዓርከ ፡

praise before the people and in the midst of Jerusalem. The Lord shall bless us from Zion; the Creator of the heavens and the earth[1]. They that oppose us fall down because of the wrestling of father Severus, but we are risen up and stand upright, because the Lord is our helper. We believe in the God of Severus, who came and was made man and endured the passion of the flesh;
* fol. 190, v° a. in * whom there was no fault; who endured scourging and nailing to the cross, and the bitterness of death, and sleep in the tomb, and the descent into Sheol. And greater than this is all the ineffable eternal life that he gave us, and grace without measure, the resurrection of the dead and the great joy of the ascension of Immanuel in a great mystery in his undivided union and release from all servitude and his sitting upon the throne of ineffable glory. »

And then Paulus the chief of the praefects took Severus by the hand and they went out. And there was great confusion and much tumult among those who were assembled. And they, even the bishop and the king and his host, awarded the victory to Severus.

And then the congregation of Christians assembled with one heart exul-
* fol. 190, v° b. tingly against Macedonius, * and the people said with a loud voice, « Hallelujah! For thou, O Severus, hast put an end to the rage of the blasphemer Macedonius. » And Paulus the chief of the praefects and Severus went

1. Ps. 134 : 3.

ማኅደሪሆሙ ፡ ምስለ ፡ ዐቢይ ፡ ስብሐት ። ወጸንዑ[1] ፡ ንጉሥ ፡ ወኵሎሙ ፡ ዐበይቱ ፡ በሃይማኖት ፡ አርቶዶክሳዊት ።

ንሕነ ፡ ነአምን ፡ አፍቁራን ፡ ከመ ፡ ኢንክል ፡ ዜንዎ ፡ ትሩፋቲሁ ፡ ወዘክሮ ፡ ተጋድሎቱ ፡ ዘኮነ ፡ ምስለ ፡ መቅዶንዮስ ፡ ወካልኣንሂ ። ዳእሙ ፡ ናየድዕ[2] ፡ ኅዳጠ ፡ እም ጻማሁ ፡ ዘረከቦ ፡ ወተወገሠ[3] ፡ በእንተ ፡ ሃይማኖት ። ወንብል ፡ ካዕበ ፡ በእንተ ፡ ሳዊሮስ ፡ ከመ ፡ ፈርሀ[4] ፡ ውእቱ ፡ ላዕለ ፡ ንጉሥኒ ፡ ከመ ፡ ኢይፈወው[5] ፡ ልቡ ፡ ወኢይትመየጥ ፡ ሕሊናሁ ። ወሶቤሃ ፡ ቦአ ፡ ኀበ ፡ ንጉሥ ፡ ወይቤሎ ፡ ለእመ ፡ ኮነ ፡ ፈቂዱ ፡ አንጉሥ ፡ ዘንተ ፡ ግብረ ፡ በእንተ ፡ ዳኅና ፡ ቤተ ፡ ክርስቲያን ፡ ወይንበሩ ፡ መርዔት ፡ ክርስቶስ ፡ በዳኅና ። ወይደሉ ፡ በርትዕ ፡ ከመ ፡ ያስተሐምም ፡ በእን*ተ ፡ ግብረ ፡ ቤተ ፡ ክርስቲያን ፡ ወከመ ፡ ይእመን ፡ ዝፀራፊ ፡ በማእከለ[6] ፡ ትዕይንትከ ፡ ከመ ፡ ፩እምሥሉስ ፡ ተሠገወ ፡ ወኮነ ፡ ሰብአ ፡ ዘእንበለ ፡ ፍልሰት ፡ ወኢፍልጠት ፡ ወወለደቶ ፡ ማርያም ፡ ድንግል ፡ ወአሜሃ ፡ ተሰምየት ፡ እመ ፡ እግዚእነ ፡ አምላክ ፡ እስከ ፡ ለዓለም ።

ወሰሚዖ ፡ ንጉሥ ፡ ምእመን ፡ መፍቀሬ ፡ እግዚአብሔር ፡ ብስማስዮስ ፡ ነገሮ ፡ ለጠቢብ ፡ ሳዊሮስ ፡ ሠምረ ፡ ዘንተ ፡ ግብረ ፡ ወለአከ ፡ ፍጡነ ፡ ዐበይተ ፡ መንግሥቱ ፡ ኀበ ፡ መቅዶንዮስ ፡ ከመ ፡ ይሜጥዎ ፡ እምሃይማኖቱ ፡ ወያግብእዎ[7] ፡ ኀበ ፡ ርትዕ ። ወሐዊሮሙ ፡ ኀቤሁ ፡ ዘውእቶሙ ፡ ሊቀ ፡ መኳንንት ፡ ወመሳፍንት ፡ ወተናገርዎ ፡ ወኢተሰጥዎሙ[8] ፡ በምንትኒ ፡ እምዘ ፡ ተናገረ ፡ ሳዊሬስ ፡ ወገብኡ ፡ ኀበ ፡ ንጉሥ ፡ ወአይድ

* fol. 191, r° a.

1. B ወጽንዑ ፡ — 2. B ናየድእ ፡ — 3. B ወተሳገሠ ፡ — 4. B ፈርሃ ፡ — 5. B ኢይጸወው ፡ — 6. B በማዕከለ ፡ — 7. B ወያግብዕዎ ፡ — 8. B ወተሠጥዎሙ ፡

with great glory unto their dwelling. And the king and all his princes were strong in the orthodox faith.

We believe, O beloved, that we are not able to tell his virtues, and to record his conflict with Macedonius and others also. But we will tell a little of the hardship which he met and endured for the faith. And we will tell again concerning Severus that he feared for the king, that he would not win his heart, and that his mind would not be turned. And then he went unto the king and said to him, « If there be desire for this work, O king, for the welfare of the church, then let the flock of Christ dwell in safety. And in truth it is fitting to care for * the work of the church and that this blasphemer among thy people believe that one from the Trinity became flesh and was made man without withdrawal and without separation, and Mary the Virgin brought him forth, and was then called the Mother of our Lord God forever. »

* fol. 191. r° a.

And when the believing king Anastasius, the lover of God, heard the words of the wise Severus, he approved this thing, and straightway he sent the chief men of his kingdom unto Macedonius to turn him from his faith and bring him back unto the truth. And when they, even the chief of the judges and princes, came unto him, they spoke to him and he did not accept of them aught that Severus had said. And they returned unto the king

ዕዎ[1] ፡ ዘንተ ፡ ወሰሚያ ፡ ንጉሥ ፡ ከመ ፡ መቅዶንዮስ ፡ ኢኀብረ ፡ ምስለ ፡ ሳዊሮስ ፡ ው
* fol. 191, r° b. ስተ ፡ ሃይማኖቱ ፡ ወክሕደ[2] ፡ ዘንተ ፡ ግብረ ፡ መ*ጠዎ ፡ ለመቅዶንዮስ ፡ ኀበ ፡ ሳዊሮስ ፡ ከመ ፡ ያለብዎ ፡ ቀኖና ፡ ቤተ ፡ ክርስቲያን ።

ወሶቤሃ ፡ ጸሐፈ ፡ ሳዊሮስ ፡ በጸህቅ[3] ፡ እንዘ ፡ ያጤይቆ ፡ ለንጉሥ ፡ ቀኖናተ ፡ ሃይማ ኖት ። ወይቤ ፡ ከመዝ ፡ ነአምን ፡ ወንገኒ ፡ ለሃይማኖት ፡ ርትዕት ፡ ሃይማኖተ ፡ አበዊነ ፡ ፫፻፲ወ፰እለ ፡ ተጋብኡ ፡ በኒቅያ ፡ በኀይለ ፡ መንፈስ ፡ ቅዱስ ፡ ዘሀልው ፡ ምስሌሆ ሙ ፡ ዘከሠተ ፡ ሎሙ ፡ ኪያሁ ፡ ወተወክፍዎ ፡ እለ[4] ፡ እምድኅሬሆሙ ፡ ሊቃውንቲነ ፡ እምርስቱ ፡ ቅዱስ ። ወካዕበ ፡ ፻፶አበው ፡ እለ ፡ ተጋብኡ ፡ በቊስጥንጥንያ ፡ ሀገር ፡ ወ፪፻እለ ፡ ተጋብኡ ፡ በኤፌሶን ፡ በቀዳማይ ፡ ማኅበር ፡ ዘክነ ፡ ላዕለ ፡ ንስጡር ፡ እቡድ ፡ ነአምን ፡ በ፩እግዚአብሔር ፡ አብ ፡ ወነአምን ፡ በወልደ ፡ እግዚአብሔር ፡ ዋሕድ ፡ ዘ ተሰብአ ፡ በእንቲአነ ፡ ከመ ፡ ውእቱ ፡ ኢይትከፈል ፡ ወኢይትፈለጥ ፡ ውእቱ ፡ እምቅ
* fol. 191, v° a. ድመ ፡ ተሠግዎቱ ፡ ዋሕድ ፡ ወውእቱ ፡ ካዕበ ፡ ዋሕድ ፡ እምድኅረ ፡ ትስብእቱ ፡ *ወነአ ምን ፡ በመንፈስ ፡ ቅዱስ ፡ እግዚእ ፡ ማሕየዊ ፡ ምስለ ፡ እግዚእ ፡ ቅዱስ ፡ ፫ህላዌ ፡ ነባ ሪት ፡ ፍጽምት ፡ ፫ህላዌ ፡ ዕሩይ ፡ ዘኢኮኑ ፡ ፍሉጣነ ፡ ስብሐት ፡ ወኢጸዳል ፡ ፩ዐራእይ ፡ ፩በሕርይ ፡ ፩ምልክና ፡ ወአሐቲ ፡ ስግደት ፡ አሐቲ ፡ እምነት ፡ ከመዝ ፡ ይደሉ ፡ ለምእ መናን ፡ ከመ ፡ ይእመኑ ፡ ወነአምን ፡ ከመ ፡ አብሂ ፡ በሥርዐተ ፡ አብና ፡ ወኢኮነ ፡ ውእ ቱ ፡ ወልደ ። ወወልድሂ ፡ በሥርዐተ ፡ ወልድና ፡ ወኢኮነ ፡ ውእቱ ፡ አበ ፡ ወመንፈስ ፡ ቅዱስሂ ፡ መንፈስ ፡ ቅዱስ ፡ ዘሠረፀ ፡ ኢያፈልስ ፡ ኀበ ፡ አብ ፡ ወኢኀበ ፡ ወልድ ፡ ፫

1. B ወአይድእዎ ፡ — 2. B ክህደ ፡ — 3. B በጸሕቅ ፡ — 4. B ወእለ ፡

and told him this. And when the king heard that Macedonius did not agree
* fol. 191, r° b. with Severus in his faith, and denied this thing, he gave* Macedonius over to Severus that he might teach him the canon of the church.

And then Severus wrote carefully, setting forth to the king the canons of the faith. And thus he said : « We believe and confess the true faith, the faith of our three hundred and eighteen fathers who assembled in Nicaea by the might of the Holy Spirit which was with them, which revealed it to them. And they who were our leaders after them received it from their holy heritage; and again the one hundred and fifty fathers who assembled in Constantinople and the two hundred that assembled in Ephesus in the first council against the mad Nestorius. We believe in one God, the Father, and we believe in the only-begotten Son of God, who was made man for us, that he is not divided and is not sundered; before his incarnation he was only-begotten
* fol. 191, v° a. and again after he was made man he was only-begotten. * And we believe in the Holy Spirit, the Savior Lord, with the Holy Lord three substances[1] abiding perfect, three substances[1] equal, undivided in glory and splendor, one likeness, one essence, one power, and one worship, one faith; so is it meet for believers to believe. And we believe that the Father also is in the

1. I. e., ὑποστάσεις.

ሀላዌ ፡ ህልውት ፡ ነባሪት ፡ ኵሉ ፡ እምኔሃ ፡ እጎዝት ፡ በህላዌሃ ፡ ዘእንበለ ፡ ተፈልጦ ፡ በአሐቲ ፡ መለኮት ፡ አሐቲ ፡ ራእይ ፡ አሐቲ ፡ ግብር ፡ ፅ/ሥልጣን ፡ አሐቲ ፡ ኀይል ፡ አልቦ ፡ ለሥላሴ ፡ አምልኮ ፡ ወኢስግደት ፡ ወኢኀፀት ፡ ፅ/እምፅ/ ፡ ወኢአሐዱ ፡ ፍጹም ፡ ወከልኡ ፡ ኢኀቡር ፡ ምስለ ፡ ሥልጣኑ ። ዳእሙ ፡ በሥርዐተ ፡ *መለኮት ፡ አሐቲ ፡ ሥር * fol. 191, v° b.
ዐት ፡ አሐቲ ፡ ምልክና ፡ ወአልቦ ፡ ውስቴታ ፡ ተቀናዪ ፡ ወቀናዪ[1] ፡ ዳእሙ ፡ ዕሩያን ፡ በክብር ፡ ወመንግሥት ፡ ወብርሃን ፡ ወጸዳል ፡ ፅ/አልቦ ፡ ዘከነ ፡ ለአብ ፡ ሰዓተ ፡ ወኢቅዕበተ ፡ ወይን ፡ ዘእንበለ ፡ ወልድ ፡ ወኢመንፈስ ፡ ቅዱስ ። ዳእሙ ፡ ሥሉስ ፡ ቅዱስ ፡ ህልውት ፡ ዘእንበለ ፡ ጥንት ፡ ወኢተፍጻሜት ፡ ወይደሉ ፡ ለነ ፡ ከመ ፡ ንእመን ፡ በእግዚአብሔር ፡ ቃል ፡ ከመ ፡ ሎቱ ፡ ክልኤ ፡ ልደት ። ልደቱ ፡ እምአብ ፡ እምቅድመ ፡ ኵሉ ፡ ዓለም ፡ ዘኢይትረከብ ። ወልደቱ ፡ በደኃሪ ፡ መዋዕል ፡ እማርያም ፡ ድንግል ፡ ዘእንበለ ፡ ትድምርተ ፡ ብእሲ ፡ ዘኢይትረከብ ፡ ወኢይትኀሠሥ ፡ ወኢያአምሮ ፡ ዘእንበለ ፡ ለኢሁ ፡ ወቃል ፡ ሥጋ ፡ ኮነ ። ወነደረ ፡ ለዕሌነ ፡ ወርእየቶ[2] ፡ አዕይንቲነ ፡ ወገሰሰቶ ፡ እደዊነ ፡ ኢኮነ ፡ አብ ፡ ዘፈጠሮ ፡ ከመ ፡ ዘአሐዱ ፡ እመላእክት ፡ ወኢከመ ፡ ኪሩቤል ፡ ወሱራፌል ፡ ወኢከመ ፡ አሐዱ ፡ እምሥርዐታት ፡ ዳእሙ ፡ ውእ*ቱ ፡ ዘተወልደ ፡ * fol. 192, r° a.
እምባሕርዩ ፡ ወራእዩ ፡ ውእቱ ፡ ይትሌዐል ፡ እምኵሎሙ ፡ ሊቃናት ፡ ወሥልጣናት ፡ ወእምኵሉ ፡ አርባብ ፡ ወእምኵሉ ፡ ስም ፡ ዘይትሜወቅ ፡ ዘዝንቱ ፡ መዋዕል ፡ ወዘይመጽእ ፡ ወኢ ፡ ውእቱ ፡ ዕሩይ ፡ ምስለ ፡ አብ ፡ ወመንፈስ ፡ ቅዱስ ፡ ህልው ፡ በመለኮቱ ፡ ፅ/በእን

1. B ወአቀናዪ ፡ — 2. B ወርእዮቶ ፡

estate of fatherhood, and is not the Son; and the Son also is in the estate of sonship, and is not the Father; and the Holy Spirit is the Holy Spirit which proceeds incessantly from the Father [1] and not from the Son; three substances abiding stable, each one of them in their nature indivisibly united in one godhead, one image, one activity, one dominion, one power; the Trinity has not worship nor adoration nor discrepancy, the one person from another, nor is one perfect and its fellow not equal with its dominion; but *all are* in the estate of *godhead; *there is* one estate, one authority; and there is in it no * fol. 191, v° b.
servant or master, but they are equal in dignity and rule and light and splendor; the Father is not for one hour or moment without the Son, nor the Holy Spirit, but there abides a three-fold holy nature, without beginning or end. And it is meet for us that we believe in God the Word, that he has two births; his birth from the Father before all the world, which is inscrutable, and his birth in the latter days from Mary the Virgin without union with a man, which is inscrutable and indisputable, and no one knows it but he. And the Word became flesh and dwelt among us [2] and our eyes saw him, and our hands handled him [3]. It was not the Father who created him even as one of the angels, nor as cherubim and seraphim, nor as one of the orders

1. John 15 : 26. — 2. John 1 : 14. — 3. 1 John 1 : 1.

ተ ፡ ዝንቱ ፡ ይቤ ፡ በእንተ ፡ መንፈስ ፡ ቅዱስ ፡ እምዚአየ ፡ ይነሥእ ። ወያጠይቀክሙ ፡ ዝንቱ ፡ ዘርኢነ ፡ ኪያሁ ፡ በውስተ ፡ ዮርዳኖስ ፡ ላዕለ ፡ ወልድ ፡ ዘተሰብአ ፡ በአምሳለ ፡ ርግብ ፡ ሰበ ፡ ርእየ ፡ አምላክ ፡ ቃል ፡ ከመ ፡ አበየት[1] ፡ ኀጢአት ፡ ወረደ ፡ እምሰማይ ፡ ወኀደረ ፡ ውስተ ፡ ከርሠ ፡ ድንግል ፡ ማርያም ፡ ወነሥአ ፡ እምኔሃ ፡ ሥጋ ፡ በምሥጢ ር ፡ ዐቢይ ፡ ዘኢይትሐለይ ፡ ወኢይትረከብ ። ወነበረ ፡ ውስተ ፡ ከርሣ ፡ ፱አውራኀ[2] ፡ ወገብረ ፡ ሎቱ ፡ ሥጋ ፡ እምውስቴታ ። ኢኮነ ፡ አብ ፡ ዘነበረ ፡ ውስተ ፡ ከርሠ ፡ ድንግል ፡ ከመ ፡ ኢይበል ፡ ሰብእ ፡ ከመ ፡ አብ ፡ ይፈልስ ፡ እምአብና ፡ ኀበ ፡ ወልድና ፡ ወኢወል
* fol. 192, r° b. ድ ፡ ከ*መ ፡ ይፈልስ ፡ እምወልድና ፡ ኀበ ፡ አብና ። ወከማሁ ፡ መንፈስ ፡ ቅዱስኒ ፡ ኢይ ፈልስ ፡ ኀበ ፡ አብና ፡ ወኢኀበ ፡ ወልድና ፡ ዳእሙ ፡ ፩ፈቃድ ፡ ወአሐቲ ፡ ሥምረት ፡ ለ ሥሉስ ፡ ቅዱስ ፡ ከመ ፡ ኢይትኃበል ፡ ፩ወኢይረስዮ ፡ ነኪረ ፡ እመለኮት ፡ ዳእሙ ፡ ው እቱ ፡ ዘተሰብአ ፡ በከመ ፡ ፈቀደ ፡ ወተዓገሠ ፡ ላዕለ ፡ ሕማማት ፡ ዘአልቦ ፡ ውስቴታ ፡ ስሕተት ። ወኢየምጽአ[3] ፡ ምስሌሁ ፡ ሥጋሁ ፡ እምሰማይ ፡ አላ ፡ ነሥአ ፡ እማርያም ፡ ድንግል ፡ ወላዲተ ፡ አምላክ ፡ ዘእንበለ ፡ ትድምርተ ፡ እኁለ ፡ እመሕያው ፡ ኢኮነ ፡ ልደ ቱ ፡ ምትሀተ ፡ አላ ፡ ዘበአማን ፡ ራእይ ፡ ወዛቲኬ ፡ ሃይማኖትነ ፡ እንተ ፡ ነአምን ፡ ኪያ ሃ ፡ ውእቱ ፡ እግዚአብሔርኒ ፡ ወውእቱ ፡ ብእሲ ፡ በትስብእቱ ፡ ዘኢይትነገር ፡ እስመ ፡ ውእቱ ፡ አማኑኤል ፡ በልዐ ፡ ወሰትየ ፡ ዘአቅረቡ ፡ ሎቱ ፡ ወተጸውረ ፡ ካዕበ ፡ ዲበ ፡

1. B አብየት ፡ — 2. B ፱አውራኃ ፡ — 3. B ወኢያምጽአ ፡

* fol. 192 r° a. *of angels,* * but he who was born, by his nature and his image was above all principalities and powers and all exalted angels [1], and every name that is known of this time and of the time to come. He is equal with the Father and with the Holy Spirit, in his one godhead. For this cause he says of the Holy Spirit, He shall take of mine and shall declare *it* unto you [2]. This is that which we saw in Jordan in the form of a dove upon the Son who was made man. When God the Word saw that sin was obstinate, he came down from heaven and dwelt in the womb of the Virgin Mary, and he received flesh from her in a great mystery beyond thought and past finding out. And he abode in her womb nine months and made him flesh within her. It was not the Father that abode in the womb of the Virgin; that man might not say, that
* fol. 192, r° b. the Father passes from fatherhood unto sonship, nor that the Son * passes from sonship unto fatherhood, likewise the Holy Spirit does not pass unto fatherhood nor unto sonship, but there is one will and one good pleasure unto the holy Triune, even as none does falsely or does aught alien from the godhead; but he who was made man even as he willed, endured sufferings in which there was no deceit [3]. And he did not bring with him his flesh from heaven, but received it from Mary the Virgin, the Mother of God,

1. Or, angels of the ninth order? — 2. John 16 : 14. — 3. Or, fault.

ዕፀ ፡ መስቀል ፡ በፈቃዱ ፡ ከመ ፡ ይኩን ፡ መሥዋዕተ ፡ ንጹሐ ፡ ለአብ ፡ በእንቲአነ ። ተቀነወ ፡ እደዊሁ ፡ ወተ*ረግዘ ፡ ገቦሁ ፡ በሱናት ፡ ውእቱ ፡ እግዚአብሔር ፡ ወውእ * fol. 192, v° a.
ቱ ፡ ብእሲኒ ፡ ውእቱ ፡ ዋሕድ ፡ ወኢኮነ ፡ ውእቱ ፡ ክልኤተ ፡ ዘኢይመውት ፡ በመለኮ
ቱ ። ተወክፈ ፡ ሞተ ፡ በፈቃዱ ፡ ዘኢይመውት[1] ፡ ምስለ ፡ ምውታን ፡ ተ·ኰለቈ[2] ፡ ዋሕ
ድ ፡ ውእቱ ፡ ወጽአ ፡ እምገቦሁ ፡ ማይ ፡ ወደም ፡ ሥርዐተ ፡ ለምሥጢራተ ፡ ቅድሳ
ት ። ኢኮነ ፡ ውእቱ ፡ ትስብእት ፡ ባሕቲቱ ፡ ዘገብረ ፡ ኪያሃ ፡ ዘንተ ፡ ከመ ፡ ኢይበል ፡
ሰብእ ፡ ከመ ፡ ተፈልጠት ፡ ይእቲ ፡ መለኮት ፡ ሐሰ ፡ ለእግዚአብሔር ። ዳእሙ ፡ መለ
ኮት ፡ ተወክፈ ፡ ሕማመ ፡ ውስተ ፡ ሥጋ ፡ ዘእንበለ ፡ ክሕደት ፡ እስመ ፡ ውእቱ ፡ በብ
ሕታዌሁ[3] ፡ ውስተ ፡ ኵሉ ፡ ዘገብሮ ፡ አሐዱ ፡ ግዕዝ ፡ ውእቱ ፡ ወኢኮነ ፡ ክልኤተ ፡ ግ
ዕዘ ፡ ፍሉጣን ፡ ወኵሉ ፡ ዘገብሮ ፡ ቃል ፡ በሥርዐቱ ፡ ዘእንበለ ፡ ፍልጠት ፡ እምትስብእ
ቱ ፡ ኢበጎይላት ፡ ዘይደሉ ፡ ለመለኮት ፡ ወኢበሕማማት ፡ ዘይደሉ ፡ ለትስብእት ። ኢ
*ንትሀጐል ፡ ከመ ፡ ቆጽርያኖስ ። ወከልኣን ፡ ዐላዊያን ፡ እለ ፡ ይትናገሩ ፡ ኑፋቄ ፡ ከ * fol. 192, v° b.
መ ፡ መለኮት ፡ ተፈልጠ ፡ እምትስብእት ፡ በጊዜ ፡ ስቅለት ፡ ዘንተ ፡ ይብሉ ፡ እሉ ፡ ከ
ሓድያን ፡ ያየድውነ ። ከመ ፡ እግዚአብሔር ፡ ፈሪሆ ፡ እንዘ ፡ ይበጽሕ[4] ፡ ለትስብእት ፡
ተፈልጠ ፡ እምኔሁ ፡ ውነደነ ፡ ዝነገሮሙ ፡ ዘለክሕዶቶሙ ፡ ወተጠብቦቶሙ ፡ በሐሰ

1. B ዘኢይመውት ፡ — 2. B ተኖለቈ ፡ — 3. B በብሕታዊቱ ፡ — 4. B ይበጽሐ ፡

without human intercourse. His birth was not phantom but real appearance. And this therefore is our faith which we believe; he is God and he is man in his ineffable incarnation, for he is Immanuel; he ate and drank what they offered him, and by his will he was placed upon the wood of the cross that he might be a pure sacrifice unto God the Father for us. His hands were nailed and his side was pierced * with the spear; he is God and he is man * fol. 192, v° a.
also. He is one and not two; who does not die in his divinity; he that did not die endured death of his own will; the Only-begotten was numbered with the dead. From his side issued water and blood, a covenant[1] of the mysteries of holiness. The incarnation which he wrought was not alone that man might not say that the godhead was divided; God forbid! But the godhead endured the passion in the flesh without rebellion, because he in his solitariness in all that he did was one nature, and there were not two distinct natures. And everything that the Word in his office did, *he did* without separation from his humanity, either in the power that belonged to deity or in the passions that belonged to humanity. Let us not * perish, even as * fol. 192, v° b.
Cyprian and the other heretics who assert the division, that deity was separated from humanity at the time of the crucifixion. This those heretics say. They tell us that the Lord in his fear when he came to be made man, separated himself from him and left him. This is the word of their heresy and

1. Or, sacrament.

ት ። ወጽዕለቶሙ ። ለእግዚአብሔር ። ወፅርፈቶሙ ። ላዕሌሁ ። ኢይደሉ ። ለነሰ ። ዝን
ቱ ። ዕርፈት ። ላዕለ ። ንጉሥ ። ስብሐት ። አላ ። ነአምን ። ከመ ። ዘኢይሰባእ ። ተሰብአ ።
ወዘአልቦቱ ። ደም ። ነሥአ ። እምደመ ። ድንግል ። ከመ ። ሕፃን ። ወዘኢየሐምም ። ተወ
ክፈ ። ሕማማተ ። ውስተ ። ሥጋሁ ። በከመ ። ይቤ ። ጳውሎስ ። ጠቢብ ። ውእቱ ። ተመ
ሰሎሙ ። ለአኀዊሁ ። በኵሉ ። ምንትኒ ። ዘእንበለ ። ኀጢአት ። ባሕቲታ ። ከመ ። ይባ
* fol. 193, r° a. ልሖሙ ። ለእለ ። ይነብሩ ። ውስተ ። ሥልጣነ ። ሞት ። በውእቱ ። መዋዕ*ል ። ዐቢይ ። በ
ሞቱ ። አድኀነነ ። ወበሥርዓቱ ። ባልሐነ ።

ወርእዩ[1] ። ንጉሥ ። ወትዕይንቱ ። ኀይለ ። ነገሩ ። ለሳዊሮስ ። ወብርሃነ ። ገጹ ። ወተ
ሐዘብዎ ። ከመ ። ዘይእመላእክት ። ይቤሉ ። በከመ ። ይቤሉ ። ሰብአ ። አቴና ። ለጳው
ሎስ ። ወለበርናባስ ። እስመ ። አማልክት ። ተመሰሉ ። ከመ ። ሰብእ ። ወነበሩ ። ምስሌሆ
ሙ ። መኑ ። ይክል ። በጸሐ ። ለዜንዎ ። ምክሕከ ። ወነልቆ[2] ። ዘቃላቲከ ። አንተ ። ሳ
ዊሮስ ። መስተጋድል ። ወኢኮነ ። ተጋድሎትከ ። ከመ ። ትሰብሕ ። እምሰብእ ። ወበሕቱ ።
ከመ ። ትስብክ ። በኢየሱስ ። ክርስቶስ ። ከመ ። ጳውሎስ ። ወኵሎሙ ። ሐዋርያት ። እስ
መ ። አንተ ። ተሳተፍከሙ ። በሕማሞሙ ።

ወሶቤሃ ። ቀርበ ። ሳዊሮስ ። ኀበ ። ንጉሥ ። ወይቤሎ ። ኢትፍራህ ። አንጉሥ ። ሶበ ።
ሰማዕከ ። ከመ ። እግዚአብሔር ። ቃል ። ተወክፈ ። ሕማማተ ። በእንቲአነ ። ወሞተ ። በ

1. B ወርእዮ ። — 2. B ወኖልቆ ።

skill in deceit and their reviling against the Lord and their blasphemy against him. This blasphemy against the king of glory does not become us, but we believe that he who was not man was made man, and he who was without blood received of the blood of the Virgin as an infant, and he who did not suffer endured sufferings in his flesh; even as the wise Paul says, He was like in everything whatsoever unto his brethren except only sin, that he
* fol. 193, r° a. might deliver those who dwelt in the dominion of death in that great day[1]. * By his death he saved us, and by his dispensation[2] he freed us. »

And the king and his company saw the might of the word of Severus, and the light of his countenance, and they deemed him even as one of the angels. They said, even as the men of Athens[3] said to Paul and Barnabas, that the gods were likened to men and dwelt with them[4]. Who is able to attain the telling of thy glory, and to recount thy words? Thou, Severus, art an athlete, and thy wrestling was not that thou mightest be glorified of men, but that thou mightest proclaim Jesus Christ as Paul and the apostles, for thou didst have fellowship with them in their sufferings.

And then Severus drew near unto the king and said to him, « Fear not, O king, if thou hast heard that God the Word endured sufferings for us and died

1. Heb. 2 : 15,17. — 2. Or, sacrament. — 3. Lystra is meant. — 4. Acts 14 : 11.

ሥጋ ፡ ወኢተነድጎሙ ፡ ለመናፍቃን[1] ፡ ቃል ፡ ይቅንኡከ ፡ አንጉሥ ፡ እስመ ፡ ውእቶ
ሙ ፡ ይብሉ ፡ በ*ልሳኖሙ ፡ ዘድልው ፡ ለመቁር ፡ ኢያየአምኑ ፡ ውእቶሙ ፡ ከመ ፡ እግዚ * fol. 193, r° b.
አብሔር ፡ ቃል ፡ ዘተሠገወ ፡ ሞተ ፡ ወተቀብረ ። ወንሕነሰ ፡ ነአምን[2] ፡ ከመ ፡ ውእቱ ፡
ሞተ ፡ ወተቀብረ ፡ በትስብእቱ ፡ ወውእቱ ፡ ዘኢይመውት ፡ ወኢይትረከብ ፡ በመለኮ
ቱ ፡ ወትንሣኤሁ ፡ ወከመ ፡ በትንሣኤሁ[3] ፡ ተዐወቀ ፡ ኀይሉ ፡ እስመ ፡ ውእቱ ፡ ሶበ ፡
ተንሥአ ፡ እሙታን ፡ ሰዐሮ ፡ ለሞት ። ተንሥአ ፡ እስመ ፡ ውእቱ ፡ ንጉሠ ፡ ኀይላት ፡
ወኢነሐሱ ፡ ትንሣኤ ። ወለእመሰ ፡ ክሕድነ ፡ ትንሣኤ ፡ ከንቶኬ ፡ ሃይማኖትነ ፡ ወኮነ ፡
እንከ ፡ ሱታፌነ[4] ፡ ምስለ ፡ አይሁድ ፡ ጸላእቱ ፡ ለእግዚአብሔር ፡ እለ ፡ አብጠሉ ፡ ሞ
ቶ ፡ ዘቦቱ ፡ አብጠሎ ፡ ለሞት ፡ ወለካሕድ ፡ ዘአስሐቶ ፡ ወአስፈጦ ፡ ለአዳም ። አላ ፡
ንእመን ፡ ንሕነሰ ፡ አንጉሥ ፡ በሥሉስ ፡ ቅዱስ ። ይቤሉ ፡ መናፍቃን ፡ ዕዉራን ፡ አልባ
ብ ፡ እስመ ፡ ድንግል ፡ ሶበ ፡ ወለደቶ ፡ ለሕፃን ፡ ክነ ፡ *ሥሉስ ፡ ርባኤ ። ሐሰ ፡ ለእግ * fol. 193, v° a.
ዚአብሔር ፡ ከመ ፡ ንበል ፡ ንሕነ ፡ ከመ ፡ ፭ኮነ ፡ ፬አው ፡ ንክፍሎ ። አላ ፡ ውእቱ ፡ ብር
ሃን ፡ ዘኢይትፈለጥ ፡ እመለኮቱ ፡ ወኢንበል ፡ ከመ ፡ መናፍቃን ፡ ከመ ፡ ፭ኮነ ፡ ፬አው ፡
ንክፍሎ ፡ ዳእሙ ፡ ውእቱ ፡ ፭በመለኮቱ ፡ ወትስብእቱ ፡ ዝንቱ ፡ ኮነ ፡ በምሥጢር ፡ መ
ንክር ። ወዘነደረ ፡ ውስተ ፡ ከርሠ ፡ ማርያም ፡ ድንግል ፡ ወላዲተ ፡ እግዚአብሔር ፡
ቃል ፡ ዐርገ ፡ ውስተ ፡ ሰማይ ፡ ወነበረ ፡ በየማነ ፡ አብ ፡ ወውእቱ ፡ ይመጽእ ፡ ከመ ፡
ይኰንን ፡ ሕያዋነ[5] ፡ ወምውታነ[6] ። ዛቲ ፡ ይእቲ ፡ ሃይማኖት ፡ ጽንዕት ፡ ዘእንበለ ፡ ዕል
ወት ፡ ጥምቀት ፡ አሐቲ ፡ ዘእንበለ ፡ ደነስ ። ከማሁ ፡ ሥላሴ ፡ አብ ፡ ወወልድ ፡ ወመ

1. B ለመናፍቃን ፡ — 2. B ነአምር ፡ — 3. B ትንሣኤሁ ፡ — 4. B ሱቱፋነ ፡ « our companions ». — 5. B ሕያዋን ፡ — 6. B ወምውታን ፡

in the flesh; and thou shalt not permit the dividers of the Word to be jealous of thee, O king, for they say with * their tongue that ought to be cut out, that * fol. 193, r° b.
they do not believe that God the Word that was made flesh died and was buried. But we believe that he died and was buried in his humanity, even he who knew not death and was unsearchable in his divinity and his resurrection, and that in his resurrection was revealed his power, for when he rose from the dead he brought death to an end. He rose because he was king of power. And let us not deny the resurrection. But if we deny the resurrection, our faith is vain and our fellowship is with the Jews, the enemies of God; who do away with his death whereby he did away with death, and the disobedience which seduced and beguiled Adam. But we believe, O king, in the Holy Trinity. The schismatics, blind of heart, say that when the Virgin brought forth the child, * the three-fold became four-fold. God forbid * fol. 193, v° a.
that we should say that one was two, or that we should divide him. But he is the light that was not separated from his divinity. And let us not say as do the heretics that one became two, nor divide him, but he is one in his divinity and his humanity; this is a wondrous mystery. And he who dwelt in the womb of Mary the Virgin, the Mother of God the Word, ascen-

ንፈስ ፡ ቅዱስ ፡ ሀላዊት ፡ ዘእንበለ ፡ ፍልጠት ፡ በፅ̣ሙለኮት ፡ ወበፅ̣ባሕርይ ፡ ወ፫ሀላዌ ፡
ዘእንበለ ፡ ተደምሮ ፡ ወኢ፡ተቀስሐ ። ወኵሉ ፡ ፅ̣እምኔሆሙ ፡ ነባሪ ፡ ወኵሉ ፡ ሀላዌ ፡
fol. 193, v° b. ነባሪ ፡ በሀላዌሁ ፡ ዛቲ ፡ *ይእቲ ፡ ሃይማኖት ። ወበቲ ፡ ቀዋሚት ፡ ቤተ ፡ ክርስቲያን ፡
ይእቲ ፡ ሃይማኖት ፡ እንተ ፡ ሐዋርያት ፡ ነአምን ፡ ከመዝ ፡ ወናአምር[1] ። ወኢ፡ንረድእ ፡
አሐዱ ፡ እመናፍቃን ፡ ወኢ፡ንትወከፎ ፡ አላ ፡ እአምን ፡ ክሡተ ፡ ከመ ፡ ቃል ፡ ዘተወል
ደ ፡ እምአብ ፡ ተሠገወ ፡ እማርያም ፡ ድንግል ፡ ወከነ ፡ ፅ̣ምስለ ፡ ሥጋሁ ፡ ዘተሰብአ ፡
ቦቱ ፡ ዘተወልደ ፡ እምአብ ፡ ዋሕድ ፡ ውእቱ ፡ በሥጋሁ ፡ ወነፍሱ ፡ ወልቡናሁ ፡ ነፍስ ፡
ነባቢት ፡ መንፈሳዊት ፡ ወኢ፡ከነት ፡ ይእቲ ፡ ዘመናዊት ። ወኢ፡ከነት ፡ ይእቲ ፡ ዘተ፡ነድ
ር ፡ ውስቴቱ ፡ ጊዜ ፡ ወተ፡ነድጎ ፡ ጊዜ ፡ አላ ፡ ፅ̣ውእቱ ፡ ዘእንበለ ፡ ተባዕዶ ፡ እስከ ፡ ለ
ዓለም ። ኢ፡ከነት ፡ ቃል ፡ ከመቦ ፡ አመ ፡ ሶበ ፡ ጊዜ ፡ ዘተ፡ተፈለጥ ፡ እምሥጋ ፡ ዳእሙ ፡
ውእቱ ፡ ዋሕድ ፡ በሀላዌሁ ። ወአልቦቱ ፡ ማኅለቅት ፡ እምዘ ፡ ሀለወ ፡ ቦቱ ፡ በፅ̣ሀላዌ ፡
ወአከ ፡ ክልኤ ። አምላክ[2] ፡ በመለኮቱ ፡ ወብእሲ ፡ በሥጋሁ ። ወለሙቱ ፡ ፪ልደት ፡ ኅቡ
fol. 194, r° a. ረ ፡ ልደቱ ፡ እምአብ ፡ እ*ምቅድመ ፡ ኵሉ ፡ ፍጥረት ፡ በመለኮቱ ፡ ዘእንበለ ፡ እም ፡ ወ
ልደቱ ፡ እማርያም ፡ ድንግል ፡ በትስብእቱ ፡ ዘእንበለ ፡ አብ ። ዘእንበለ ፡ ዘርእ ፡ ውእ
ቱ ። ዝንቱ ፡ ባሕቲቱ ፡ ተወክፈ ፡ ትስብእተ ፡ ወእምድኅረ ፡ ተሠግዎቱ ፡ ኢ፡ወሰከ ፡ ላ
ዕለ ፡ ሥላሴ ፡ ምንተኒ ። ወይእዜኒ ፡ እመን ፡ በእግዚእ ፡ ፅ̣አምላክ ፡ ኢየሱስ ፡ ክርስቶ
ስ ፡ ከመ ፡ ውእቱ ፡ ፅ̣ሀላዌ ፡ በፅ̣ሙለኮት ። ኢ፡ይፈልስ[3] ፡ መለኮት ፡ ኅበ ፡ ትስብእቱ ፡

1. B ወንአምር ፡ — 2. B አምልኮ ፡ — 3. B ኢ፡ፈልስ ፡

ded into heaven and sat down at the right hand of his Father, and he shall come to judge the quick and the dead. This is the certain faith without heresy; one baptism without defilement; so *is* the Trinity, Father and Son and Holy Spirit, existing without division in one godhead, and in one substance and three persons without mingling or blending. And each one of them
* fol. 193, v° b. abides, even each person, in his *own* person; this * is the faith. And in it the church stands. It is the faith of the apostles; so we believe and know. And we do not help one of the heretics nor agree with him, but I distinctly believe that the Word that was begotten of the Father was made flesh of Mary the Virgin, and was one with the flesh wherewith he was made man; he that was begotten of the Father is one in his flesh and his soul and his understanding; the thinking soul *is* spiritual and is not temporal, and it does not at one time abide with him and at another time depart from him, but he is one, without change forever. It is not that he is Word when he is separated from the flesh [1], but he is one [2] in his nature, and his oneness of nature is without end; and he is not two, God in his divinity and man in his flesh. And he
* fol. 194, r° a. has two births, his birth from the Father * before all creation, in his divinity,

1. Text obscure. — 2. Or, only-begotten, unique.

ወኢትስብእት ፡ ኀበ ፡ መለኮት ፡ በተመሥጦ ፡ ከመ ፡ ፅእምነቢያት ፡ ወበሕቱ ፡ ቃል ፡ ሥጋ ፡ ኮነ ፡ ወልደ ፡ ማርያም ፡ ድንግል ፡ ቅድስት ፡ ወላዲተ ፡ አምላክ ። ወውእቱ ፡ ዋሕድ ፡ አምላክ ፡ ፍጹም ፡ ወውእቱ ፡ ብእሲ ። ገብረ ፡ ሰላመ ። ወኢኮነ ፡ መለኮት ፡ ዘይትቀነይ ፡ ለትስብእቱ ፡ ወኢትስብእቱ ፡ ይትቀነይ ፡ ለመለኮቱ ፡ አላ ፡ ውእቱ ፡ ነባሪ ፡ በመለኮቱ ፡ በብሕቱት ፡ ዘእንበለ ፡ ፍልጠት ፡ ወኢቱስሕት ። ከመ ፡ ኢይበል ፡ ዘይብል ፡ ከመ ፡ ፅዮዕመ ፡ ሞተ ፡ ወአሐዱ ፡ ሞአ ፡ ለሞት ፡ ዳእሙ ፡ ዘ*ተወከፈ ፡ ሕማማተ ፡ ወሞተ ። ውእቱ ፡ ዘሳቀየ ፡ ለሞት ፡ ዘእንበለ ፡ ተሐውሶ ፡ ወከሠተ ፡ ለነ ፡ ከመ ፡ ውእቱ ፡ ዘሞአ ፡ ለሞት ፡ ወኬዶ ፡ በመለኮት ፡ አሐቲ ፡ ወበፅሀላዌ ፡ ወገጽ ፡ ፅወልድ ፡ ዋሕድ ፡ ለእግዚአብሔር ፡ ፍጹም ፡ አልቦ ፡ ውስቴቱ ፡ ሕጸት ፡ ወኢውላጤ ። ወኢንሔሊ ፡ ከመ ፡ ለዝንቱ ፡ ዘረከቦ ፡ ሕማም ፡ ተባዕዶ[1] ፡ ወተፈልጦ ፡ ወትድምርት ፡ ወተዳስሐ[2] ። ወኢይትአመር ፡ መለኮት ፡ ዘእንበለ ፡ ሥጋ ፡ ወኢሥጋ ፡ ዘእንበለ ፡ መለኮት ፡ ዳእሙ ፡ ፅመለኮት ፡ ዘኢይትወከፍ ፡ ሕማመ ፡ ኮነ ፡ ፅምስለ ፡ ዘይትወከፍ ፡ ሕማመ ፡ ዘይሴሲ ፡ ለኵሉ ፡ ዘሥጋ ፡ ኮነ ፡ አሐዱ ፡ ምስለ ፡ ዘይርኅብ ፡ ወይጸምእ ፡ ተወገሠ ፡ ላዕለ ፡ ሕማማተ ፡ ሥጋ ፡ ዘውእቱ ፡ ድካም ፡ ዘውስተ ፡ ፍኖት ፡ ወድካመ ፡ ሥጋ ፡ ወተወግሦ ፡ ላዕለ ፡ ስቅለት ፡ ወጽምአ ፡ በዲበ ፡ መስቀል ፡ ወተሀውከ ፡ ነፍስ ፡ እስከ ፡ ለሞት ፡ ወአጽንኖ ፡ ርእስ ፡ ወአወፈዮ[3] ፡ ለሞቱ ፡ መንፈሶ ። ወተረግዘ[4] ፡ ገቦሁ ፡ እ*ምነ ፡ * fol. 194, r° b.

1. B ዘእንበለ ፡ ተባዕዶ ፡ — 2. B ወተዳስሐ ፡ — 3. B ወአወፈዮ ፡ — 4. B ወተረግዘ ፡

* fol. 194, v° a.

without mother, and his birth from Mary the Virgin in his humanity, without father. Without seed is he. He alone took on humanity, and by his incarnation he did not add anything unto the Trinity. And now believe in the Lord one God, Jesus Christ, that he is one nature in one godhead. Divinity does not pass unto his humanity, nor humanity unto divinity, through being snatched away, as one of the prophets, but the Word became flesh, the Son of Mary the Holy Virgin, the Mother of God, and he is one[1]; perfect God and man is he. He made peace[2]. And divinity does not serve his humanity, nor does his humanity serve his divinity, but he abides in his divinity alone, without division or admixture; that none may say that one tasted death and another conquered death, but he who * endured suffering and death, he it was who tormented death unmoved, and he revealed to us that he who conquered death and crushed it is in one godhead and in one nature and person; one only-begotten Son of God, perfect, without decrease or change. And we do not think that change and division and blending and mixture appertain unto him whom the suffering befell. And divinity is not revealed apart from the flesh nor the flesh apart from divinity, but the one divinity that did not endure suffering is one with that which did endure suffe-

* fol. 194, r° b.

1. Or, only-begotten, unique. — 2. Eph. 2 : 15.

፩ሠገራት ፡ ወዓለ ። ወወፂአ ፡ ደም ፡ ወማይ ፡ እምኔሁ ፡ እምድኅረ ፡ ሞቱ ፡ ዘውእቱ ፡ ነቅዐ ፡ ሕይወት ፡ ዘንተ ፡ ኵሎ ፡ ተወክፈ ፡ አምላክ ፡ ቃል ፡ በሥጋሁ ፡ ዘአልቦ ፡ ውስ ቱቱ ፡ ተራሕቆ ፡ ለብሕትናሁ[1] ፡ በፅሁላዌ ፡ ራእይ ፡ ዘእንበለ ፡ ፍልጠት ፡ ፍጹመ ፡ እ ምአብ ፡ ወኢኮነ ፡ ፪መለኮት ፡ ወኢክልኤ ፡ አምሳል ። ወዘሰ ፡ የአምን ፡ በ፪ናሁ ፡ ፈ ትሐ ፡ ብሕቱተ ፡ ወኮነ ፡ ነኪረ ፡ ወርሑቀ ፡ እምዋሕዳዊት ፡ ቃለ ፡ እግዚአብሔር ። ዝ ሉ ፡ ዘይብል ፡ ፪አው ፡ ከመ ፡ ጽላሎት ፡ አው ፡ ምትሐት ፡ ናሁ ፡ ተመስሎ ፡ ለአውጣ ኮስ ፡ ሕጉል ። ነአምን ፡ ከመዝ ፡ በዋሕዳዊት[2] ፡ ክርስቶስ ፡ ወሕማም ፡ ማሕየዊት[3] ። ወአልቦ ፡ ውስቴታ ፡ አስትቶ ፡ ወልድ ፡ ዕሩይ ፡ ምስለ ፡ አብ ፡ ወመንፈስ ፡ ቅዱስ ፡ በ ራእየ ፡ መለኮት ። ወውእቱ ፡ ተወክፈ ፡ ሕማማት ፡ ወሞት ፡ ወዘይትፈቀድ ፡ ኵሉ[4] ፡ ውስተ ፡ ሥጋሁ ። ንብል ፡ ውእቱ ፡ ዝንቱ ፡ ፅወከመ ፡ ውእ*ቱ ፡ ተወከፎ ፡ በፈቃዱ ። ወዘውእቱ ፡ ይትሌዐል ፡ እምልብ ፡ ወዘውእቱ ፡ ካልእ ፡ እምልብ ፡ ውእቱ ፡ ምስለ ፡ ዝንቱ ፡ ፅውእቱ ። ዝንቱ ፡ አምላክ ፡ ፅሞተ ፡ በሥጋ ፡ ወአንሥአ ፡ መቃኑ ፡ በጎይሉ ፡ መለኮታዊት ፡ በከመ ፡ ጽሑፍ ፡ ውእቱ ፡ ውስተ ፡ ዳዊት ፡ ነቢይ[5] ፡ አንተሰ ፡ አንተ ፡ ክመ ። ወዓመቲከ[6] ፡ ኢየኀልቅ ። ፅውእቱ ፡ ወኢኮነ ፡ ፪ዘሞተ ፡ ወሞአ ፡ ለሞት ፡ ወተንሥአ[7] ፡ እምውታን ፡ ወጸገወነ ፡ መዊአ ፡ ላዕለ ፡ ሞት ፡ እስከ ፡ ለዓለም ። አብጠ ለ ፡ ዕፀ ፡ ሞት ፡ ወተከለ ፡ ለነ ፡ ዕፀ ፡ ሕይወት ፡ በትንሣኤሁ ፡ ዘበአማን ። ለነ[8] ፡ ፈታዊ

* fol. 194, v° b.

1. Read ለብሕትውናሁ? — 2. B ዋሕዳዊት ፡ — 3. B ማኅየዊተ ፡ — 4. B ኵሎ ፡ — 5. B ነዊይ ፡ — 6. B ወአመቲክ ፡ — 7. B ወተሥአ ፡ — 8. B አን ፡

ring; he who feeds all flesh is one with him who hungered and thirsted; he endured the sufferings of the flesh, that is, weariness by the way and weariness of the flesh, and the enduring of crucifixion and thirst upon the cross and trouble of soul even unto death, and the drooping of the head and his giving up his spirit and the piercing of his side by * the soldier on guard, and the coming forth of blood and water from it after his death, which was a spring of life, — all this God the Word endured in his flesh, without withdrawing himself apart, in one nature and form, wholly without division from the Father; nor are there two deities nor two likenesses. But he who believes in two, behold he has rent the only-begotten in sunder, and is become alien and far off from the sole Word of God. Every one that speaks of two, or says that he is shadow or phantom, behold he is like unto Eutychus[1] the lost. We believe thus in the only-begotten Christ and the saving passion. And there is in it no inequality[2]; the Son is equal with the Father and the Holy Spirit in the form of deity and he it was who undertook suffering and death and all that was involved in his flesh. We say *that* he is one, and that he * endured it of his will. And he who

* fol. 194, v° a.

* fol. 194, v° b.

1. Eutyches is probably meant. — 2. Lit., neglect, omission.

ያነ ፡ ወጽሑቃነ ፡ ከመ ፡ ንትዐገሥ ። እግዚአብሔር ፡ አስተርአየ ፡ ወአፈልፈለ ፡ ላዕሌነ ፡ መድኀኒተ[1] ፡ እሞት[2] ፡ ወምረራ ፡ ለኀጢአት ። በከመ ፡ ይቤ ፡ ዳዊት ፡ ብፁዕ ፡ ተንሥእ ፡ በኀይልከ ፡ ወነዓ ፡ ለመድኀኒትነ ። ዘይቤ ፡ ነዓ ፡ ዝውእቱ ፡ በሥጋ ፡ ከመ ፡ ይባልሐነ ፡ እምሰይጣን ፡ ዘተሠልጠ ፡ ላዕለ ፡ አዳም ፡ በሞት ፡ እስመ ፡ *ውእቱ ፡ * fol. 195, r° a.
አጽዐሮ ፡ ለሞት ፡ በሞቱ ፡ ወለእመ ፡ ኮነት ፡ ሰማየ ፡ ሰማያት ፡ ኢትክል ፡ ትነጽር ፡ ዲበ ፡ ስብሐተ ፡ መለኮቱ ። ወእፎ ፡ እንከ ፡ ትክል ፡ ምድር ፡ ጸኒዐ ፡ ላዕለ ፡ ስብሐተ ፡ መለኮቱ ፡ ገሃደ ። በእንተዝ ፡ ይቤ ፡ ነቢይ ፡ በእንቲአሁ ፡ ነዓ ፡ ለመድኀኒትነ ።

አይኬ ፡ ልብሰ[3] ፡ ሥጋ ፡ ዘተሠልጠ ፡ ላዕሌሁ ፡ ከይሲ ፡ ዘውእቱ ፡ ሰይጣን ። እስመ ፡ ቦቱ ፡ ኮነ ፡ ሀጕል[4] ፡ ለአዳም ፡ ወወድቀ ፡ ውስተ ፡ ባሕረ ፡ ትዕቢት ፡ በእከየ ፡ ልቡ ፡ አመ ፡ ይቤ ፡ አዐርግ ፡ ኀበ ፡ ሰማይ ፡ ወአንብር[5] ፡ መንበርየ ፡ መልዕልተ ፡ ደመናት ። ወአንተ ፡ ዘትፄውዎ ፡ ወታድኅን ፡ እምኔሁ ፡ አምሳለ ፡ እንተ ፡ ወድቀት ፡ ቀዲሙ ፡ በኀጢአት ። ዘውእቱ ፡ ብእሲ ፡ ዘፈጠርከ ፡ በአርአያከ ። ይደሉ ፡ ከመ ፡ ታእምር ፡ አንጕሥ ፡ መፍቀሬ ፡ እግዚአብሔር ፡ አንተ ፡ ወትዕይንትከ ፡ ከመ ፡ ሰይጣን ፡ ኢይከል ፡ ይቁም ፡ ቅድመ ፡ ቃለ ፡ እግዚአብሔር ፡ ብሕቱት ፡ ወኢይትከሀል ፡ ተቃውሞ

1. B መድኀኒት ፡ — 2. B እሞተ ፡ — 3. B ልብስ ፡ — 4. B ሐጕለ ፡ — 5. B አንብር ፡

is above understanding and he who is different from understanding is one with him. This one God died in the flesh and raised the dead by his divine power, even as it is written in David the prophet, But thou art thyself and thy years fail not [1]. He is one and not two, who died and conquered death and rose from the dead, and he has given us the victory over death forever. He has taken away the tree of death and has planted for us a tree of life, by his true resurrection. To us who are desirous and eager to endure, God has appeared and has caused salvation from death and *from* the bitterness of sin to burst forth upon us. Even as the blessed David says, Arise in thy might and come to our salvation [2]. Come, he says; that is, in the flesh, to free us from Satan who prevailed over Adam in death; because * in his * fol. 195, r° a.
death he harassed death; and though it be the heaven of heavens, it is not able to behold the glory of his divinity; and how then can we abide the glory of his divinity at all? For this cause the prophet says of him, Come to our salvation.

« What then was the garment of flesh over which the serpent, which is Satan, prevailed? For by it came the destruction of Adam, and he fell into the sea of vanity in the wickedness of his heart, when he said, I will ascend into heaven and set my throne above the clouds [3]. And thou art he who didst spoil him, and save from him the image which fell before into

1. Ps. 102 : 27. — 2. Ps. 80 : 2 (LXX, 79 : 3). — 3. Isa. 14 : 13, 14.

* fol. 195, r° b. ቶ ፡ ለእመ ፡ ኢለብሰ ፡ ሥጋ ፡ አዳም ። ወበእንተዝ ፡ ይቤ ፡ እስመ ፡ *ቃል ፡ ሥጋ ፡ ኮነ ፡ ፍጹመ ፡ ሰብአ ፡ ወምሉአ ፡ ውስተ ፡ ማሕፀና ፡ ለማርያም ፡ ድንግል ፡ በዋሕዳዊት ፡ መለኮቱ ፡ አሐቲአ ፡ እመትሐት[1] ፡ ወኢተፈትሐ ፡ ባቲ ። ሞአ ፡ ለዓለም ፡ ወሣቀዮ ፡ ለሰይጣን ፡ ወኬዶ ፡ ለሞት ፡ ወፄወዎ ፡ ለሲኦል ፡ በከመ ፡ ጽሑፍ ፡ ውእቱ ። እግዚአብሔር ፡ ነግሠ ፡ ስብሐቲሁ ፡ ለብሰ ፡ ለብሰ ፡ እግዚአብሔር ፡ ኀይሎ ፡ ወቀነተ ። ውእቱ ፡ ዘ ወሀበነ ፡ ሕይወተ ፡ ዘለዓለም ። ወሠወረ ፡ መንበሮ ፡ ለሰይጣን ፡ እስከ ፡ ለዓለም ፡ በከ መ ፡ ይቤ ፡ ጎርጎርዮስ ፡ ተናጋሬ ፡ መለኮት ፡ ዝንቱ ፡ ውእቱ ፡ ዘአንበሮ ፡ ከሢነ ፡ አሐደ ፡ ቃለ ፡ ምስለ ፡ ትስብእቱ ። አንጉሥ ፡ ኀያል ፡ እግዚአብሔር ፡ ይኩን ፡ ለከ ፡ ሐጹረ ።

ወሶበ ፡ ሰምዑ ፡ ምእመናን ፡ ወመናፍቃን ፡ ዘንተ ፡ ነገረ ፡ ሠምሩ ፡ ኵሎሙ ፡ ለዛቲ ፡ ሃይማኖት ፡ ለተሳትፎ ፡ አርቶዶክሳዊት ። ወገደፉ ፡ እምኔሆሙ ፡ ክሕደቶ ፡ ለመቅዶንዮስ ፡ ወማኅበረ ፡ ኬልቄዶን ። ወእምዝ ፡ ተናገሩ ፡ ኵሎሙ ፡ በበይናቲሆሙ ፡ ክብ

* fol. 195, v° a. ራቲሁ ፡ ለ*ሳዊሮስ ፡ ከመዝ ፡ መድኀን ፡ ኄር ፡ ወበላሂ ። ወኮነ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ሰላም ፡ ወሀድአት ፡ ወኮነ ፡ እግዚአብሔር ፡ ረዳኢሆሙ ።

ወእምዝ ፡ ካዕበ ፡ ይቤሎ ፡ ለንጉሥ ፡ አብ ፡ ሳዊሮስ ፡ ይደሉ ፡ ላዕሌነ ፡ ከመ ፡ ንት

1. B እምትሐት ፡

sin, that is, man whom thou didst create in thine image. — It is meet that thou shouldest know, O king, lover of God, thou and thy company, that Satan is not able to stand before the only-begotten Word of God; and it was not possible to resist him without putting on the flesh of Adam. And be-

* fol. 195, r° b. cause of this he says, * The Word became flesh [1], perfect and full man, in the womb of Mary the Virgin, in his unique divinity, one from the bottom and without seam [2]. He conquered the world and oppressed Satan and crushed death and took Sheol captive; as it is written, The Lord reigneth; he hath put on his glory; the Lord hath put on his strength and hath girded himself [3]. He it is that has given us eternal life and has abolished the throne of Satan forever. As said Gregory the theologian, This is he whom he ordained to be one Word with his humanity. O mighty king, the Lord be thy defense. »

And when the believers and the schismatics heard this utterance, they all accepted this creed, unto orthodox fellowship. And they repudiated the apostasy of Macedonius and the council of Chalcedon. And then they told

* fol. 195, v° a. all of them one to another the excellencies of * Severus, that he was an excellent savior and liberator. And there was peace in the church and quiet, and the Lord was their helper.

And then again father Severus said to the king, « It is meet that we dis-

1. John 1 : 14. — 2. Cf. John 19 : 23. — 3. Ps. 93 : 1.

ኃሠሥ ፡ በእንተዝ ፡ ይእዜ ። ወናእምር ፡ አምሰለ ፡ ዘንሕነ ፡ ተገዓዝያን ፡ በእንቲአሁ ፡ ዘበእንቲአሁ ፡ ኮነ ፡ ፍልጠታት ፡ ወአስትዶ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወበእንተ ፡ ማኅበረ ፡ ኬልቄዶን ። ወአንተሂ ፡ አንጉሥ ፡ ወመሠንዩ[1] ፡ ለእግዚአብሔር ። ብከ ፡ መ ዊአ ፡ በማኅበር ፡ ገዝር ፡ አዝዝ ፡ በአንብሮ ፡ ለዝውዑዕ[2] ፡ ለሃይማኖት[3] ፡ ርትዕት ፡ እ ምውስተ ፡ ማኅበር ፡ ዘበኒቅያ ። ወበእንተዝ ፡ ዘወድቀ ፡ ሀከክ ፡ ወፍልጠት ፡ ወከማሁ ፡ አበው ፡ እለ ፡ ተጋብኡ ፡ በኤፌሶን ። ወኢኮነ ፡ ዘአጽንዑ ፡ ወአውገዙ ፡ ለኵሉ ፡ ዘይ ዌስክ ፡ ምንተኒ ፡ ውስተ ፡ ሃይማኖቶሙ ። ወእምይእዜኒ ፡ ኢይደሉ ፡ *በኤጲስ ፡ ቆጶ * fol. 195, v° b.
ስ ፡ ወኢለቀሲስ ፡ ወለአሐዱ ፡ እምአሕዛብ ፡ ከመ ፡ ያቅም ፡ ግብረ ፡ ሐዲሰ ፡ እስመ ፡ ማኅበረ ፡ ኬልቄዶን ፡ ርኵስት ፡ ሠርዎ ፡ ውስቴቱ ፡ ክልኤ ፡ ግዕዘ ፡ ወክልኤ ፡ አምሳ ለ ። ወከፈልዎ ፡ ለክርስቶስ ፡ ዋሕድ ፡ በራእያት ፡ ወህላዌያት ፡ ወጠባይዕ ፡ ወፍሉጣ ት ፡ ከመ ፡ አይሁድ ፡ እለ ፡ ይብሉ ፡ ከመ ፡ ውእቱ ፡ ሰብእ ፡ ዘሰቀልዎ ፡ ክሕዱ ፡ ብሕቲ ተ ፡ ለእግዚአብሔር ፡ ወከኑ ፡ ከመ ፡ እንስሳ ፡ በበይነ ፡ ጎርትምና ፡ ዕርፊት ። ወመነ ኑ ፡ ቀኖናተ ፡ አበው ፡ እለ ፡ እሙንቱ ፡ መምህራኒነ ፡ እለ ፡ ይብሉ ፡ ከመ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወልደ ፡ እግዚአብሔር ፡ ወተሳተፉ ፡ ምስለ ፡ ቃላተ[4] ፡ አከውላአ ፡ ወታወድሪጦስ ፡ መምህራነ ፡ ኑፋቄ ፡ ወአምኑ ፡ ከመ ፡ ንስጡር ፡ እቡድ ፡ ዘከነ ፡ ይትቃ

1. B ወመሠንዩ ፡ — 2. B ለዝውዑዕ ፡ — 3. B በሃይማኖት ፡ — 4. B ቃላት ፡

cuss together concerning this now, and know the likeness of that concerning which we contend, because of which divisions and setting at naught have arisen in the church; even concerning the council of Chalcedon. And thou also, O king and glorifier of the Lord, didst have the victory in the memorable council; forcibly subject this apostate unto the true faith of[1] the council that was in Nicaea. And concerning this disturbance and division that has befallen, likewise the fathers who assembled in Ephesus, — was it not they that were firm, and anathematized every one who added anything unto their creed? And from this time therefore it is not meet * for a bishop or elder * fol. 195, v° b.
or one of the congregation to institute a new matter. For the foul council of Chalcedon distinguished in him two natures and two likenesses, and they divided the only-begotten Christ into forms and substances and natures and individualities, as the Jews, who say that he whom they crucified was a man, deny unity to God, and they are as beasts in impious blasphemy, and they set aside the canons of the fathers who are our teachers, who say that our Lord Jesus Christ *is* Son of God, and they are partakers with the words of Aquilaeus and Theodoret, the teachers of heresy, and they believe as did Nestorius the mad, who opposed the holy Cyril and said that he was a heretic. And behold thenceforth has appeared their work and * their faith and * fol. 196, r° a.
that which Theodoret did to them who wasted us in his days, writing that

1. Lit., from.

ረኖ ፡ ለቅዱስ ፡ ቄርሎስ ። ወይቤ ፡ ከመ ፡ ውእቱ ፡ ሐራጥቃ ። ወናሁ ፡ አስተርአየ ፡
* fol. 196, r° a. እምይእዜሰ ፡ ግብሮሙ ፡ ወአሚ*ኖቶሙ ፡ ወዘገብሮሙ ፡ ታኦድሪጦስ ፡ ዘአማሰነ ፡ በመ
ዋዕሊሁ[1] ፡ እንዘ ፡ ይጽሕፍ ፡ ዘይትቃወም[2] ፡ ቦቱ ፡ ለምእመናን ። ወለኵሎሙ ፡ መምህ
ራነ ፡ ቤተ ፡ ክርስቲያን ። ወዘየዐቢ ፡ እምዝ ፡ ኵሉ ፡ ተቃውሞቶ ፡ ለውእቱ ፡ አብ ፡ ክ
ቡር ፡ ሊቀ ፡ ኤጲስ ፡ ቆጶሳት ፡ ቄርሎስ ፡ ዘተሰልጠ ፡ ወወሀቦ ፡ ከመ ፡ ይኅሥሥ ፡ ኵ
ሎ ፡ ቃላቲሁ ፡ ዘምልእት ፡ ዕርፈተ ፡ ወኑፋቄ ፡ ዘውእቱ ፡ ቃላቲሁ ፡ ለታውድሮስ ። ወ
ውእቱ ፡ ካዕበ ፡ ዘሰደዶ ፡ ለንስጥሮ ፡ ወከማሁ ፡ ጦማረ ፡ ልዮን ፡ ናፋቂ ፡ ፈድፋደ ፡ እ
ምኵሉ ፡ ሰብእ ፡ እስመ ፡ ውእቱኒ ፡ ደፈረ ፡ ወተሐበለ ፡ ላዕለ ፡ ክፍላተ ፡ ክርስቶስ ፡
ዋሕድ ፡ ዘኢይትከፈል ፡ ወረሰዮ ፡ አምላከ ፡ ወሰብአ ፡ ክፉላን ፡ ለክልኤ ፡ ግዕዝ ፡ ወፍ
ሉጣን ፡ ወክልኤ ፡ አምሳለ ። ወክልኤ ፡ ፈቃደ ፡ ዘዘኢሁ ፡ መለኮት ፡ ይገብር ፡ ተአም 1
ራት ፡ ወመንክራት ፡ ወብእሲ ፡ ይትወከፍ ፡ ሕማማት ፡ ወኵሎ ፡ ግብራት ፡ ሕፅፀት ፡
* fol. 196, r° b. እንተ ፡ ይእቲ ፡ ን*ዋም ፡ ወገሲሶ ፡ ወድካመ ፡ ረሰየ ፡ ለብእሲ ፡ ባሕቲቱ ፡ ወአጽገበ ፡
ለ፭፻፩እምእ፯ኅብስት ፡ ወጸገዋ ፡ ለሳምራዊት ፡ ማየ ፡ ሕይወት ፡ ወኬደቶ ፡ ዲበ ፡ ባሕር ፡
ወገሠጸ ፡ ነፋሳተ ፡ በመለኮቱ ፡ ባሕቲቱ ፡ ወይቤ ፡ እስመ ፡ ኵሉ ፡ ፩እምግዕዛት ፡ ይገብ
ር ፡ ዘይደሉ ፡ ባቲ ። እግዚአብሔር ፡ ቃል ፡ ይገብር ፡ ዘይደሉ ፡ ለመለኮት ፡ ወሥጋ ፡ 1
ይገብር ፡ ዘይደሉ ፡ ለትስብእት ። ወይቤ ፡ እስመ ፡ ፩እምኔሆሙ ፡ ውእቱ ፡ ብርሃን ፡ ወ
ካልእ ፡ ተወከፈ ፡ ሕማመ ፡ በሥጋ ፡ ድኩም ። ወይቤ ፡ ኢይትከህል ፡ ከመ ፡ ይሳተፍ ፡

1. B መዋዕሊሁ ፡ — 2. B በዘይትቃወም ፡

wherewith he resisted the believers and all the teachers of the church; and he who was greater than all his opposition, the reverend father Cyril, the chief of the bishops, who prevailed and surpassed him, to seek all his words, full of blasphemy and hypocrisy, that is, the words of Theodoret[1]; and he *it was* again who cast out Nestorius and likewise the Tome of Leo, unbelieving exceedingly beyond all men, for he also was bold and daring toward the parts of the only-begotten Christ, who is not divided; and he made him God and man, divided into two natures and separated, and two likenesses and two wills severally; the deity did the signs and wonders, and the man endured the sufferings, and all the imperfections, sleep * and handling[2] and weariness, he placed upon the man alone; and he satisfied the five thousand with five loaves and gave the Samaritan woman the water of life and walked upon the sea and rebuked the winds, by his divinity alone. And he said that each one of the natures did that which became it; God the Word did that which became deity, and the flesh did that which became humanity. And he said that one of them was light, and the other endured suffering in the weak flesh. And he said, It is not possible that God be partaker with what is

* fol. 196, r° b.

1. Ms. Theodorus. — 2. Or, touching.

እግዚአብሔር ፡ ምስለ ፡ ድኩም[1] ፡ ወኢይትከሀሎ ፡ ለብእሲ ፡ ከመ ፡ ይሳተፍ ፡ ውስተ ፡ ሥርወት ፡ ልዑል ፡ ዘመለከት ። ዘንተ ፡ ነገረ ፡ ወዘይመስሎ ፡ ውእቱ ፡ ዘአምጽአ ፡ ፍል ጠተ ፡ ወአስትዶ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወሕዝብ ፡ አርቶዶክሳዊ ፡ ወእምይእዜ
*ኒ ፡ አንጉሥ ፡ ለእመ ፡ ውእቶሙ ፡ ተወከፉ ፡ ሃይማኖት ፡ በጽኑዕ ፡ ውእቶሙ ፡ የሐው * fol. 196, V° a.
ሩ ፡ ውስተ ፡ ቤተ ፡ እግዚአብሔር ፡ በኅብረት ፡ ወበፅልብ ፡ ይትጋብኡ ፡ ወይነብሩ ፡ ዓ
ለመ ፡ ውስተ ፡ ህድአት ። ወንጉሢ ፡ ዘእንበለ ፡ ሐዘነ ፡ ልብ ። ወንስአል ፡ እምይእዜ ፡
ኀበ ፡ እግዚአብሔር ፡ ዘያአምር ፡ ኅቡኣተ ፡ ወያአምር ፡ ምሥጢራተ ፡ አልባብ ፡ በእን
ተ ፡ ተስፋ ፡ መድኀኒትነ ፡ ወኅብረተ[2] ፡ ሃይማኖትነ ፡ እስመ ፡ ባቲ ፡ ይከውን ፡ መድኀኒ
ት ። እስመ ፡ አነ ፡ ኢይፈቅድ ፡ እኅሥሥ ፡ መዊአ ፡ ወኢእከውን ፡ ገብረ ፡ ለተቃዋሚ
ያን ፡ በከመ ፡ ይገብሩ ፡ ሰብእ ፡ ካልኣን ፡ ወይትሐዘቡ ፡ ከመ ፡ እትጋደል ፡ ውስተዝ ፡
ስእለት ፡ ለአሥምሮ ፡ ሰብእ ።

ወሶበ ፡ ነሥአ ፡ ንጉሥ ፡ መጻሕፍተ ፡ ቀኖናተ ፡ መቅዶንዮስ ፡ ወማኅበረ ፡ ኬልቄዶ
ንያ ፡ ዘምልእት ፡ ፅርፈተ ፡ ወኑፋቄ ። ወርእያ ፡ ወአንከረ ፡ ንጉሥ ፡ እምቃላት ፡ እን
ተ ፡ ፈል*ፈለት ፡ እምልበ ፡ ሳዊሮስ ። ወገብአ ፡ ንጉሥ ፡ ወለአከ ፡ ኀበ ፡ መቅዶንዮስ ፡ * fol. 196, V° b.
ወአምከረ ፡ ሕሊናሁ ፡ ወሃይማኖቶ ፡ ወጽሑፎ ፡ ሃይማኖቶ ፡ ፈነዋ ፡ ኀበ ፡ ንጉሥ ፡ ወ
ይቤ ፡ ለእመ ፡ አዘዘ ፡ ንጉሥ ፡ ለመቲረ ፡ ልሳንየ ፡ ወተጋብኡ ፡ ዓለም ፡ ላዕሌየ ፡ እም ፡
ኢኀደጉ ፡ ቃላተ ፡ ኤጲስ ፡ ቆጶሳት ፡ ብዙኃን ፡ እለ ፡ ተጋብኡ ።

1. Erasure (30 letters) in B. — 2. B ወኅብራተ ፡

weak, and it is not possible for a man to be partaker in the exalted condition of deity. This he said, and he that is like him it is that has brought division and heresy into the church and the orthodox congregation. And henceforth, * O king, if they accept the faith with strength, they shall go into * fol. 196, V° a.
the house of the Lord in harmony, and with one heart they shall assemble, and shall abide forever in peace, *they* and the king also without sadness of heart. And let us henceforth ask the Lord, who knows the hidden *things* and the mysteries of hearts, as to the hope of our Savior and the harmony of our faith, for in it is salvation. For I do not wish to seek the victory and I will not be a servant to the adversaries even as other men are, and they think that I will wrestle in this prayer to please men. »

And when the king took up the writings of the canons of Macedonius and the council of Chalcedon, which were full of blasphemy and hypocrisy, and saw it, the king wondered at the words which gushed * from the heart of Se- * fol. 196, V° b.
verus. And the king sent again[1] unto Macedonius, and inquired his mind and his creed; and when he had written his creed he sent it unto the king, and said, « Though the king commanded my tongue to be cut out, and the world assembled against me, I would not give up the words of the many bishops who assembled[2]. »

1. Lit., returned and sent. — 2. Sc. in Chalcedon.

ወሰበ ፡ ነሥአ ፡ ንጉሥ ፡ ውእተ[1] ፡ መልእክተ ፡ አዘዘ ፡ ከመ ፡ ይትራከቡ ፡ መቅዶን
ዮስ ፡ ምስለ ፡ ሳዊሮስ ፡ እስመ ፡ ኮነ ፡ ላእከ ። ወፈነወ ፡ ንጉሥ ፡ ሰብአ ፡ ምእመናን ፡
እምእሊአሁ ፡ ምስለ ፡ ሳዊሮስ ። ወይቤሎ ፡ ሳዊሮስ ፡ ለመቅዶንዮስ ፡ አየኑ[2] ፡ ማኅበር ፡
ዘትብል ፡ በቃልከ ፡ ከመ ፡ ኢትኅድግ ፡ አንተ ፡ ዘይቤሉ ፡ ኤጲስ ፡ ቆጶሳት ፡ እለ ፡ ተጋ
ብኡ ፡ በእንቲአሁ ። ማኅበረ ፡ ኒቅያኑ ፡ አው ፡ ማኅበረ ፡ ኤፌሶን ። ወይቤ ፡ መቅዶን
ዮስ ፡ አልቦ ፡ አላ ፡ ማኅበረ ፡ ኬልቄዶን ። ወይቤሎ ፡ ሳዊሮስ ፡ ሠናይ ፡ ዘተነበየ ፡ ኢሳ
ይያስ ፡ ነቢይ ፡ ዲቤክሙ ፡ ዘይቤ ፡ በ*እንተ ፡ ማኅበረ ፡ ኬልቄዶን ፡ አንሰ ፡ አሐዝን ፡ * fol. 197, r° a.
ዲቤክሙ ፡ እስመ ፡ ነቢይ ፡ ርእዮ ፡ ውእቱ ፡ ከልሐ ፡ ላዕለ ፡ አሕማረ ፡ ኬልቄዶን ፡ እ
ለ ፡ እሙንቱ ፡ ኤጲስ ፡ ቆጶሳት ፡ እስመ ፡ እሙንቱ ፡ ይማስኑ ፡ ወኢገብኡ ፡ እስመ ፡ እ
ግዚአብሔር ፡ ኢወሀቦሙ ፡ ቤተ ፡ ወኢጊዜ ፡ ለገቢእ ። ዳእሙ ፡ ገደፎሙ ። በጊዜ ፡ ብ
ሂሎቶሙ ፡ ውእቶሙ ፡ ይጠፍኡ ፡ ወኢገብኡ ፡ ኢኮኑ ፡ እሙንቱ ፡ አሕማረ ፡ አላ ፡
ኤጲስ ፡ ቆጶሳት[3] ፡ ማኅበረ ፡ ኬልቄዶን ፡ ዝንቱ ፡ ዘአእመረ ፡ ነቢይ ፡ በእንተ ፡ ማኅበረ ፡
ኤጲስ ፡ ቆጶሳት ፡ እለ ፡ ፍጹማን ፡ በፍትወቶሙ ፡ እሉ ፡ እለ ፡ ክሕድዎ ፡ ለእግዚአብ
ሔር ፡ ቃል ፡ ከመ ፡ አይሁድ ፡ አራዊት ። ወአይ ፡ ሕይወት ፡ ሎሙ ። ወናሁ ፡ ጠፍአ ፡
ልዕልናሆሙ ፡ ወተወለጠ ፡ ስብሐቶሙ ፡ ወተመነነ ። ወናሁ ፡ ሰማዕክሙ ፡ ቃለ ፡ ነባሪ

1. B ውእቱ ፡ — 2. B ኅየኑ ፡ — 3. B ቆጶሳት ፡

And when the king received the letter, he commanded that Macedonius should meet with Severus, for he was his servant. And the king sent faithful men of his with Severus. And Severus said to Macedonius, « What is the council whereof thou sayest with thy voice that thou canst not give up that which the bishops who assembled for it said? Was it the council of Nicaea or the council of Ephesus? » And Macedonius said, « It was not, but the council of Chalcedon. » And Severus said to him, « Well did Isaiah the prophet prophesy of you, who said * concerning the council of Chalcedon, I mourn over you; because the prophet saw it, he cried out against the ships of Chalcedon[1], that is the bishops, because they were corrupted and did not turn, for the Lord did not give them a house nor time to turn, but he cast them off. At the time of their speaking, they disappeared and did not return. They were not ships but bishops, even the council of Chalcedon. This it was that the prophet knew about the council of bishops who were perfect in their lust, they who deny God the Word, even as do the Jewish beasts. And what is their life? For behold he has brought down their loftiness, and their glory has been changed and rejected. And behold you have heard the abiding voice and the abiding wisdom of the Lord, which the Son of God uttered, He that denieth me before men, him will I deny before my Father who is in

* fol. 197, r° a.

1. Isa. 23 : 1; LXX : πλοῖα Καρχηδόνος.

ት ፡ ወጥበበ ፡ ነባሪት ፡ እንተ ፡ ለእግዚአብሔር ፡ ዘይቤ ፡ ወልደ ፡ እግዚአብሔር ፡ ዘክ
ሕደኒ ፡ በቅድመ ፡ ሰብእ ፡ እክሕዶ ፡ በቅድመ ፡ አቡየ ፡ ዘበሰማያት ፡ ወመላእክቲሁ ፡
ቅዱሳን ። *ወይእዜኒ ፡ ናሁ ፡ አጥፋእክሙ ፡ ነፍሳቲክሙ ፡ በሃይማኖትክሙ ፡ እኪት ፡ * fol. 197, r° b.
ወሃይማኖትሰ ፡ ኢትማስን ፡ ወኢትረኩስ ፡ እስመ ፡ ኤጲስ ፡ ቆጶሳት ፡ እለ ፡ ተሀከዩ ፡
በእንተ ፡ መርዔት ፡ እሉ ፡ ዘአማሰንዎ ፡ ወከዐውዎ ፡ ይፈድዮሙ ፡ በዙኄ ፡ ወልደ ፡
እግዚአብሔር ፡ በእንተ ፡ ሕፀተ ፡ ሃይማኖቶሙ ። እስመ ፡ ነቢይ ፡ ሰመዮሙ ፡ አሕማ
ረ ፡ እስመ ፡ ውእቶሙ ፡ ሰረገላተ ፡ ነፋሳት ፡ እስመ ፡ እሙንቱ ፡ ይጸውርዎሙ።[1] ፡ እስ
ከ ፡ ያበጽሕዎሙ ፡ ኀበ ፡ መርሶ ፡ ዘድልው ፡ ሎሙ ። ወውእቶሙሰ ፡ አስጠምዎሙ።[2] ፡
በልብ ፡ ዘእንበለ ፡ ጥበብ ፡ ወበመሲኖን ፡ ልቡና ፡ እለ ፡ ይኴንንዋ ፡ ለሐመር ፡ ወኢያብ
አ ፡ ለመርሶ ። ዳእሙ ፡ ኮኑ ፡ ሱቱፋነ ፡ ለሐጕል ፡ ወአጥረዩ ፡ በፈቃደ ፡ ርእሶሙ ፡ ሐ
ጕለ ፡ ወሰሐበዎሙ ፡ ለሰብእ ፡ ኀበ ፡ ገሃነም ። በእንተዝ ፡ ደገመ ፡ ነቢይ ፡ ቃለ ፡ ዳግ
መ ፡ ወይቤ ፡ እስመ ፡ ልዕልናሆሙ ፡ ጠፍአ ፡ ግብተ ፡ ጠፍአ ፡ ሕይወቶሙ ፡ በእንተ ፡
ኃዲጎቶሙ ፡ ቃላተ ፡ ወንጌ*ላት ፡ ቅዱሳት ፡ ወሃይማኖት ፡ አርቶዶክሳዊት ፡ እስመ ፡ ው * fol. 197, v° a.
እቶሙ ፡ ፈርሁ ፡ እምንጉሥ ፡ መዋቲ ፡ ወክሕድዎ ፡ ለንጉሥ ፡ ዘሣቀዮ ፡ ለሞት ፡ ወዘ
ወሀበ ፡ ለነገሥት ፡ ኀይለ ። ወአንተሂ ፡ አመቅዶንዮስ ፡ እምይእዜሰ ፡ ሃያማኖትከ ፡ ርኩ
ስት ፡ ወዘየአምን ፡ ቦቱ ፡ ወፈለጥከ ፡ ውእቱኒ ፡ ይፈልጠከ[3] ፡ እምቤተ ፡ ክርስቲያኑ ፡ ወ
እምቀኖናተ ፡ አበው ፡ ንጹሓን ።

1. B ይጸውርዎ ፡ — 2. አስጠምዎሙ ፡ — 3. B ይፈልጠክ ፡

heaven, and his holy angels [1]. * And now behold you have destroyed your * fol. 197, r° b.
souls by your wicked creed, but the faith is uncorrupted and undefiled. For the bishops who were remiss concerning the flock, these he whom they have corrupted and poured out will repay in the judgment of the Son of God, for their want of faith. For the prophet called them ships, because they are carriages of the winds, for they bear them until they bring them unto their proper haven. But they have sunk them, in a heart without wisdom and in a corrupt understanding; who afflict the ship and do not bring it to port. But they are partakers with destruction, and by the desire of their head have obtained ruin, and they have led men unto Gehenna. On this account the prophet repeated the word again, and said, Their loftiness vanished suddenly, their life disappeared; because of their letting slip the words of the holy gospels * and the orthodox faith, because they feared a mortal king, and * fol. 197, v° a.
denied the king who harassed death, and who gives might unto kings. And as for thee, O Macedonius, from henceforth thy creed is corrupt, and he who believes in it *likewise;* and he whom thou hast sundered shall sunder thee from his church, and from the canons of the holy fathers. »

1. Matt. 10 : 33, Luke 9 : 26.

ወርእዮ ፡ ንጉሥ ፡ ምእመን ፡ ብስጣስዮስ ፡ ከመ ፡ መቅዶንዮስ ፡ ኢይገብእ ፡ እም
ዕርፈቱ ፡ አዘዘ ፡ ከመ ፡ ይኩን ፡ ጉባኤ ፡ በውስተ ፡ ፊንቅያ ። ወሶበ ፡ ተጋብኡ ፡ ጸሐ
ፉ ፡ ስደቶ ፡ ለመቅዶንዮስ ፡ ወኅብረቶ ፡ ለአብ ፡ ሳዊሮስ ፡ እንበይነ ፡ ዘነገሮ ፡ ንጹሕ ፡
ዘበመዊእ ፡ ምስለ ፡ ትዕግሥቱ ፡ ላዕለ ፡ ድካመ ፡ ክርስቲያን ፡ ወተወክፎቱ ፡ ሕማማ
ት ፡ ዘክርስቶስ ፡ በእንተ ፡ ክሥተታ ፡ ውስተ ፡ ኵሉ ፡ ዓለም ፡ በብሂሎቱ ፡ ከመ ፡ ማር
* fol. 197, v° b. ያም ፡ ቅድስት ፡ ወላዲተ ፡ እ*ግዚአብሔር ። ወከመ ፡ መስቀል ፡ ቅዱስ ፡ መዋኤ ፡ ኵ
ሉ ፡ ገድል ። ዝንቱ ፡ ግብሩ ፡ ለዐቢይ ፡ ሳዊሮስ ።

ወይቤ ፡ እመቦ ፡ ዘያፈቅሮ ፡ ለክርስቶስ ፡ ይደሉ ፡ ከመ ፡ ይፈቅድ ፡ ኪያሁ ። ወይ
ቤ ፡ ለእመ ፡ ሀሎ ፡ አሐዱኒ ፡ ብእሲ ፡ ግዩር ፡ ትትሀወክ ፡ ሥጋሁ ። ወለእመኒ ፡ ኮኑ ፡
ብዙኃን ፡ ግዩራን ፡ ይወድቁኬ ፡ ኵሉ ፡ ሰብእ ፡ ውስተ ፡ ሁከት ፡ ዝውእቱ ። ዘዕሩቅ ፡
እምትምህርተ ፡ ቤተ ፡ ክርስቲያን ።

በእንተዝ ፡ ኮነ ፡ አብ ፡ ዐቢይ ፡ ሳዊሮስ ፡ ያስተሐምም ፡ በእንተ ፡ ኵሎን ፡ አብያ
ተ ፡ ክርስቲያናት ፡ ከመ ፡ ኢይኩን ፡ ውስቴቶን ፡ ሁከት ፡ እምሃይማኖተ ፡ ኬልቄዶን ።
ዘንተ ፡ ዘኮነ ፡ ይሔሊ ፡ ኪያሁ ፡ ሳዊሮስ ፡ ወያስተሐምም ፡ በእንተ ፡ መርዔተ ፡ ክርስ
ቶስ ፡ ወሕዝቡ ። ወኮነ ፡ በእንተዝ ፡ ውስተ ፡ ጎዘን ፡ ዐቢይ ፡ ወድካመ ፡ ልብ ፡ በበይ
ን ፡ ዘኮነ ፡ ይጸርሕ ፡ በውስተ ፡ ጉባኤ ፡ ወነፋሳት ፡ ወኵሉ ፡ መዋግድ ፡ ዘተቃዋምያኒ
ሁ ፡ ወኮነ ፡ ይትረከብ ፡ እንዘ ፡ ይደግን ፡ ኀበ ፡ ቅድም ፡ ወኢይትመየጥ ፡ ኀበ ፡ ድኅሬ

And when the believing king Anastasius saw that Macedonius did not turn from his blasphemy, he commanded that there should be a council in Phoenicia. And when they were assembled they decreed the excommunication of Macedonius, and agreement with father Severus, because of that which the holy one said, and because of the victory and of his endurance of the weakness of the Christians, and of his acceptance of the sufferings of Christ; on account of his revelation of her in all the world, when he said that the
* fol. 197, v° b. holy Mary was the mother of God, * and that the holy cross was conqueror in every conflict. This was the work of the great Severus.

And he said, « If any man love Christ, it is meet that he seek him. » And he said, « If there is one man that is an alien, his flesh shall be troubled; and if there are many aliens, they shall fall every man in the tumult, » — that is, he that is without the doctrines of the church.

For this cause was the great father Severus zealous for all the churches, that there might not be among them disturbance from the creed of Chalcedon. This it was that Severus was minding, and he was zealous for the flock of Christ and his people. And on account of this, he was in great grief and anxiety of heart, for he was crying out in the assembly of[1] the winds and all the waves that were opposed to him. And he was found pressing forward,
* fol. 198, r° a. and did not turn back, * and steadfast against obstacles[2] and over many waves,

1. Lit., and. — 2. Lit., weights.

*ሁ ፡ ወተወጋሚ ፡ ላዕለ ፡ ክበዳት ፡ ወላዕለ ፡ ብዙኀ ፡ ማዕበላት ፡ ወጥበቡ ፡ ክሡት ፡ እ * fol. 198, r° a.
ንዘ ፡ ውእቱ ፡ ላዕለ ፡ ኵሉ ፡ ምንዳቤያት ፡ እስከ ፡ አብጽሐ ፡ ሐመሮ ፡ ኀበ ፡ መርሶ ፡
ዘውእቱ ፡ ሳዊሮስ ፡ ማእምር ፡ ወጠቢብ ፡ ዘበአማን ፡ ዘተወገሠ ፡ ላዕለ ፡ ሁከተ ፡ መናፍቃ
ን ። ናሁ ፡ በጽሐ ፡ ኀበ ፡ መርስ ፡ ዘውእቱ ፡ ሃይማኖተ ፡ አርቶዶክሳውያን ። ወከነ ፡
ካዕበ ፡ ረዳኤ ፡ ለኵሉ ፡ ዘይነብር ፡ ውስተ ፡ ሀገረ ፡ መንግሥት ፡ ወዘይበገሃ ፡ እምዝን
ቱ ፡ ወለኵሉ ፡ ዓለም ። ኢያፍርሆ ፡ ለኢያሱ ፡ ወልደ ፡ ነዌ ፡ አረፋቲሃ ፡ ለኢያሪሆ ፡ እ
ስከ ፡ አንኰለ ። ወከማሁ ፡ ሳዊሮስኒ ፡ አንሀለ ፡ ብዙኀ ፡ ቃላተ ፡ ርኵስተ ፡ እንተ ፡ ኮነ
ት ፡ ለማኅበረ ፡ ኬልቄዶን ። ዳዊት ፡ ቀተለ ፡ አንበሳ ፡ ወሠጠቃ ፡ ለአንስታዊት ፡ እን
በሳ ፡ ወሠረዎ ፡ ለፍልስጥኤማዊ ፡ ኀያል ፡ በከመ ፡ ይቤ ፡ ለንጉሠ ፡ ምድያን ። ወሳዊ
ሮስ ፡ ካዕበ ፡ ቀተሎ ፡ ለልዮን ፡ አንበሳ ፡ አማሳኒ ፡ ለነፍሳት ፡ ወአማሰነ ፡ ቃላተ ፡ ዕርፊ
ት ፡ እንተ ፡ ይእቲ ፡ ለዐላዊያን ፡ *ወፈጸመ ፡ አፉሁ ፡ ለንስጡር ፡ ወለኵሉ ፡ ዘተለዎ ። * fol. 198, r° b.
ሳዊሮስ ፡ ሠረወ ፡ ኀአሕዛበ ፡ ዘውእቶሙ ፡ መናፍቃን ፡ እምድረ[1] ፡ ርስት ፡ እንተ ፡
ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ዝውእቶሙ ፡ ልዮን ፡ ወንስጡር ፡ ወሰባልዮስ ፡ ወሉጢ
ስዮስ ፡ ወቂርቆስ ፡ ወታውድሮጦስ ፡ ወታውድርስ ፡ ወኵሉ ፡ አይድያቶሙ ። አሳዊሮስ ፡
ሠራዕካ ፡ ለቤተ ፡ ክርስቲያን ፡ ወአስተናበርካ ፡ በከመ ፡ ቀዳሚ ፡ ንብረታ ፡ በቃላቲከ ፡
አርቶዶክስያዊት ። ዘሩባቤል ፡ ዳግማዊ ፡ እምድኅረ ፡ ሰሎሞን ፡ ሠርዓ ፡ ለቤተ ፡ መቅደ
ስ ፡ ወሐነፃ ፡ በአምሳላት ፡ በወርቅ ፡ ወበብሩር ፡ ንጹሕ ፡ ወንዋይ ፡ ኀሩይ ። ወከማሁ ፡

1. B corr., man. prim. እምድኅረ ፡

and his wisdom was revealed in the face of every danger, until he brought his ship unto port; such was Severus, the skilful and truly wise, who endured the tumult of the schismatics. Behold he came unto the port, which is the creed of the orthodox. And he was again the helper of every one who lived in the royal city[1], and more than this, of all the world. The walls of Jericho did not make Joshua the son of Nun afraid ere he destroyed *it*, and likewise Severus also destroyed many evil words which pertained to the council of Chalcedon. David slew a lion, and cut down a lioness, and he uprooted the mighty Philistine, even as he said to the king of Midian; and Severus again slew Leo the lion, the destroyer of souls, and he destroyed the words of the blasphemy of the heretics, * and he stopped the mouth of Nesto- * fol. 198, r° b.
rius and of all who followed him. Severus uprooted seven men that were heretics from the land of the inheritance, which is the church; Leo and Nestorius and Sabellius and Lutisyos[2] and Cyriacus and Theodoret and Theodore, and all that they set forth. O Severus, thou didst set the church in order, and thou didst stablish it, even as its first estate, by thine orthodox words. After Solomon Zerubbabel again set in order the house of the sanctuary, and restored it with images, with gold and with pure silver and precious

1. Or, country. — 2. Lampetius?

እንተሂ ፡ ሠራዕከ ፡ ለቤተ ፡ ክርስቲያን ፡ በቃላቲከ ፡ በእንተ ፡ ሃይማኖት ፡ ርትዕት ። እ
ንተ ፡ ረሰይከ ፡ ለቤተ ፡ ክርስቲያን[1] ፡ ትብራህ ፡ በቀኖናቲከ ፡ ቅዱሳት ፡ ወትምህርታ
ቲከ ፡ አርቶዶክሳዊት ፡ ውስተ ፡ መካናት ፡ ኵሉ ።

* fol. 198, v° a. አይ ፡ ልሳን ፡ ሥጋዊት ፡ ዘይክል ፡ ይንብብ ፡ ዕበየ ፡ ትሩፋቲከ ፡ *ወይዝክር ፡ ውዳ
ሴከ ፡ ወዕመቀ ፡ ጥበብከ ፡ መንፈሳዊት ፡ እንተ ፡ ሕንጽት ። ወትርጓሜ ፡ ትእዛዛቲከ ፡ 5
ወቀኖናቲከ ። አው ፡ መኑ ፡ ይክል ፡ ኵሎ ፡ ይኅሥሥ ፡ በእንቲአሆሙ ። ነገርከ ፡ ፈወ[2] ፡
መንፈሳዊተ ፡ ወመኑ ፡ ይትቃወም ፡ ትምህርታቲከ ፡ መንፈሳዊተ ። ወበእንተ ፡ አስተሐ
ምሞትከ ፡ የብሰ ፡ ሥጋከ ፡ ከመ ፡ ጳውሎስ ። አማን ፡ ልቡና ፡ ጥበቡ ፡ ለሳዊሮስ ፡ ምስ
ለ ፡ ዕበያት ፡ በከመ ፡ ይቤ ፡ ሰሎሞን ፡ ጠቢብ ። ወይቤ ፡ ዳዊትኒ ፡ ኢይሁቦን ፡ ንዋመ ፡ 10
ለአዕይንትየ ። ወኢድቃሰ ፡ ለቀራንብትየ ። እስከ ፡ እረክብ ፡ ቤዶ ፡ ለእግዚአብሔ
ር ። ወማኅደሮ ፡ ለአምላክ ፡ ያዕቆብ ። ከማሁ ፡ ኮነ ፡ ሳዊሮስ ፡ አስተሐማሚ ፡ በእን
ተ ፡ ቤተ ፡ እግዚአብሔር ፡ ወኮነ ፡ ያስተበቍዕ ፡ ኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ይርድ
አ ፡ ወያጽንዖ ፡ እስከ ፡ ያጠፍእ ፡ ድምያሙ ፡ ለመናፍቃን ፡ እለ ፡ ይትቃወምዎ ፡ በውስ
* fol. 198, v° b. ተ ፡ ኵሉ ፡ መካናት ። ቀዳሜ ፡ ግብሩ ፡ ተባሕተወ ፡ ውእቱ ፡ *ወኃደገ ፡ አውስቦ ፡ ወ
አስተጋብአ ፡ ኵሎ ፡ መጻሕፍተ ፡ በጸጋ ፡ መንፈስ ፡ ቅዱስ ፡ እንተ ፡ ተኀድር ፡ ውስቴ 15
ቱ ፡ ወጸሐፈ ፡ ኵሎ ፡ ቃላተ ፡ ምእመናን ፡ ወፈነወ ፡ ውእቱ ፡ ውስተ ፡ ኵሉ ፡ አብያ

1. B ለቤተ ፡ for ክርስቲያን ፡ — 2. B ፄወ ፡

things; and thou likewise hast set the church in order by thy words concerning the true faith. Thou hast made the church to shine by thy holy canons and thy orthodox teachings in all places.

Where is the tongue of flesh that is able to tell the greatness of thy re-
* fol. 198, v° a. maining acts, * and to recount thy praise and the depth of thy spiritual wisdom which is stablished, and the interpretation of thy precepts, and thy canons? Or who is able to seek all out concerning them? Thou didst declare the spiritual salt, and who shall withstand thy spiritual teachings? And because of thy solicitude thy flesh was dried up, even as Paul's. The wisdom of Severus *was* true understanding with great things, even as says Solomon the wise. And David also said, I will not give sleep to mine eyes, nor slumber to mine eyelids[1], until I find the house of the Lord, and the habitation of the God of Jacob. So Severus was zealous for the house of the Lord, and he was entreating the Lord to help him, and to stablish him, until he should stop the tumult of the schismatics, who opposed him in every place.
* fol. 198, v° b. In the beginning of his work he was alone *, and he renounced marriage, and he collected all writings by the grace of the Holy Spirit which dwelt upon him, and he wrote all faithful words, and sent them unto all the churches that they might stand in them; and in them he related all the matter of

1. Prov. 6 : 4.

ተ ፡ ክርስቲያናት ፡ ከመ ፡ ይቁሙ ፡ ቦቲ ። ወዘከረ[1] ፡ በውስቴቱ ፡ ኵሎ ፡ ግብረ ፡ ሥዕ
ረቶሙ ፡ ለመናፍቃን ፡ እስመ ፡ መንፈስ ፡ ቅዱስ ፡ ኮነ ፡ ይመርሖ ፡ ወኮነ ፡ ይቄግሮሙ ፡
በአዕባን ፡ እምቃላት ፡ ወይሰድዶሙ ፡ ለርሑቃንኒ ፡ እምኔሁ ፡ በትምህርቱ ፡ እንተ ፡ ይ
እቲ ፡ አሕፃ ፡ መታሪት ፡ ወኮነ ፡ የሐርዶሙ ፡ በዘይጽሕፍ ፡ ቦቱ ፡ ጎቤሆሙ ። ወውእ
ቱ ፡ ጽሕፈቱ ፡ ለዐቢይ ፡ ሳዊሮስ ፡ የኃብር ፡ ለጽላታት ፡ እንተ ፡ በእደ ፡ ሙሴ ።

ወእምድኅረዝ ፡ ኮኑ ፡ ይፈርሁ ፡ መናፍቃን ፡ ሰበ ፡ ሰምዑ ፡ ስሞ ። ወኮነ ፡ መብዝኅ
ተ ፡ ፍትወቶሙ ፡ ከመ ፡ ኢይርአይዎ ፡ እስመ ፡ ውእቱ ፡ ኮነ ፡ ይሥዕር ፡ ስሕተቶሙ ፡
ወያፅርዕ ፡ ኵሎ ፡ መሥገርቶሙ ፡ ወለዘኮኑ ፡ ውልትዋን ፡ ቦቱ ፡ ወለዘረሰ*ዩ ፡ ሎሙ ፡ * fol. 199, r° a.
ስሕተተ ። ወበከመ ፡ ኮነ ፡ ሶምሶን ፡ ኀያል ፡ በመዋዕለ ፡ ፍልስጥኤማውያን ፡ ይፈርሀ
ዎ ፡ አመ ፡ ኮነ ፡ ያውዲ ፡ ብሔሮሙ ፡ ከማሁ ፡ ኮነ ፡ ሳዊሮስ ፡ ያውዲ ፡ ቤተ ፡ ምሥዋ
ያሙ ፡ ለመናፍቃን ፡ ወያሬስያ[2] ፡ በድወ ፡ በቃላቲሁ ፡ ወኮነ ፡ ይገዝሞሙ ፡ በከመ ፡
ይመትር ፡ ጕድብ ፡ አዕዋመ ። ወከማሁ ፡ ኮነ ፡ ይፈትሕ ፡ መአስሪሆሙ ፡ ለመናፍቃን ፡
ኵላ ፡ ኵሎ ፡ አርሲሳን ፡ በቃላቲሁ ። ዘይትቃወሞሙ ፡ ቦቲ ። ወኮነ ፡ ይሰብክ ፡ ወያቀ
ውም ፡ ሃይማኖተ ፡ አርቶዶክሳዊት ፡ ውስተ ፡ ኵሉ ፡ አብያተ ፡ ክርስቲያናት ። ዳዊት ፡
ይብል ፡ ከመ ፡ መርዓዊ ፡ ዘይወጽእ ፡ እምጽርሑ ፡ ወማኅደሩ ፡ እስከ ፡ አጽናፈ ፡ ዓለም ።
ከማሁ ፡ ኮነ ፡ አብ ፡ ዐቢይ ፡ ሳዊሮስ ፡ በርሀት[3] ፡ ማኅቶቱ ፡ ውስተ ፡ ኵሉ ፡ ዓለም ፡ ከ
መ ፡ ፀሐይ ፡ ምስለ ፡ ቃላቲሁ ፡ ሐዋርያዊት ። ወለእመ ፡ ኮንት ፡ ፀሐይ ፡ ታበርህ ፡ መኅ

1. B ወዘከሩ ፡ — 2. B ወያፌስያ ፡ — 3. B በርሃት ፡

the expulsion of the schismatics; for the Holy Spirit led him. And he stoned them with stones by *his* words, and cast them afar from him also by his teaching which was sharp weapons, and he slaughtered them by that which he wrote therein unto them. And this writing of the great Severus was like the tables that were in the hand of Moses.

And after this the schismatics feared when they heard his name, and the most of their desire was that they might not see him, for he destroyed their fault and put an end to all their snare, and them that were armed with it, and those whom * they caused to stumble. And even as was Samson the mighty in * fol. 199, r° a. the days of the Philistines, *and* they feared him when he burned their land, so Severus burned the house of the altar of the schismatics, and he made it a desert by his words, and he cut them down even as an axe cuts trees. And in like manner he loosed the fetters of the schismatics, even all the heretics [1], by his words with which he opposed them. And he proclaimed and established the orthodox faith in all the churches. David says, As a bridegroom coming out of his chamber, and His habitation *is* unto the ends of the world [2]; so was the great father Severus; his lamp shone like the sun in all the world,

1. Or, heresies. — 2. Ps. 19 : 5,6.

ልተ ፡ ትሑትኬ ፡ ኀይሉ ። ወጽኑዕ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ፈድፋደ ፡ እም* ኀያላ
* fol. 199, r° b.
ን ፡ ወቢያን ። ይመውእ ፡ ፀሮ ፡ በትርጓሜ ፡ ሃይማኖት[1] ፡ አርቶዶክሳዊያን ። ለውርዝው
ናሁ ፡ ወጥበቡ ፡ መኑ ፡ ይክል ፡ ይበጽሖ ። አው ፡ መኑ ፡ ይክል ፡ ይንብብ ፡ ኀይለ ፡ መ
ጻሕፍቲሁ ፡ ነባቢት ፡ መንፈሳዊት ፡ ዘምልእት ፡ ጥበበ ፡ እንተ ፡ ፈነዋ ፡ ኀበ ፡ ኵሉ ፡
መካናት ፡ ከመ ፡ ይሠርዎሙ ፡ ቦቲ ፡ ለመናፍቃን ፡ ተግድዎቶሙ ፡ አው ፡ መኑ ፡ ይነሥ
ልቀ[2] ። ወበሕቱ ፡ እደፍር ፡ ወእብል ፡ ከመ ፡ ዘተብህለ ፡ በእንቲአሆሙ ፡ ውስተ ፡ ኵ
ሉ ፡ ምድር ፡ ወጽአ ፡ ነገሮሙ ። ወእስከ ፡ አጽናፈ ፡ ዓለም ፡ በጽሐ ፡ ነቢቦሙ ። ዘውእ
ቶሙ ፡ ሐዋርያት ። ገንቱ ፡ ከዕበ ፡ ኮነ ፡ ያንህል ፡ በምግባራቲሁ ፡ ኵሎ ፡ ሁከታት ፡
ዘይትቃወም ፡ ለጥበበ ፡ እግዚአብሔር ፡ ብእሲ ፡ ዘይትረከብ ፡ ማእምረ ፡ ማዕምቅተ[3] ፡
ፍካሬ ፡ ነገሩ ፡ ወልዕልና ፡ ጥበቡ ፡ ወለያንብበከ[4] ፡ ከመ ፡ ይኩን ፡ ጠቢበ ። እስመ ፡
ለዝንቱ ፡ ጠቢብ ፡ ሳዊሮስ ፡ ወቢይ ፡ ጥበቡ ፡ ያብዕል ፡ ለኵሉ ፡ ለለፅዘበእንተ ፡ ተግሣ
* fol. 199, v° a.
ጽ ፡ ወይቀ*ንእ ፡ ኪያሃ ።

መኑ ፡ እንከ ፡ ዘኢያነክር ፡ ለትሩፋቲሁ ፡ ለዝንቱ ፡ አብ ፡ ሳዊሮስ ። ወምንትኑ ፡ ዘ
ተኃብአ ፡ እምኔሁ ። ግብረ ፡ አስከልዮስ ፡ በዕበዱ ፡ ዘተለዎ ፡ ለዕቡድ ፡ ንስጥር ። ወዝ
ንቱ ፡ ብእሲ ፡ ኮነ ፡ መኰንን ፡ ወኮነ ፡ ናፋቂ ፡ ላዕለ ፡ ቤተ ፡ ክርስቲያን ፡ ርትዕት ። ወተ

1. B ሃይማኖት ፡ — 2. B ይኖልቍ ፡ — 3. B ማእምቀተ ፡ — 4. B ወለያንብባከ ፡

with his apostolic words. And though the sun was lightening the day, his strength was humble. And he was strong in the church exceedingly,
* fol. 199, r° b.
beyond * the mighty *and* great ones. He conquered his enemy by the exposition of the faith of the orthodox; *and* as for his youth and his wisdom, who is able to convict him? Or who is able to tell the reasonable[1] spiritual might of his writings which were full of wisdom, which he sent unto all places, that he might thereby uproot the transgression of the schismatics, or who shall number *them*? But I will be bold, and say concerning them, as was said, Their word is gone forth in all the earth, and their speech has come unto the ends of the world[2] — which is the apostles'. This one again was destroying by his doings all the tumults of him who opposed the wisdom of God; a man who was found skilled in the depth of the interpretation of his word, and in the height of his wisdom; and may it make thee profess that he was wise. For great was the wisdom of the wise Severus. May it enrich
* fol. 199, v° a.
every one who is *concerned* about admonition and eager for * it.

Who then is there who does not admire the excellencies of father Severus? and what is there that was hidden from him? *As for* the work of Aeschylus, in his folly, who followed the mad Nestorius, this man was a ruler, and he was a schismatic toward the true church. And he prepared to oppose the wise Severus in wickedness of heart, and he was lying in wait for him in secret,

1. λογικός. — 2. Ps. 19 : 4.

ደለወ ፡ ለተቃውሞ ፡ ጠቢብ ፡ ሳዊሮስ ፡ በእከያተ ፡ ልብ ፡ ወኮነ ፡ ይጸንሑ ፡ በጎቡእ ፡ ወገብረ ፡ ለቀቲሎቱ ። በእንተ ፡ ዘኮነ ፡ ውእቱ ፡ ይጼእል ፡ ሰብአ ፡ ሃይማኖቱ ፡ በመለ ኮቱ ። ወበጽሐ ፡ ኀበ ፡ መካን ፡ ዘሀሎ ፡ ውስቴቱ ፡ ሳዊሮስ ፡ ወሰአለ[1] ፡ ተራክቦ ፡ ምስሌ ሁ ፡ በጕሕሉት ። ወአርአየ ፡ ከመ ፡ ውእቱ ፡ ይፈቅድ ፡ በረከቶ ። ወይቤሎ ፡ ለዐቃ ቤ ፡ እንቀጽ ፡ ንግሮ ፡ ለአብ ፡ ክቡር ፡ ከመ ፡ አነ ፡ ብእሲ ፡ ምንዱብ ፡ እምሰይጣን ፡ ወ ከመ ፡ ንጉሥ ፡ ፈነወኒ ፡ ኀቤሁ ፡ ከመ ፡ ይባርከኒ ፡ ወያንብር ፡ እዴሁ ፡ ላዕሌየ ፡ ከመ ፡ እሕየው ፡ እመቅሠፍት ፡ እስመ ፡ *ንጉሥ ፡ ይስእሎ ፡ በእንተዝ ። ወበዊአ ፡ ብእሲ ፡ ዐቃቤ ፡ ደጀ ፡ ወአጠየቆ ፡ ለቅዱስ ፡ ሳዊሮስ ፡ ዘንተ ። ወአእመረ ፡ አብ ፡ በሕሊናሁ ፡ ለመንፈስ[2] ፡ ቅዱስ ፡ ከመ ፡ በግብር ፡ እኩይ ፡ መጽአ ፡ ኀቤሁ ፡ ወኢየኅብእ ፡ እምኔሁ ፡ ምንተኒ ፡ ዘውእቱ ፡ ክርስቶስ ፡ ወልደ ፡ እግዚአብሔር ፡ በአማን ፡ ኮነ ፡ ይትረአዮ ፡ ለ ቅዱስ ፡ ብዙኀ ፡ ጊዜ ፡ ወከሠተ ፡ ሎቱ ፡ እስመ ፡ ዝንቱ ፡ ብእሴ ፡ ናፋቂ ፡ ውእቱ ፡ ለአ ኮ ፡ በጕሕሉት ፡ ዘውእቱ ፡ አስከልዮስ[3] ፡ ንፉቅ ። ወይቤሎ ፡ አብ[4] ፡ ሳዊሮስ ፡ ለዐቃ ቤ[5] ፡ ኖኅት ፡ በል ፡ ከመ ፡ አይድዖ ፡ ይቤ ፡ መድኀን ፡ ሰአሉ ፡ ወይትወሀበክሙ ፡ ጐድ ጕዱ ፡ ወይትረኀወክሙ ፡ ወዘተመነይከ ፡ ይኩን ፡ ለከ ። ወሶበ ፡ ሰምዐ ፡ አስከሊስ ፡ ዘን ተ ፡ ግብረ ፡ አእመረ ፡ ከመ ፡ እምእግዚአብሔር ። ወበጊዜሃ ፡ ወረደ ፡ ላዕሌሁ ፡ መን ፈስ ፡ እኩይ ፡ ወአውደቆ ፡ ዲበ ፡ ምድር ፡ እስመ ፡ አስረሮ ፡ ፈረሱ ፡ ዘኮነ ፡ ይጼዐኖ ፡ * fol. 199, v° b.

1. B ሰዓለ ፡ — 2. B መንፈስ ፡ — 3. B አከሊልስ ፡ — 4. B ለአብ ፡ — 5. B ዓቃቤ ፡

and went about to put him to death, because he cursed the men of his faith by his God. And he came unto the place where Severus was, and in guile he asked to meet him, and represented that he desired his blessing. And he said to the door-keeper, « Tell the reverend father that I am a man afflicted of Satan, and that the king has sent me unto him that he may bless me and may place his hand upon me, that I may be whole of my plague; for * the king asks this of him. » And when the door-keeper went in and told the holy Severus this, the father knew by the mind of the Holy Spirit, that for an evil work he was come unto him; and he, which is Christ the Son of God, did not conceal from him anything; in truth he used many times to appear unto the holy one; and he revealed to him that he was an unbelieving man, *and that* he, that is the schismatic Aeschylus, had sent him unto him in guile. And father Severus said to the door-keeper, « Say that I say to him, The Savior says, Ask and it shall be given you, knock and it shall be opened to you, and that which thou dost desire shall be thine [1]. » And when Aeschylus heard this thing, he knew that it was from the Lord. And straightway there came upon him an evil spirit and cast him upon the earth, for his horse whereon he rode threw him at the Lord's command, * and he was entangled [2] in the bridle, and straightway he [3] burst in twain and died. And * fol. 199, v° b. * fol. 200, r° a.

1. Matt. 7 : 7. — 2. Lit., threaded. — 3. Lit., they.

* fol. 200, r° a. በትእዛዘ ፡ እግዚአብሔ*ር ፡ ወተሰክዐ ፡ ውስተ ፡ ልጓም ። ወሶቤሃ ፡ ተሠጥቁ ፡ ለክልኤ ፡ ወሞተ ፡ በጊዜሁ ። ወመልአሙ ፡ ፍርሃት ፡ ለእለ ፡ ሀለዉ[1] ፡ ምስሌሁ ፡ ሶበ ፡ ርእዩ ፡ ዘንተ ፡ ዘከነ ፡ ወአምኑ ፡ ዘከነ ፡ ግብረ ፡ ምጽአቱ ፡ ወጽልሑቶ ፡ ወዘመጽአ ፡ በእንቲአሁ ፡ ወዘወረደ ፡ ላዕሌሁ ። ወሶበ ፡ አእመሩ ፡ እለ ፡ ምስሌሁ ፡ መናፍቃን ፡ ሞቶ ፡ በበይነ ፡ ሳዊሮስ ፡ ፈርሁ ፡ ከመ ፡ ሠራዊተ ፡ ፍልስጥኤም ፡ በውእቱ ፡ ጊዜ ፡ ዘፈርሁ ፡ እምደቂቀ ፡ እስራኤል ፡ ሶበ ፡ ቀተሎ ፡ ዳዊት ፡ ለጎልያድ ፡ ፍልስጥኤማዊ ፡ ጎያል ። ወክርስቲያን ሰ ፡ ሰብሑ ፡ ለእግዚአብሔር ፡ ዘይትጋደል ፡ በእንቲአሆሙ ፡ በጎይሉ ፡ ወበምሕረቱ ። ወእነግረክሙ ፡ ካዕበ ፡ መንክረ ፡ ካልአ ፡ ዘይቀርብ ፡ ለዘገብረ ፡ ኤልያስ ፡ ነቢይ ፡ ወኢጎበአ ፡ እምኔክሙ ፡ መዓተ ፡ ወቢየ ፡ ዘከነ ፡ በመዋዕለ[2] ፡ አብ ፡ ክቡር ፡ ሳዊሮስ ፡

* fol. 200, r° b. በእንተ ፡ ኀጣውኢ ፡ ዓለም ፡ ወኢዘንመት ፡ እምሰማይ ፡ ዝናም ፡ ዲ*በ ፡ ምድር ፡ በጊ ዜሃ ፡ ወየብሱ ፡ ገራውሃ ፡ እምኀጠአ ፡ ማይ ። ወሶቤሃ ፡ ኮነ ፡ ወቢይ ፡ ዓባር ፡ ውስተ ፡ ኵሉ ፡ በሓውርት ፡ ዘምሥራቅ ፡ በከመ ፡ ኮነ ፡ በመዋዕለ ፡ አክዓብ ፡ ንጉሥ ፡ ወመጽአ ፡ ሊቀ ፡ መሳፍንት ፡ ምእመን ፡ ገላውድዮስ ፡ ወምስሌሁ ፡ ማኅበረ ፡ ክርስቲያን ፡ ኀበ ፡ ምኔቱ ፡ ለአብ ፡ ሳዊሮስ ። እሚሮሙ ፡ ምንትኒ ፡ ከመ ፡ ኢይሰአኖ ፡ እምኀይለ ፡ መንፈስ ፡ ቅዱስ ፡ እንተ ፡ ኮነ ፡ ለኤልያስ[3] ፡ ነቢይ ፡ ዘሰአልዎ ፡ ወተአመንዎ ፡ ከመ ፡ ይስአል ፡ ኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ይፈኑ ፡ ዝናመ ፡ ዲበ ፡ ምድር ፡ ከመ ፡ ኢይኩን ፡ ዓለም ፡ በድወ ፡ ወኢይማስን ፡ ሰብእ ፡ ኵሉ ፡ እንስሳ ። ወበከመ ፡ ውእቱ ፡ አብ ፡

1. B ሀለው ፡ — 2. B በመዋዕል ፡ — 3. B ኤልያስ ፡

fear filled them that were with him when they saw this that befell, and they confessed what was the occasion of his coming and his guile and that for which he came and that which came upon him. And when the schismatics that were with him knew of his death, because of Severus they feared as the hosts of the Philistines at the time that they feared the children of Israel, when David slew Goliath the mighty Philistine. But the Christians glorified God who strove for them in his might and his mercy.

And again I will tell you another wonder which was akin to that which Elijah the prophet wrought. And you are not ignorant of the great drought that befell in the days of the reverend father Severus, because of the sin of
* fol. 200, r° b. the world; and there did not fall rain from heaven upon* the earth at that time; and its fields dried up for lack of water. And straightway there was a great famine in all the lands of the east, even as befell in the days of Ahab the king. And the chief of the praefects, the believing Claudius, came, and with him a company of Christians, unto the monastery of father Severus; for they knew that nothing was impossible for him through the might of the Holy Spirit which was upon Elijah the prophet, and they asked him and trusted him to ask the Lord to send rain upon the earth that the world might not become a desert and man *and* all cattle perish. And at this the father wept

በከየ ፡ ወቢያ ፡ ጥቀ ፡ ወይቤ ፡ አንሰ ፡ ኢኮንኩ[1] ፡ ድልው ፡ ለዝንቱ ፡ ስእለት ። ወከ
ኑ ፡ ኵሉ ፡ ሕዝብ ፡ ይስእሉ ፡ ኀቤሁ ፡ ወያጌብርዎ ፡ ወመሀሮሙ ፡ ቅዱስ ፡ ወቢይ ፡ ሳዊ
ሮስ ፡ ወከነ ፡ ይትናገሮሙ ፡ ምስለ ፡ ትሕትና ፡ እንዘ ፡ ይብል ፡ *እስመ ፡ አምላክነ ፡ ኢየ * fol. 200, v° a.
ሱስ ፡ ክርስቶስ ፡ መሓሪ ፡ ውእቱ ፡ ወይቤ ፡ በውስተ ፡ ወንጌሉ ፡ ቅዱስ ፡ ለእመ ፡ ቦቱ ፡
ሃይማኖተ ፡ መጠነ ፡ ኅጠተ ፡ ስናፔ ፡ ወይቤሎ ፡ ለዝደብር ፡ ፍልስ ፡ እስከ ፡ ሀየ ፡ ወይ
ከውን ፡ ሎቱ ፡ በከመ ፡ ሰአለ ። ወንስአል ፡ እንከ ፡ ይእዜኒ ፡ ኵልነ ፡ ኀቤሁ ፡ ለእመ ፡
ብነ ፡ ሃይማኖተ ፡ እስመ ፡ እግዚአብሔር ፡ ይሰምዐነ ። ወእምዝ ፡ ኤልያስ ፡ ሐዲስ ፡ አ
ንሥአ ፡ እደዊሁ ፡ ኀበ ፡ መልዕልተ ፡ ዘውእቱ ፡ ሳዊሮስ ፡ ወጎብኤ ፡ አኀው ፡ እለ ፡ ሀለ
ዉ ፡ ምስሌሁ ። ወተፈጸመት ፡ ቃል ፡ እንተ ፡ ጽሕፈት ፡ ጸውዐኒ ፡ እስመ ፡ አነ ፡ ቀሩ
ብ ፡ ለከ ። ወእምውእቱ ፡ ጊዜ ፡ አዘዘ ፡ እግዚአብሔር ፡ ደመና ፡ ዘመልዕልት ፡ ወተከ
ሥተት ፡ አንቀጸ ፡ ሰማይ ፡ በከመ ፡ ጽሑፍ ፡ ውእቱ ፡ ወከነ ፡ ብዙኅ ፡ ዝናም ፡ በሶር
ያ ፡ ፍጹመ ። ወሶበ ፡ ርእዩ ፡ ዘከነ ፡ ሰብሐ ፡ እግዚአብሔርሃ ፡ ወይቤሉ ፡ አንሥ*አ ፡ * fol. 200, v° b.
ለነ ፡ ነቢያ ፡ ወቢያ ።

ወለእመሰ ፡ አነ ፡ እኰሥሥ ፡ በእንተ ፡ መንክራት[2] ፡ ቅዱስ ፡ ሳዊሮስ ፡ አንሰኬ ፡ እ
ትቀጸእ ፡ ወእስእን ። እስመ ፡ ኮነ ፡ ገጹ ፡ ይበርህ ፡ ከመ ፡ ጸዳለ ፡ ፀሐይ ፡ በእንተ ፡ ን
ጽሕናሁ ፡ ወኮነ ፡ ይትነከር ፡ ራእዩ ፡ እምልአቱ ፡ እምጸጋ ፡ መንፈስ ፡ ቅዱስ ። ወኵሎ
ሙ ፡ ተአምራት ፡ እንተ ፡ ገብራ ፡ ወሁከታት ፡ ዘከነ ፡ ውስተ ፡ አብያተ ፡ ክርስቲያናት ፡

1. B ኢኮን ፡ — 2. B መንክራት ፡

exceeding much and said, « But I am not meet for this prayer. » And all the people were entreating him and constraining him, and the great, holy Severus taught them and talked with them with humility, * *saying*, « Our God * fol. 200, v° a.
Jesus Christ is merciful, and he says in his holy gospel, If there be in one faith as much as a grain of mustard seed, then he shall say to this mountain, Remove to yonder place, and it shall be to him even as he asks[1]. And let us therefore ask him now all of us, if there be in us faith, for the Lord will hear us. » And then the new Elijah, which is Severus, lifted up his hands on high, and the company of brethren who were with him. And there was fulfilled the word of scripture, Call upon me, for I am near to thee[2]. And straightway the Lord commanded a cloud on high, and the door of heaven was opened[3], even as it is written, and there was much rain in Syria exceedingly. And when they saw what was befallen, they glorified God, and said, « He has raised up * a great prophet unto us[4]. » * fol. 200, v° b.

But if I inquire concerning the wonders of the holy Severus, then I am overcome with awe and am powerless. For his face shone as the brightness of the sun, because of his holiness, and his appearance was wonderful for its fulness of the grace of the Holy Spirit, and *as for* all the wonders that he did,

1. Matt. 17 : 20. — 2. Isa. 55 : 6. — 3. Gen. 7 : 11. — 4. Lk. 7 : 16.

ዘመናፍቃን ፡ ወምንዳቤ ፡ አሕዛብ ፡ ዐላዊያን ፡ ኢየሐሰፅ ፡ እምዘ ፡ ገብሮ ፡ ሙሴ ፡ በዳ
ታን ፡ ወአቢሮን ፡ ወደቂቀ ፡ ቆሬ ፡ እሙስና ፡ ዘበልዖሙ ፡ እሳት ፡ ወውጎጠቶሙ ፡ ም
ድር ። ከማሁ ፡ ኮነ ፡ ግብሩ ፡ ለሳዊሮስ ፡ ዐቢይ ። ኮነ ፡ ይመይጥ ፡ መንፈቆሙ ፡ ለመና
ፍስተ ፡ ርኩሳን ፡ ከመ ፡ ይሳቅይዎሙ ። በከመ ፡ ገብረ ፡ ጳውሎስ ፡ ከመ ፡ ኢይጽርፉ ፡
ላዕለ ፡ ክርስቶስ ።

ወዓዲ ፡ ኮነ ፡ ይመስል ፡ ዐምደ ፡ ብርሃን ፡ ዘኮነ ፡ የሐውር ፡ ቅድመ ፡ ደቂቀ ፡ እስራ
* fol. 201, r° a. ኤል ፡ ኀበ ፡ ምድረ ፡ *ርስት ። ከማሁ ፡ ኮነ ፡ ሳዊሮስ ፡ ያበርህ ፡ ቅድመ ፡ ሕዝበ ፡ እግ
ዚአብሔር ፡ አርቶዶክሳዊያን ፡ በብርሃነ ፡ ምግባራቲሁ ፡ መንፈሳዊት ፡ ኀበ ፡ ቤተ ፡ ክር
ስቲያን ። እንተ ፡ ይእቲ ፡ ሰማይ ፡ ዘትነብር ፡ ዲበ ፡ ምድር ፡ ወርስተ ፡ መላእክት ። ሙ
ሴ ፡ አውረደ ፡ መና ፡ ሥጋዊ ፡ በፍሥሓ ፡ እምሰማይ ፡ ለደቂቀ ፡ እስራኤል ። ወሳዊሮ
ስ ፡ አስተዳለወ ፡ ሕዝበ ፡ ክርስቲያን ፡ ለእስራኤላዊ ፡ ዘበአማን ፡ በትምህርት ፡ መንፈሳ
ዊ ፡ ወመና ፡ ማኅየዊ ፡ ሰማያዊ[1] ፡ ዘውእቱ ፡ ሥጋ ፡ መሲሐዊ ፡ ቅዱስ ፡ ወደሙ ፡ ን
ጹሕ ። ወኮነ ፡ መና ፡ ዘአውረደ ፡ ሙሴ ፡ ይማስን ፡ ሶበ ፡ ይተርፍ ። በከመ ፡ ይቤ ፡ እ
ግዚእ ፡ ወመናሰ ፡ ዘሳዊሮስ ፡ ይነብር ፡ እስከ ፡ ለዓለም ፡ ዘእንበለ ፡ ሙስና ፡ ይባልሖ ፡
ለዘይትመነደብ ፡ እምሰይጣን ።

ኢየኃብእኪ ፡ እምኔክሙ ፡ ግብሮኒ ፡ ለታውድሮስ ፡ ቀሲስ ፡ ዘለምጸት ፡ እደዊሁ ፡
* fol. 201, r° b. ወኮኑ ፡ ጸዓድወ ፡ እስከ ፡ ኃፈረ ፡ ውእቱ ፡ በዊአ ፡ *ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘቅድ

1. B ሰማያዌ ፡

and the tumults of the schismatics that arose in the churches and the gainsaying of the heretic people, he did not fall short of that which Moses did to Dathan and Abiram and the children of Korah, of destruction by fire which devoured them, and the earth swallowed them up. So was the work of the great Severus. He turned away half of the spirits of the unclean that he might afflict them, even as did Paul that they might not blaspheme against Christ.

And again he was like the pillar of light that went before the children of
* fol. 201, r° a. Israel unto the land of *the inheritance; so Severus was giving light before the orthodox people of the Lord, with the light of his spiritual deeds, unto the church which is the heaven that dwells upon earth, and the inheritance of the angels. Moses brought down material manna from heaven with joy to the children of Israel; and Severus provided the Christian people, which is the true Israel, with spiritual doctrine, and saving heavenly manna, which is the holy flesh of the Messiah, and his pure blood. And the manna which Moses brought down spoiled when it was left, even as the Lord said, but the manna of Severus abides forever uncorrupted; it saves him that is afflicted of Satan.

You are not ignorant also of the matter of Theodorus the elder, whose hands were leprous and they were white, until he was ashamed to en-
* fol. 201, r° b. ter *into the holy church, and he did not receive the saving mysteries, be-

ስት ፡ ወኢይትመጠው ፡ ምሥጢራተ ፡ ማኅየዊት ፡ በእንተ ፡ ዘጸዕደወ ፡ ሥጋሁ ። ወሰ
ምዐ[1] ፡ ከመ ፡ ዘጸገወ ፡ እግዚአብሔር ፡ ለአብ ፡ ሳዊሮስ ፡ ፈውሶ ፡ ሕመ·ማን ፡ በላዕለ ፡
እደዊሁ ። ወተንሢአ ፡ በጽሐ ፡ ኀቤሁ ፡ ወረከቦ ፡ ነቢሮ ፡ ኀበ ፡ አንቀጸ ፡ በአቱ[2] ። ወ
ሶበ ፡ ርእዮ ፡ ታውድሮስ ፡ ቀሲስ ፡ ለሳዊሮስ ፡ ሰገደ ፡ ታሕተ ፡ እገሪሁ ፡ ወበከየ ፡ ቅድ
ሜሁ ። ወይቤ ፡ መሐረኒ ፡ አአብ ፡ ሳዊሮስ ፡ ረድኡ ፡ ለክርስቶስ ፡ አምላክ ፡ አንሰ ፡ አ
አምር ፡ ከመ ፡ ለእመ ፡ ዘሰአልከ ፡ እምእግዚአብሔር ፡ ትረክብ ፡ ወከመ ፡ ውእቱ ፡ ይ
ሁበከ ፡ ስእለትከ ። ወነጸረ ፡ ሳዊሮስ ፡ ዘክሉል ፡ ኵሎ ፡ ትሩፋተ ፡ መንፈሳዊተ ፡ ኀበ ፡
ታውድሮስ ፡ ቀሲስ ፡ እንዘ ፡ ውእቱ ፡ ይበኪ ። ወይቤሎ ፡ አብ ፡ ቀሲስ ፡ ኢያእመርከ
ኑ ፡ ከመ ፡ አንተ ፡ ሶበ ፡ ተሳተፍከ ፡ ምስለ ፡ ደቂቀ ፡ ንስጠር ፡ ኮንከ ፡ ጽኑሰ ፡ እምጸ
ጋ ፡ እግዚአብሔር ፡ ከማሆመ ። *ወኅድግኬ ፡ ይእዜኒ ፡ እምኔከ ፡ ተሳተፎቶሙ ፡ ወተ * fol. 201, v° a.
ኃብሮቶሙ ። እመን ፡ በክርስቶስ ፡ ዘሐመ ፡ በእንቲአነ ፡ በከመ ፡ ቀደመ ፡ ተናግሮቱ ፡
ወተጠመቅ ፡ በስሙ ። ወኮነ ፡ ታድርስ ፡ ቀሲስ ፡ ምእመን ፡ አላ ፡ ይዛለፎ[3] ፡ ሳዊሮስ ፡
በእንተ ፡ ዘኮነ ፡ ውእቱ ፡ ይሳተፎሙ ፡ ለመናፍቃን ፡ ወኅብረ ። ወእምኒ ፡ ታድርስ ፡ ኀ
ጢአቶ ፡ ወተካየዶ ፡ ከመ ፤ ኢይግበእ ፡ ውእቱ ፡ ወኢይሳተፍ ፡ ምስለ ፡ አሐዱኒ ፡ እመ
ናፍቃን ፡ ወኢይትኃበሮሙ ፡ እምዮም ፡ ወገብረ ፡ ሎቱ ፡ ሳዊሮስ ፡ በከመ ፡ ገብረ ፡ ሱ
ታፈሁ ፡ ምስለ ፡ በአምልከ ፡ እግዚአብሔር ፡ ኤልሳዕ ፡ ነቢይ ፡ ለንእማን ፡ ሶርያዊ ።

1. B ወስምዓ ፡ — 2. B በዓቱ ፡ — 3. B ይዛለፍዎ ፡

cause his flesh was white. And he heard how the Lord gave to father Severus the healing of sick folk by his hands. And he rose up and went unto him and found him sitting at the door of his cave. And when Theodorus the elder saw Severus, he bowed down at his feet and wept before him, and said, « Have compassion upon me, O father Severus, servant of Christ God. I know that whatever thou dost ask of the Lord, thou dost receive, and that he grants thee thy request. » And Severus, who was crowned with all spiritual virtues, looked upon Theodorus the elder as he wept, and he said to him, « Father elder, didst thou not know that thou, when thou didst consort with the children of Nestorius, wert without the grace of the Lord *even as they? * fol. 201, v° a.
Leave off therefore now from thee their fellowship and their society. Believe in Christ, who suffered for us, even as one has said before, and be baptized in his name. » Now Theodorus the elder was a believer, but Severus rebuked him because he communed with the schismatics and was partaker *with them*. And Theodorus confessed his sin, and promised him that he would not again consort with one of the schismatics, and would not be partaker with them from that day. And Severus did to him as did his fellow in serving the Lord, Elisha the prophet, unto Naaman the Syrian. And he said to Theodorus, « Go wash in the well from which the brethren draw

ወይቤሎ ፡ ለታድርስ ፡ ሐር ፡ ተኃፀብ ፡ ውስተ ፡ ዐዘቅት ፡ ዘይቀድሑ ፡ እምውስቴቱ ፡ አኀው ፡ ማየ ፡ እስመ ፡ አንተ ፡ ትነጽሕ ። ወሐዊሮ ፡ ታድርስ ፡ ገብረ ፡ በከመ ፡ አዘዘ ፡ ምስለ ፡ ሃይማኖት ። እስመ ፡ ሳዊሮስኒ ፡ ካዕበ ፡ ኮነ ፡ ይገብር ፡ ለዘይገብሮ ፡ ምስለ ፡ ሃይማኖት ፡ ወኢኮነ ፡ እምነፍሱ ፡ ዳእሙ ፡ በክርስቶስ ፡ ኮነ[1] ፡ ይፈጽም ፡ ቃሎ ። ወሶ

* fol. 201, v° b. በ ፡ ተሐፅበ ፡ *ውስተ ፡ ዐዘቅት ፡ አስተርአየ ፡ ወቢይ ፡ መንክር ። ወበጊዜሃ ፡ ፈጸመ ፡ እምተኃፅበ ፡ ነጽሐ ፡ እማዕበላቲሁ[2] ፡ ፍጹመ ፡ ከመ ፡ ሕፃን ፡ ሐዲስ ፡ ዘተወልደ ። ወእኅዘሙ ፡ ፍርሃት ፡ ዐቢይ ፡ ለኵሎሙ ፡ እለ ፡ ርእዩ ፡ ወሰብሑ ፡ እግዚአብሔር ፡ እንዘ ፡ ይብሉ ። ናሁ ፡ ተከሥተ ፡ እምሳዊሮስ ፡ ኀይል ፡ መሲሓዊት ። ወአተወ ፡ ብእሲሁሰ ፡ ውስተ ፡ ማኅደሩ ፡ እንዘ ፡ ይሴብሖ ፡ ለእግዚአብሔር ፡ ወያአኵቶ ፡ ወይዌድሶ ፡ ለቅዱስ ፡ ሳዊሮስ ። ወሶበ ፡ ርእይዎ ፡ እለ ፡ ኮኑ ፡ ያአምርዎ[3] ፡ ቀዲሙ ፡ ወአንከሩ ፡ ወገቡኤ ፡ እምእለ ፡ ይትቃወምዎ ፡ ለሳዊሮስ ፡ ገብኡ ፡ ኀቤሁ ፡ በፍሥሓ ።

መኑ ፡ እምኀ ፡ ጸሐፍት ፡ ዘይክል ፡ ጽሒፎቶ ፡ ለመንክራት ፡ እንተ ፡ ገብራ ፡ እግዚአብሔር ፡ ላዕለ ፡ እደዊሁ ፡ ለቅዱስ ፡ ሳዊሮስ ፡ እስመ ፡ ኖኅ ፡ ከመ ፡ ዕፀ ፡ ገነት ፡ እስመ ፡ መንፈስ ፡ ቅዱስ ፡ ኮነ ፡ ይመርሖ ፡ ወይምርሐነ ፡ ለነሂ ። ካዕበ ፡ ኀበ ፡ ሰማያት ፡

* fol. 202, r° a. በትምህርቱ ፡ መንፈሳዊ ፡ እስመ ፡ መላእ*ክትኒ ፡ ካዕበ ፡ ይትፌሥሑ ፡ ለሰሚዓ ፡ ፍድፍድናሁ ፡ መንፈሳዊት ፡ ወትርጓሜሁ ፡ አምላካዊት ፡ አንተ ፡ አሳዊሮስ ፡ ማኅደረ ፡ ለመንፈስ ፡ ቅዱስ ፡ ከመ ፡ አበዊነ ፡ መምህራነ ፡ ቤተ ፡ ክርስቲያን ፡ ጉባኤ ፡ እንተ ፡ ሐዋር

1. እስመ ፡ ... ኮነ ፡ corr. B ፡ — 2. B እምአዕባላቲሁ ፡ — 3. B የአምንዎ ፡

water, for thou shalt be clean. » And when Theodorus went, he did with faith that which he had commanded him; for Severus also did that which he did to him with faith; and it was not of himself, but in Christ he fulfilled

* fol. 201, v° b. his word. And when he washed * in the well, there appeared a great wonder, and straightway *when* he ceased from washing, he was altogether made clean by its waves[1], even as a new-born babe. And great fear laid hold of all those who saw, and they glorified God, saying, « Behold, the power of Christ has been revealed from Severus. » But the man returned unto his dwelling, glorifying the Lord, and praising and magnifying the holy Severus. And when they who had known him before saw him, they marvelled, and a company of those who opposed Severus returned unto him with joy.

Who among scribes is able to write the wonders which the Lord did by the hands of the holy Severus? For he spread forth like a tree of a garden, for the Holy Spirit led him, and he[2] leads us also again unto heaven by his

* fol. 202, r° a. spiritual doctrine. For angels * again rejoiced to hear his spiritual excellence and his divine interpretation. Thou, O Severus, *wert* the abode of the Holy Spirit, even as our fathers the doctors of the church, the company of the

1. Or read እምአባላቲሁ ፡ « of his flesh ». — 2. Or, it.

ያት ፡ እንተ ፡ ሐነጹ ፡ በእንቲአሃ ፡ ቀኖናት ፡ ወትርጓሜያት ፡ መንፈሳዊት ፡ ወሃይማኖታ
ት ፡ ሐዋርያዌ ፡ ወንባበ ፡ ነቢያት ። መኑ ፡ ይክል ፡ ይንብብ ፡ ትምሕርተከ ። እስመ ፡
ኵሎሙ ፡ እለ ፡ ይጽሕፉ ፡ ገድለ ፡ ጠቢባነ ፡ ዝዓለም ፡ ውእቶሙኬ ፡ ይዌስኩ ፡ ውስቴ
ታ ፡ ይጽሕፍዎ ፡ እምነገሮሙ ፡ ዘይበዝኅ ፡ እምግባሮሙ ፡ ወየኀሥሡ ፡ ጥበበ ፡ ዘእንበ
ለ ፡ ምግባር ፡ ከመ ፡ አፍላጦን ፡ ወዘይመስሎ ፡ ዘይትበል ፡ በእንቲአሁ ፡ ከመ ፡ ውእ
ቱ ፡ ጽኑዕ ፡ ንባቡ ፡ ስፉሕ ፡ ለነገር ፡ ጥቂ ። ወንሕነሰ ፡ ንኅሥሥ ፡ ቅድመ ፡ ዘንወጥን ፡
ፈቃደ ፡ ምግባር ። በከመ ፡ ይቤ ፡ ያዕቆብ ፡ ሐዋርያ ፡ ዘይብል ፡ ወአርእየኒ ፡ ሃይማኖት
ከ ፡ ዘእንበለ ፡ ምግባር ፡ *ወአነ ፡ አርእየከ ፡ ሃይማኖትየ ፡ እምግባርየ ፡ እስመ ፡ ሃይማ * fol. 202, r° b.
ኖት ፡ ዘእንበለ ፡ ምግባር ፡ ምውት ፡ ይእቲ ።

ወበእንተዝ ፡ ኢኀሠሠ ፡ አብ ፡ ሳዊሮስ ፡ ንባበ ፡ ወኢልዑለ ፡ ድርገተ ፡ ዘጥበበ ፡
ዓለም ። ወናሁ ፡ ቀደመ ፡ በዘተጽሕፈ ፡ እምዝክረ ፡ ልሕቃቱ ፡ ወንስቲተ ፡ እምዜና
ሁ ፡ ዘያጠይቅ ፡ በእንተ ፡ ልማዱ ፡ ወከመ ፡ ውእቱ ፡ ኮነ ፡ ያዐርግ ፡ ሥጋሁ ፡ ቍርባነ ፡
ለእግዚአብሔር ፡ ብዙኀ ፡ ጊዜያተ ፡ ሌሊተ ፡ ወመዓልተ ፡ ወኢኮነ ፡ ዝንቱ ፡ ዘይሴብ
ሖ ፡ ለእግዚአብሔር ፡ ዕለቶ ፡ ስብዐ ፡ ጊዜ ፡ ባሕቲቶ ፡ ዳእሙ ፡ መዓልቶ ፡ ወሌሊቶ ፡
ኵላ ፡ እስመ ፡ ውእቱ ፡ ኮነ ፡ ያነብብ ፡ መጻሕፍተ ፡ ቅዱሳተ ፡ ሌሊተ ፡ ወመዓልተ ። ወ
ኢኮነ ፡ መንፈቀ ፡ ሌሊት ፡ ባሕቲቶ ፡ ዘይጼሊ ፡ ዳእሙ ፡ ኮነ ፡ ይጼሊ ፡ ለዝሉፉ ፡ ዘእ

apostles, because[1] they formed the canons and spiritual expositions, and the apostolic creeds, and the discourses of the prophets. Who can tell thy doctrine? For all they who write of the conflict of the wise of this world, write also[2] of their words, which are more than their deeds, and they seek wisdom apart from deeds, even as Plato and he that is like him, of whom it is said that his word was strong[3], exceedingly abundant[4] to tell. But let us seek first, wherewith to begin, the desire of work, even as says James the apostle, who says, And show me thy faith without works, *and I will show * fol. 202, r° b.
thee my faith by my works. For faith without works is dead[5].

And for this cause father Severus did not seek eloquence nor the lofty company of the wisdom of the world. And behold he excelled in that which was written of the record of his old age, and there *is* little of his history that it shows concerning his custom, and how he was offering his flesh as an offering to the Lord many times night and day, and it was not seven times a day only that he glorified the Lord, but day and night continually, for he read the Holy Scripture night and day. And not half the night only did he pray, but he prayed continually without intermission, and he constrained his flesh until he knew by heart in a few days the Old and New *Testaments,* and many discourses * which are read in the holy church. And then the Lord brought * fol. 202, v° a.

1. Or, because of which. — 2. Or, in addition to it. — 3. Or, rough. — 4. Or, simple. Paul is perhaps meant, 2 Cor. 10 : 10. — 5. James 2 : 18,26.

ንበለ ፡ ጽርወት ። ወከነ ፡ ያዜብር ፡ ሥጋሁ ፡ እስከ ፡ ዓቀበ ፡ ውእቱ ፡ በጎዳጥ ፡ መዋዕ
* fol. 202, v° a. ል ፡ ብሉየ ፡ ወሐዲሰ ፡ ወድርሳናተ ፡ ብ*ዙኀ ፡ ዘይትነበብ ፡ በቤተ ፡ ክርስቲያን ፡ ቅድስ
ት ። ወእምዝ ፡ ሰሐቦ ፡ እግዚአብሔር ፡ ኀቤሁ ፡ በከመ ፡ ሰሐቦ ፡ ለአቡነ ፡ አብርሃም ፡
ወይቤሎ ፡ ጸአ ፡ እምድርከ ፡ ወቤተ ፡ አበዊከ ፡ ኀበ ፡ ምድር ፡ እንተ ፡ ወሀብኩከሃ ፡ ለ
ከ ፡ ወለዘርእከ ፡ እምድኅሬከ ። ወከማሁኬ ፡ ገብረ ፡ እግዚአብሔር ፡ ለሳዊሮስኒ ፡ አው
ዕኦ ፡ እምብሔሩ ፡ ወወሀቦ ፡ ርስተ ፡ መንፈሳዌ ፡ ወለደቂቁ ፡ እምድኅሬሁ ፡ እምውስቱ
ቱ ፡ እለ ፡ ንሕነ ፡ እሙንቱ ፡ ዘረከቦ ፡ መድኅን ፡ በእንቲኣነ ፡ ወፈትሐነ ፡ ወወለደነ ፡ በድ
ኅም ፡ ወሕማማት ። እስመ ፡ ወረሰ ፡ ውእቱ ፡ መንበረ ፡ ዘሊቀ ፡ ጳጳስና ፡ ከመ ፡ አብ
ርሃም ፡ አብ ፡ ዘኵሉ ፡ አሕዛብ ፡ ይትባረኩ ፡ ቦቱ ። እስመ ፡ ሕዝበ ፡ ክርስቲያን ፡ ተባ
ረኩ ፡ በቃሎሙ ፡ ቅዱስ ። ይቤሎ ፡ እግዚአብሔር ፡ ለአብርሃም ፡ አንሰ ፡ አበዝኅ ፡
* fol. 202, v° b. ዘርእከ ፡ ከመ ፡ ከዋክብተ ፡ ሰማይ ፡ ወከመ ፡ ኖፃ ፡ ዘደንጋገ ፡ ባሕር ፡ *ከማሁ ፡ ኮኑ ፡
ሳዊሮስ ፡ ወደቂቁ ፡ ተላዊያነ ፡ ትምህርቱ ፡ ከመ ፡ ከዋክብተ ፡ ሰማይ ።

እዘክር ፡ ካዕበ ፡ ክፍለ ፡ እምገድሉ ፡ በመዋዕለ ፡ ተሰብአ[1] ፡ ናሁ ፡ ዘከሩ ፡ እበደ ፡
ዘታውድሪዮስ ፡ ወንስጡር ፡ ወገደፉ ፡ መጻሕፍቲሆሙ ፡ ወንሥኡ ፡ መንፈቆሙ ፡ መ
ጽሐፈ ፡ ጠቢብ ፡ ቄርሎስ ፡ ወደፈኑ ፡ ውስቲታ ፡ ዕርፈተ ፡ ወኑፋቄሆሙ ፡ ዘውእቱ ፡
ክሕደቱ ፡ ለንስጡር ፡ ወካልኡ ፡ ወይቤሉ ፡ እስመ ፡ ጠቢብ ፡ ቄርሎስ ፡ ቅዱስ ፡ ይቤ ፡ በ
እንተ ፡ እግዚእነ ፡ ወእምላክነ ፡ ወመድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ከመ ፡ ውእቱ ፡ ክል

1. B በመዋዕል ፡ ሰብኡ ፡

him forth unto him, even as he brought our father Abraham forth, and said to him, Come forth from thy land and from thy fathers' house, unto a land which I have given thee, to thee and to thy seed after thee[1]. And so did the Lord therefore to Severus also; he brought him forth from his land, and gave a spiritual inheritance in it to him and to his children after him, which are we; whom the Savior found for our sake, and he released us and brought us forth in weakness and sufferings. For he obtained the seat of the chief of the patriarchate, even as Abraham, in whom all peoples are blessed; for the people of the Christians were blessed in his[2] holy word. The Lord said to Abraham, I will multiply thy seed as the stars of the heaven, and as the
* fol. 202, v° b. sand of the sea-shore[3]; * so are Severus and his children that follow his teaching as the stars of the heaven.

I will relate further a part of his conflict in the days of his humanity. Behold they remembered the folly of Theodoret and Nestorius, and they rejected their writings, and took up the half of them, *even* the writing of the wise Cyril, and they hid in it their blasphemy and hypocrisy, that is the apostasy of Nestorius and the other. And they said that the wise *and* holy

1. Gen. 12 : 1. — 2. Lit., their. — 3. Gen. 22 : 17.

ኤ ፡ ግዕዝ ። እምድኅረ ፡ ትስብእቱ ፡ ለዘኢይጠየቅ ፡ በእንቲአሁ ፡ ወመጠውዎ ፡ ዝ
ክቱ ፡ መጻሕፍቲ ፡ ለመቅዶንዮስ ። ወሶበ ፡ አንበባ ፡ ተፈሥሐ ፡ ጥቀ ፡ ወመሰሎ ፡ ከ
መ ፡ ኀብረ ፡ ለዕርፈቱ ፡ ወለፀእምን ፡ አኀዊነ ፡ ምእመናን ፡ መሰጠ ፡ ለመጽሐፍ ፡ ወነሥ
አ ፡ በኀቡእ ፡ ወጸሮ ፡ እስከ ፡ ንጉሥ ። ወሶበ ፡ ርእ*የ ፡ ንጉሥ ፡ ዓዐበ ፡ ላዕሌሁ ፡ ዘድ * fol. 203, r° a.
ፉን ፡ ውስቴቱ ፡ ክሕደት ፡ ወአዘዘ ፡ ከመ ፡ ይብጻሕ ፡ ሳዊሮስ ፡ ከመ ፡ ያለብዎ ፡ በእን
ተ ፡ ዝንቱ ፡ ኀርትምና ፡ ዘተረክበት[1] ። ወሶበ ፡ ቦአ ፡ ሳዊሮስ ፡ ውስተ ፡ ሀገር ፡ ተፈት
ሐ ፡ ማዕሰሮሙ ፡ ለመናፍቃን ፡ እለ ፡ ሀለዉ ፡ ውስተ ፡ ሀገረ ፡ ቊስጥንጥንያ ፡ እስ
መ ፡ ውእቶሙ ፡ ኮኑ ፡ ይፈርህዎ ፡ ከመ ፡ አንበሳ ፡ ገዳም ፡ ዘይመስጥ ።

ወሶበ ፡ ኮነ ፡ ቦአ ፡ ሳዊሮስ ፡ ኀበ ፡ ንጉሥ ፡ ተአምኖ ፡ ውእቱ ፡ ወኵሉ ፡ ዘመንግሥ
ቱ ፡ በዐቢይ ፡ ፍሥሓ ። ወአምጽኡ ፡ መጽሐፈ ፡ ዘሀሎ ፡ ውስቴቱ ፡ ክሕደታተ ፡ ዘሀ
ሎ ፡ ቦቱ ፡ እስትግበእ ፡ እምነገረ ፡ ፊንዲአናስ[2] ፡ ወንስጡር ፡ ወከሠተ ፡ ውእቱ ፡ ለንጉ
ሥ ፡ ወአምጽአ ፡ ሎቱ ፡ ነገረ ፡ ጠቢብ ፡ ቄርሎስ ፡ ጥዩቀ ። ወሰዲዶቶሙ ፡ ለኵሎሙ ፡
መናፍቃን ፡ ወበውእቱ ፡ ጊዜ ፡ ጸርሑ ፡ ኵሉ ፡ ሕዝብ ፡ ወይቤሉ ፡ በልዑል ፡ ቃል ፡ ሠ
ናይ ፡ ውእቱ ፡ ምጽአትከ ፡ አሳዊሮስ ፡ አብርሃነ ፡ ዓለም ፡ እምታሕተ ፡ መድኀን ፡ ክርስ
ቶስ ፡ ብር*ሃን ፡ ዘበአማን ፡ አምላክ ። ወቢይ ፡ ሳዊሮስ ፡ ብርሃን ፡ ዘአልቦ ፡ ውስቴቱ ፡ * fol. 203, r° b.
ጽልመት ፡ ጌው ፡ ዘኢይለስሕ ፡ ከመዝ ፡ ይቤ ፡ እግዚእነ ፡ በውስተ ፡ ወንጌሉ ፡ ቅዱስ ፡
ኮንከ[3] ፡ አሳዊሮስ ፡ ብርሃነ ፡ ለአሕዛብ ፡ በቃላቲከ ፡ መንፈሳዊት ፡ ወአብራህከ ፡ ለነገሥ

1. B ዘተረክበት ፡ — 2. B corr. — 3. B ኮንኮ ፡

Cyril said of our Lord and our God and our Savior Jesus Christ, that he was two natures, after his unsearchable incarnation. And they sent the writing to Macedonius. And when he read it, he rejoiced exceedingly, and it appeared to him that he joined with him in his blasphemy. And as for one of our believing brethren, he carried off the writing, and took it in secret, and brought it unto the king. And when the king saw it, * he was vexed against * fol. 203, r° a.
him in whom the denial was hidden, and he commanded that Severus should come, that he might tell him about this crime that was found. And when Severus came into the city, the bonds of the schismatics who were in the city of Constantinople were loosed, for they feared him as a ravening lion of the wilderness.

And when Severus was come unto the king, he and all his kingdom saluted him with great joy. And they brought the writing wherein were the impious things that were gathered in it from the words of Findianus[1] and Nestorius, and he revealed to the king and brought to him the actual saying of the wise Cyril, and *advised* the casting out of all the schismatics. And straightway all the people shouted and said with a loud voice, « Thy coming is good, O Severus, O light of the world after the Savior Christ the Light * who is truly God. The great Severus is a light wherein is * fol. 203, r° b.
no darkness, salt that has not lost its savor, so says our Lord in his holy

1. Is Cyprian meant? See p. 653.

ት ፡ በትምህርትከ ፡ እንተ ፡ ምልእት ፡ እመንፈስ ፡ ቅዱስ ። ወአስተርአይከ ፡ ለሙ ፡ ለ
ክርስቶስ[1] ፡ ገጸ ፡ በገጽ ፡ ወሕማማተ ፡ ማኅየዊተ ፡ እንተ ፡ ተወክፋ ፡ በእንቲአነ ። ወረ
ሰይከነ ፡ ንግሥ ፡ ምሥጢራተ ፡ እንተ ፡ አልቦ ፡ ውስቴታ ፡ ምትሐት ፡ ከመ ፡ ቶማስ ፡
ንጹሕ ፡ ወረሰይከ ፡ እደከ ፡ ኀበ ፡ መክነ ፡ ቅንዋት ፡ ወርግዘት ፡ እንተ ፡ ውስተ ፡ ገቦሁ ፡
ቅዱስ ፡ ወረሰይከ ፡ ለቊስጥንጥያ ፡ ውስተ ፡ መርሶ ፡ ዛኅን ፡ ወአብራህከ ፡ ከመ ፡ ደ
ብረ ፡ ሲና ፡ በአምሳለ ፡ እሳት ፡ ወከመ ፡ አምሳለ ፡ ጊሜ ፡ ወበቃለ ፡ ቀርን ፡ ወኮነ ፡ ያፈ
* fol. 203, v° a. ርህ ፡ ለደቂቅ ፡ ንዑሳን ፡ እለ ፡ *የኀርጉ ፡ ኀቤሁ ። ዝውእቱ ፡ አምሳሊሆሙ ፡ ለአይሁ
ድ ፡ ሐዲሳን ፡ ዘከመ ፡ ነበሩ ፡ እስመ ፡ እለ ፡ ኃደግዎ ፡ ለእግዚአብሔር ፡ ወክሕዱ ፡ ት
ንሣኤሁ ፡ በሥጋ ፡ ወእሉሂ ፡ ማኅበረ ፡ ኬልቄዶን ፡ ከፈልዎ ፡ ለክርስቶስ ፡ ለክልኤ ፡
ወክሕዱ ፡ ለሕማማት ፡ እንተ ፡ ተወክፋ ፡ በእንቲአነ ፡ በሥጋሁ ፡ ማሕየዊ ። ወለነሰ ፡
ቀጸበኑ ፡ በእደሁ ፡ ከመ ፡ አብ ፡ መሐሪ ፡ ወአዕረገነ ፡ ኀቤሁ ፡ በእንተ ፡ አብ ፡ ሳዊሮስ ፡
ወኢወሰደነ ፡ ኀበ ፡ ንቅዐታት ፡ አድባር ፡ ወኢዲበ ፡ ፍኖት ፡ ጠዋይት ፡ ዳእሙ ፡ አ
ብአነ ፡ ውስተ ፡ ቅድስተ ፡ ቅዱሳን ፡ ወከሠተ ፡ ለነ ፡ ስብሐቲሁ ፡ ዘኢይትከሀል ፡ ለተና
ግሮቱ ፡ እማኅደሩ ፡ ቅዱስ ፡ ዘይእቲ ፡ ማርያም ፡ ድንግል ፡ ወላዲተ ፡ አምላክ ፡ ዘበአ
ማን ። ወይእቲ ፡ ማኅደር ፡ ዘበአማን ፡ ፍጹም ፡ ዘአስተርአየ ፡ ለነ ፡ እምኔሁ ፡ እግዚአ

1. B ዘክርስቶስ ፡

gospel[1]. Thou, O Severus, art a light to the peoples by thy spiritual words, and thou hast enlightened kings by thy doctrine which is full of the Holy Spirit, and thou hast shown them Christ face to face, and the saving sufferings which he endured for us, and thou hast made us to touch unfathomable mysteries, even as the holy Thomas, and thou hast put thy hand upon the place of the nails, and the hole that is in his holy side[2], and thou hast made Constantinople a tranquil port, and thou hast given light as Mount Sinai, in the shape of fire and in the shape of cloud and with
* fol. 203, v° a. the sound of trumpet, and it terrified the young children who * went up unto it[3]. This is the type of the new Jews, how they are; for they left the Lord and denied his resurrection in the flesh; and these also, the council of Chalcedon, have divided Christ in twain, and denied the passion which he endured for us in his saving flesh. But as for us he has beckoned to us with his hand, like a merciful father, and has brought us up unto him, through father Severus. And he has not led us away unto the clefts of the mountains nor upon a crooked path, but he brought us unto the Holy of Holies, and revealed to us his unspeakable glory from his holy habitation, which is Mary the Virgin, the mother of God in truth. And she was the true and perfect habitation from which God the Word appeared to us when

1. Matt. 5 : 13, 14. — 2. John 20 : 27. — 3. Ex. 19 : 16.

ብሔር ፡ ቃል ፡ ተሰቢአ ፡ በከመ ፡ አስተርአየ ፡ በውእቱ ፡ መዋዕል ፡ ዲበ ፡ ደብረ ፡ ሲ
ና ፡ ዘእንበለ ፡ ሥጋ ፡ *ዳእሙ ፡ ምስለ ፡ ፍርሃት ፡ ወመንክራት ፡ ወአስተርአየ ፡ ለነ ። * fol. 203, v° b.
እምይእዜሰ ፡ ንሕነ ፡ ክርስቲያን ፡ ምሥጢራተ ፡ መንክራተ ፡ ዘትትሌዐል ፡ እምልብ ፡
እስመ ፡ ተወልደ ፡ ውእቱ ፡ እምኰኵሕ ፡ ልዕልት ፡ ሥጋዊት ፡ ምልአተ ፡ ውዳሴ ፡ ዘ
እንበለ ፡ ትድምርት ። ወርኢነ ፡ ስብሐቲሁ ፡ በጽድቅ ፡ ወንሕነ ፡ ጽኑዓን ፡ በአማን ፡ ወ
ሃይማኖቱ ፡ ለሳዊሮስ ፡ ኮነ ፡ ከመ ፡ አሚን ፡ አበዊነ ፡ ቅዱሳን ።

ወእምድኅረ ፡ ዝንቱ ፡ ቀጸበ ፡ ሳዊሮስ ፡ በእደሁ ፡ ለሕዝብ ፡ ለአርምሞ ፡ ወኮነ ፡ ን
ጉሥ ፡ ወኵሉ ፡ ሕዝብ ፡ ፍሡሓን ፡ ጥቂ ፡ በበይነ ፡ መድኀኒት ፡ ዘኮነ ፡ ሎሙ ፡ እምእግ
ዚእ ፡ ወኵሉ ፡ ሀገር ፡ ለመናፍቃንሰ ፡ ኢክህሉ ፡ ያስተርእዩ ፡ እምፍርሃቶሙ ፡ እምነ ፡
ሳዊሮስ ። ወንጉሥሰ ፡ አስተጋብኦሙ ፡ ለኤጲስ ፡ ቆጶሳት ፡ እንዘ ፡ ህልው ፡ ሳዊሮስ ፡
ወመተርዎ ፡ ለመቅዶንዮስ ፡ ወሰደድዎ ፡ ወእምድኅረ ፡ ሰደድዎ ፡ ለመቅዶንዮስ ፡ አንበ
ሩ ፡ ኅበ ፡ መንበረ ፡ ሀገረ ፡ *ቊስጥንጥንያ ፡ ብእሴ ፡ ዘስሙ ፡ ጢሞቴዎስ ፡ በምክሩ ። * fol. 204, r° a.
ለቅዱስ ፡ ሳዊሮስ ። ወእምዝ ፡ ንጉሥ ፡ ቅዱስ ፡ ሰአሎ ፡ ለሳዊሮስ ፡ ከመ ፡ ይምሐሮ ፡ ሃ
ይማኖተ ፡ ቅድስተ ፡ ከመ ፡ ይጽሐፍ ፡ ሎቱ ፡ ከመ ፡ ያንብብ ፡ በኵሉ ፡ ጊዜ ፡ በእንተ ፡
እከየ ፡ ዐላዊያን ፡ ወሀቦ ፡ ፲ወ፪ቃላተ ፡ ዘቂርሎስ ፡ ጠቢብ ፡ እንተ ፡ ውእቶሙ ፡ ከመ ፡ ሰ
ይፍ ፡ ዘይመትር ፡ እከየ ፡ ዐላውያን ፡ ወእምትምህርታተ ፡ ቅዱስ ፡ ጎርጎርዮስ ፡ እኁሁ ፡
ለባስልዮስ ፡ ዘየዓቢ ፡ ወአበው ፡ ቅዱሳን ፡ መምህራኑ ፡ ቤተ ፡ ክርስቲያን ። ወእምድኅ
ረዝ ፡ ገብአ ፡ ኅበ ፡ ምኔቱ ፡ በሰላም ። እምድኅረ ፡ አድነነ ፡ ሎቱ ፡ ርእሶ ፡ ንጉሥ ፡ ወ

he became man; even as he appeared in those days, in Mount Sinai, without flesh, * but with fear and wonders; but now he has shown unto us, *who are* * fol. 203, v° b.
Christians, wondrous mysteries which are beyond understanding, for he was born without union of the exalted rock of flesh, full of praise, and we have seen his glory in truth, and we are strong indeed, and the creed of Severus is as the belief of our holy fathers. »

And after this Severus beckoned with his hand to the people to be silent, and the king and all the people were exceeding glad for the salvation which they had from the Lord, and all the city; but as for the schismatics they could not show themselves for their fear of Severus. But the king gathered the bishops, while Severus was present, and they excommunicated Macedonius and cast him out. And after they had cast out Macedonius, they set upon the throne of the city of * Constantinople, by the counsel of the * fol. 204, r° a
holy Severus, a man whose name was Timothy. And then the holy king asked Severus to teach him the holy creed *and* to write it, that he might read *it* at all times, because of the guile of the heretics. *And* he gave him the twelve words of the wise Cyril which are as a sword which cuts off the evil of the heretics; and of the teachings of the holy Gregory the brother of Basil the great, and the holy fathers the doctors of the church. And after this he returned unto his monastery in peace, after the king had bowed

ሰአለ ፡ ከመ ፡ ይዘክሮ ፡ በጸሎቱ ፡ ከመ ፡ የሀብ ፡ እግዚአብሔር ፡ ሎቱ ፡ ወለነ ፡ መድ
ኀኒት ፡ በምሕረቱ ።

ወሶበ ፡ ሖረ ፡ ቅዱስ ፡ ሳዊሮስ ፡ እምኀበ ፡ ንጉሥ ፡ ኀበ ፡ ደብር ፡ ጸሐፈ ፡ ንጉሥ ፡
ኀበ ፡ ኵሎሙ ፡ ኤጲስ ፡ ቆጶሳት ፡ እለ ፡ ሀለዉ ፡ ውስተ ፡ ኵሉ ፡ መካናት ፡ ወኵሉ ፡
መናብርት ፡ ከመ ፡ ለእመቦ ፡ ዘ*ተረክበ ፡ በቃለ ፡ ንስጥር ፡ አው ፡ ማኅበረ ፡ ኬልቄዶን ፡
* fol. 204, r° b. ይሰደድ ፡ እመንበሩ ፡ ወይኩን ፡ ነኪረ ፡ እምኵሉ ፡ ሱታፌ ፡ ቤተ ፡ ክርስቲያን ። ወእ
ምኀ ፡ ወጽአ ፡ ትእዛዘ ፡ ንጉሥ ፡ ከመ ፡ ይኅበሩ ፡ ኤጲስ ፡ ቆጶሳተ ፡ እለ ፡ ሀለዉ ፡ ለም
ትረተ ፡ መቅዶንዮስ ፡ ወኵሎሙ ፡ ኤጲስ ፡ ቆጶሳት ፡ ዘኢበጽሐ ፡ ወኢተረክበ ፡ ዲበ ፡
መንበሩ ፡ ውእቱ ፡ እኁዝ ፡ በቃለ ፡ መቅዶንዮስ ፡ ዘበግዕዘ ፡ ንስጥር ፡ ወማኅበረ ፡ ኬ
ልቄዶን ፡ ይሰደድ ፡ ወይኩን ፡ እንግዳ ፡ እምቀኖናተ ፡ ቤተ ፡ ክርስቲያን ፡ እግዚአብሔ
ር ። ሶበ ፡ ሖሩ ፡ ልኡካን ፡ ኀበ ፡ ምሥራቅ ፡ ምስለ ፡ መልእክት ፡ ቦኡ ፡ ኀበ ፡ ዘበጥ
ዎ ። ወይእቲ ፡ ሀገር ፡ እምነ ፡ ሀገረ ፡ ኒቅያ ፡ ወከሠቱ ፡ ዘከመ ፡ አዘዘ ፡ ቦቱ ፡ ንጉሥ ፡
ወረከብዎ ፡ ለብላውያኖስ ፡ ኤጲስ ፡ ቆጶስ ፡ ዘአንጾኪያ ፡ ዘከመ ፡ ተሳተፈ ፡ በቃለ ፡ ንስ
ጥር ፡ ወመቅዶንዮስ ። ወጸሐፉ ፡ ኀበ ፡ ንጉሥ ፡ በእንተዝ ፡ ወጸሐፈ ፡ በእንተ ፡ ስደ
ቱ ፡ ወምትረቱ ፡ ወአውጽኦቱ ፡ እመንበረ ፡ አን*ጾኪያ ። ወእምዝ ፡ አስተጋብአሙ ፡
* fol. 204, v° a. ለኤጲስ ፡ ቆጶሳተ ፡ ፍልስጥኤም ፡ ወረሰየ ፡ ይኅሥሡ ፡ በጽኑዕ ፡ ወይኅትቱ ፡ በእንተ ፡
ዘይበቍዕ ፡ ወይደሉ ፡ ከመ ፡ ይንበር ፡ ዲበ ፡ መንበረ ፡ አንጾኪያ ፡ ዘለኅሩይ ፡ ሉቃስ ፡
ወንጌላዊ ።

his head to him, and asked him to remember him in his prayer, that the Lord in his mercy might give salvation to him and to us.

And when the holy Severus went from the king unto the monastery, the king wrote unto all bishops who were in all places and all sees, that
* fol. 204, r° b if perchance one * were found holding the word of Nestorius or the council of Chalcedon, he should be excommunicated and should be alien from all the fellowship of the church. And then the command of the king went forth that the bishops that *there* were should unite for the removal of Macedonius, and every bishop who did not come and was not found in his seat, was possessed with the word of Macedonius, who was of the nature of Nestorius and the council of Chalcedon; he should be cast out and be alien from the canons of the church of God. When the messengers came unto the East with the message, they went unto Zabatwo; and that city was of the district of Nicaea. And they made known as the king had commanded. And they found Flavianus the bishop of Antioch, how he had become partaker in the word of Nestorius and Macedonius. And they wrote unto the king concerning this. And he wrote concerning excommunicating him and cut-
* fol. 204, v° a. ting him off and expelling him from the see of Antioch. * And then he gathered the bishops of Palestine and he made them seek diligently and search as to who it was meet and proper should sit upon the throne of Antioch, the *throne* of the elect Luke the evangelist.

ወተሐውሱ ፡ ጉቡኣን ፡ በጸጋ ፡ መንፈስ ፡ ቅዱስ ፡ ወኤጲስ ፡ ቆጶሳት ፡ ወጸርሑ ፡ በ
አሐዱ ፡ ቃል ፡ ወይብሉ ፡ ወኵሉ ፡ ሕዝብ ፡ ሳዊሮስ ፡ ይደሉ ፡ ለዝኒመት ፡ ከመ ፡ ሉ
ቃስ ፡ ወንጌላዊ ፡ አብ ፡ ሰባኬ ፡ ሃይማኖት ፡ አርቶዶክሳዊት ። ወሶቤሃ ፡ ለእኩ ፡ ሰብ
እ ፡ ምእመናን ፡ ፍድፋዳን ፡ መፍቀርያን ፡ እግዚአብሔር ፡ ኀበ ፡ ዘድልው ፡ ኵሎ ፡ ክብ
ራ-ተ ፡ ዘበእማን ።

ወሶበ ፡ ሖሩ ፡ ተማከሩ ፡ በፍኖት ፡ እንዘ ፡ ይብሉ ። ለእመሰ ፡ ኪነ ፡ ዝንቱ ፡ ግብ
ር ፡ በፈቃደ ፡ እግዚአብሔር ፡ ከመ ፡ ይኩን ፡ ሳዊሮስ ፡ ኖላዌ ፡ ለነ ። ወውእቱ ፡ ያር
ኁ ፡ ለነ ፡ አንቀጸ ፡ ደብር ፡ ወኪነት ፡ ልማዱ ፡ ለሳዊሮስ ፡ ከመ ፡ ኢ፡ይትራከብ ፡ ምስለ ፡
አሐዱሂ ፡ *እምሰብእ ፡ አላ ፡ ለእመ ፡ ይመጽእ ፡ ኀቤሁ ፡ ከመ ፡ ይስአል ፡ በእንተ ፡ ቃ * fol. 204, v° b.
ል ፡ ወየኃሥሥ ፡ ፍካሬ ፡ መጽሐፍ ። ወሶበ ፡ በጽሑ ፡ ጐድጐዱ ፡ ኖኅተ ፡ ወኪነ ፡ ደ
ደቀ ፡ ከመ ፡ አኀው ፡ እለ ፡ ምስሌሁ ። ወወፅኡ ፡ እምደብር ፡ ውስተ ፡ ጸሐቆመ ፡ ወ
ቆመ ፡ ልኡክን ፡ ሰዓት ፡ እንዘ ፡ ይገዲጉዱ ፡ ደ፟ደ ፡ ወእምዝ ፡ ጸርሑ ፡ ወይቤሉ ። አ
ሳዊሮስ ፡ አርኑ ፡ ለነ ። ወሶቤሃ ፡ ወጽአ ፡ ኀቤሆመ ፡ በውእቱ ፡ ጊዜ ፡ ወአርኀወ ፡
ለመ ። ወሶበ ፡ ርእዮመ ፡ ተስእለመ ፡ በእንተ ፡ ግብረ ፡ ምጽአቶመ ፡ ኀቤሆመ ፡
ወምንት ፡ ጸሐቆመ ፡ ኀቤሁ ፡ ወመልአመ ፡ ለሰብእ ፡ ፍርሃት ፡ ሶበ ፡ ርእዩ ፡ ጸጋ ፡ እ
ንተ ፡ ትሠርቅ ፡ ውስተ ፡ ገጹ ፡ ወአድነኑ ፡ አርእስቲሆመ ፡ ኀቤሁ ፡ ከመ ፡ ይባርክ ፡

And those assembled were moved by the grace of the Holy Spirit, and the bishops cried [1] with one voice and said, and *so did* all the people, « Severus is fit for this office, even as Luke the evangelist; the father who framed the orthodox creed. » And then they sent excellent, believing men who loved the Lord, unto him who deserved all true honor.

And as they went they took counsel by the way saying, « If this deed be by the will of God, that Severus be our shepherd, then he will open to us the gate of the monastery. » Now it was not Severus' custom to meet any * man, unless he came unto him to ask about the word, and to seek the * fol. 204, v° b. interpretation of scripture. And when they came, they knocked at the door. And it chanced that the brethren who were with him were gone forth from the monastery in their zeal. And the messengers stood an hour knocking at the door, and then they cried and said, « O Severus, open unto us. » And then he came forth unto them straightway, and opened unto them. And when he saw them he asked them concerning the matter of their coming unto them, and what was their request of him. And awe filled the men when they saw the grace which shone in his face, and they bowed down their heads unto him that he might bless them. And they told him that the devout king had commanded the assembling of a council, and then they

1. Lit., and they cried.

ላዕሌሆሙ ። ወይቤልዎ ፡ እስመ ፡ ንጉሥ ፡ ምእመን ፡ አዘዘ ፡ ለተጋብአ ፡ ማኅበር ። ወእምዝ ፡ መጠውዎ ፡ መጽሐፈ ፡ ወነበሩ ፡ ኀቤሁ ፡ ውእተ ፡ ዕለተ ፡ እንዘ ፡ ይትናገሩ ፡ ወይቤ* ሉ ፡ ከመ ፡ ኢይበቍዖሙ ፡ ነቢሮቶሙ ። ወይቤሉ ፡ በከመ ፡ ይቤ ፡ እልዓዛር ፡ ገብረ ፡ አብርሃም ፡ አብ ፡ በእንተ ፡ ርብቃ ፡ እስመ ፡ እግዚአብሔር ። ናሁ ፡ ሠርሐ ፡ ፍኖተነ ፡ ወኢይሰአነ ፡ እንከ ።

ወተስእሎሙ ፡ ሳዊሮስ ፡ ከመ ፡ ይትዓገሡ ፡ እስከ ፡ ሳኒታ ፡ ወነበሩ ። ወአንከሩ ፡ ሶበ ፡ ከሠቶ ፡ እግዚአብሔር ፡ ወእምተአምራት ። ወሶበ ፡ ኮነ ፡ ጽባሕ ፡ ተንሥአ ፡ ወሖረ ፡ ምስሌሆሙ ። ወሶበ ፡ ሖሩ ፡ ውስተ ፡ ካልእ ፡ እምፍናዋት ፡ ረከቡ ፡ ብእሴ ፡ ዘበቱ ፡ ሰይጣን ። ወይቤሎ ፡ ሰይጣን ፡ ለሳዊሮስ ፡ ሠናይ ፡ ውእቱ ፡ በዓትከ ። አሳዊሮስ ፡ መምህረ ፡ ክርስቲያን ፡ አንሰ ፡ አአምር ፡ ከመ ፡ አንተ ፡ ትሰድደኒ ፡ ወለኵሎሙ ፡ እለ ፡ ምስሌየ ፡ ወለማኅበር ፡ ዐቢይ ፡ ማኅበረ ፡ ኬልቄዶን ፡ ዘገብሩ ፡ ኵሎ ፡ ፈቃድየ ። ወባሕቱ ፡ እምድኅረዝ ፡ ይነብር ፡ ንጉሥ ፡ ይትቤቀል ፡ ሊተ ፡ እምኔከ ፡ ወይሰድደከ ፡ በውስተ ፡ ኵሉ ፡ መካን ፡ ወይከውን ፡ ውእቱ ፡ ንጉሥ ፡ ዘይገ*ብር ፡ ፈቃድየ ፡ ወኢተሰጥዎ ፡ ዐቢይ ፡ ሳዊሮስ ፡ ምንተኒ ፡ ዳእሙ ፡ ይቤሎ ። በከመ ፡ ይቤሎ ፡ መልአክ ፡ ክቡር ፡ ሚካኤል ፡ ለሰይጣን ፡ ይኅስከ ፡ እግዚአብሔር ። ወሶቤሃ ፡ ወጽአ ፡ መንፈስ ፡ ርኩስ ፡ እምብእሲ ፡ በኀይለ ፡ ጸጋ ፡ ዐባይ ፡ ዘኅድርት ፡ ውስተ ፡ ሳዊሮስ ።

ወሶበ ፡ በጽሐ ፡ ውስተ ፡ መካን ፡ ዘሀለዉ ፡ ውስቴታ ፡ ገቡአን ፡ ቀርቡ ፡ ኤጲስ ፡

* fol. 205, r° a.

* fol. 205, r° b.

handed him the writing. And then they abode with him that day, while they talked together; and they said * that it was not meet for them to stay, and they said as Eleazar the servant of father Abraham said concerning Rebecca, « The Lord, behold he prospered our way, and therefore it was not impossible for us [1]. »

And Severus asked them to wait until the next day, and they tarried. And they wondered when the Lord revealed him and at the signs. And when it was morning he rose up and went with them. And when they came unto the second stopping-place, they found a man in whom Satan was. And Satan said to Severus, « Thy coming is well, O Severus, teacher of the Christians. But I know that thou wilt cast out me and all who are with me, and the great council, the council of Chalcedon, which did my will. But afterward there shall be a king who shall avenge me upon thee, and he shall cast thee out in every place, and he shall be a king who does * my will. » And the great Severus answered him nothing, but said to him as Michael the archangel said to Satan, « The Lord rebuke thee [2]. » And straightway the evil spirit came forth from the man, by the might of the great grace that abode in Severus.

And when he came unto the place wherein they were assembled, the

1. Gen. 24 : 56. — 2. Jude 9.

ቆጶሳት ፡ እለ ፡ ሀለዉ ። ወይቤሉ ፡ በእንቲአሁ ፡ ነገረ ፡ ብዙኀ ፡ ወተአምራተ ፡ እንተ ፡ ርእይዋ ፡ ወሶበ ፡ ቦአ ፡ ወይቤልዎ ። እፎኑ ፡ ይቤ ፡ ሐዋርያ ፡ ክቡር ፡ አንሰ ፡ ኢየኀሥሥ ፡ በቀዳሜ ፡ ለርእስየ ፡ ለባሕቲትየ ፡ ዳእሙ ፡ ለኵሎሙ ፡ ጉቡኣን ፡ እለ ፡ እዜንዎሙ ፡ ይቤ ፡ ሳዊሮስ ። ዝውእቱ ፡ ከመ ፡ ይኅድግ ፡ ብእሲ ፡ ኵሎ ፡ ዘሎቱ ፡ ወይግድፎ[1] ፡ ወይ
5 ትዓቀብ ፡ ላዕለ ፡ መድኀኒተ ፡ ነፍሱ ፡ ወመድኀኒተ ፡ ቢጹ ።

*ወአመከርዎ ፡ ኤጲስ ፡ ቆጶሳት[2] ፡ ቅዱሳን ፡ በመጽሐፍ ፡ ዘሀለው ፡ ውስቴቱ ፡ ኅብረ * fol. 205, v° a.
ቶሙ ፡ ለሠይሞ ፡ ሊቀ ፡ ዲቤሆሙ ። ወሶበ ፡ አንበባ ፡ ተውለጠ ፡ ራእዩ ፡ እስመ ፡ ኮነ ፡ ውእቱ ፡ ዘኢያፈቅር ፡ ምንተኒ ፡ እምዝንቱ ። ወኮነ ፡ ያፈቅር ፡ ተባሕትዎ ፡ ባሕቲቱ ፡ ጥቀ ። ወኮነ ፡ ይብል ፡ ለርእሱ ፡ ኵሎ ፡ ጊዜ ፡ እስመ ፡ ሀኬት ፡ የሐጕል ፡ ነፍሰ ።
10 እስመ ፡ ኢይረክብ ፡ ብእሲ ፡ ምሕረተ ፡ ዘእንበለ ፡ በተግኅሦ ። በከመ ፡ ጽሑፍ ፡ ውእቱ ፡ አስተርከበ ፡ ወአእምሩ ፡ ከመ ፡ ውእቱ ፡ አነ ፡ እግዚአብሔር ። ወይቤሎሙ ፡ አንሰ ፡ ኢኮንኩ ፡ ድልወ ፡ ለዝንቱ ፡ ግብር ፡ ወኢይበቍዕ ፡ ለነቢር ፡ ዲበ ፡ ዝንቱ ፡ መንበር ። ወይቤሎ ፡ ናውፋርስ ፡ ለአግናጥዮስ ፡ ለገጹ ፡ ድሙን ፡ ምንተ ፡ ብክሙ ፡ ምስሌሁ ፡ ኢታገብርዎ ፡ ለዝንቱ ፡ ግብር ። ወጸርሑ ፡ ኵሎሙ ፡ እንዘ ፡ ይብሉ ፡ ሳዊሮስ ፡
15 ውእቱ ፡ ኖላዊነ ፡ ሳዊሮስ ፡ ውእቱ ፡ በላሒነ ፡ *እምነ ፡ ኵሉ ፡ እከዮሙ ፡ ለመናፍቃ * fol. 205, v° b.
ን ። ወሶቤሃ ፡ ሰዐልዎ ፡ ኵሎሙ ፡ ኤጲስ ፡ ቆጶሳት ፡ ወዐበይት ፡ እለ ፡ ሀለዉ ፡ ሀየ ፡

1. B ወይገድፎ ፡ — 2. B ቆጶስ ፡

bishops who were present drew near and said many things concerning him, and the signs which they had seen. And when he came in they said to him, « How saith the reverend apostle, But I will not seek advantage for myself alone, but for all who are assembled to whom I bring tidings? » Severus says, « This is that a man leave all that he has and forsake it and take heed to the salvation of himself and the salvation of his neighbor. »

*And the holy bishops tried him with the writing wherein was their * fol. 205, v° a.
agreement to make him chief over them. And when he read it, his face changed. For he was one who did not love aught of it, and he loved only the solitary life exceedingly, and he said ever to himself, « Sloth destroys the soul, for a man shall not obtain mercy except by withdrawing apart; even as it is written, Be still and know that I am God[1]. » And he said to them, « I am not fit for this matter, and I am not worthy to sit upon this throne. » And he said to them[2], « As for Ignatius Theophorus, the cloudy[3] of countenance, what have you to do with him? You shall not do this thing. » And they all cried saying, « Severus is our shepherd, Severus is our savior *from all the evil of the schismatics. » And straightway all the bishops and * fol. 205, v° b.
great ones that were there besought him saying, « There is no commandment

1. Ps. 46 : 10. — 2. Lit., him. Text is obscure. — 3. The Syriac Nurono is perhaps meant.

እንዘ ፡ ይብሉ ፡ አልቦ ፡ ዘየዐቢ ፡ እምዛቲ ፡ ትእዛገ ፡ እንተ ፡ ይእቲ ፡ ከመ ፡ የሀብ ፡ ብ
እሲ ፡ ነፍሶ ፡ ቤዛ ፡ ሀየንተ ፡ እኁሁ ።

ወእምገ ፡ ፩እምዐርካኒሁ ፡ እለ ፡ ሀለዉ ፡ ሀየ ፡ ዘነበረ ፡ ምስሌሁ ፡ ውስተ ፡ ጽሕ
ፈት ። ጸሐፈ ፡ ሎቱ ፡ መልእክተ ፡ ወይዜክሮ ፡ ትንቢተ ፡ ብፁዕ ፡ ሚናስ ፡ መፍቀሬ ፡
እግዚአብሔር ። ዘአጠየቆ ፡ ኪያሃ ፡ አመ ፡ ይቤሎ ፡ አንተ ፡ ትነሥእ ፡ ሢመተ ፡ ሐዋ 5
ርያዊ ፡ እስመ ፡ ሐዋርያት ፡ ነሰቱ ፡ አብያተ ፡ ጣዖት ። ወሰበኩ ፡ ሥላሴ ፡ እስመ ፡ ወ
ልድ ፡ ቃል ፡ ሥጋ ፡ ኮነ ። ወአንተኒ ፡ አሳዊሮስ ፡ ካዕበ ፡ ትነሥት ፡ ቤተ ፡ ክርስቲያ
ኖሙ ፡ ለመናፍቃን ። ወትሬስያ ፡ በድወ ፡ በቃላቲከ ፡ እንተ ፡ አስማዕከ ፡ ውስተ ፡
* fol. 206, r° a. ኵሉ ፡ ዓለም ፡ እስመ ፡ ትሰብክ ፡ አንተ ፡ ሥላሴ ፡ ወሕማማተ ፡ ማሕ*የዊ[1] ፡ እንተ ፡
ተወክፋ ፡ በእንቲኣነ ፡ አምላክ ፡ ቃል ፡ ዘኮነ ፡ ሥጋ ። ወይዜክር ፡ ዓዲ ፡ ትንቢታት ፡ 10
ዘተነበዩ ፡ ኪያሃ ፡ አበው ፡ ቅዱሳን ፡ በእንተ ፡ ዛቲ ፡ ሥርዐት ። ይቤሎ ፡ ይከውን ፡
ላዕሌከ ፡ ኀጢአት ፡ ለእመ ፡ ዓበይከ ፡ አንተ ፡ እምዝንቱ ፡ ግብር ።

ወእምገ ፡ ኵሎሙ ፡ ኤጲስ ፡ ቆጶሳት ፡ ወሕዝብ ፡ ነሥእዎ ፡ በፍርሃት ፡ ወስእለት ፡
ወይቤልዎ ፡ እስመ ፡ እግዚአብሔር ፡ ይወቅሠከ ፡ በእንተዝ ፡ ግብር ፡ ለእመ ፡ አንተ ፡
ኀደጎሙ ፡ ለእማንቱ ፡ ነፍሳት ፡ ከመ ፡ ይትሀጐላ ፡ ኵሎን ። ወሶቤሃ ፡ አሆ ፡ ይቤሎ 15
ሙ ፡ ወተወክፈ ፡ ስእለቶሙ ፡ ወሖሩ ፡ ቦቱ ፡ አንጾኪያ ።

ወሶበ ፡ ቀደሞሙ ፡ ዜና ፡ ኀበ ፡ ሀገር ፡ ከመ ፡ ሳዊሮስ ፡ መጽአ ፡ ኀቤሃ ፡ ወጽኡ ፡

1. B ማኅዊተ ፡

greater than this, that a man give his life as a ransom for his brother[1]. »

And then one of his friends, who were there, who abode with him, wrote unto him a letter and reminded him of the prophecy of Menas, who loved the Lord, who made it known to him saying to him, « Thou shalt take up the apostolic office, for the apostles destroyed the temples of the idols, and proclaimed the Trinity, that the Son the Word became flesh. And thou too, O Severus, shalt destroy the church of the schismatics, and thou shalt lay it waste by thy words which thou hast proclaimed in all the
* fol. 206, r° a. world. For thou dost preach the Trinity and the saving passion * which God the Word that was made flesh endured for us. » And he made mention further of the prophecies which the holy fathers prophesied concerning this estate. He says to him, « There shall be sin upon thee, if thou art too great for this work. »

And then all the bishops and people took him with fear and entreaty, and said to him, « The Lord will hold thee to account for this matter, if thou dost leave all these souls to perish. » And then he gave them his consent, and granted their request, and they went with him to Antioch.

And when the word went before them unto the city that Severus was

1. John 15 : 13.

ኵሉ ፡ ሰብአ ፡ ሀገር ፡ ለተራክቦቱ ፡ በወቢይ ፡ ፍሥሓ ። ወሶበ ፡ አብእዎ ፡ ኀበ ፡ ሀገ
ር ፡ ወኵሉ ፡ ሕዝብ ፡ ምስሌሁ ፡ ተሀውከት ፡ ኵላ ፡ ሀገር ፡ በእንቲአሁ ፡ እስመ ፡ ኮኑ ፡
ይትመነይዎ ፡ ወኮኑ ፡ *ይፈትዉ ፡ ከመ ፡ ይኩን ፡ መራኅብተ ፡ ሀገር ፡ ትበቍል ፡ አዕ * fol. 206, r° b.
ዋም ፡ ከመ ፡ ይዕርጉ ፡ ዲቤሃ ፡ ከመ ፡ ዘኬዎስ ፡ ኀጺር[1] ፡ ከመ ፡ ይኔጽሩ ፡ ሀየንቲሁ ፡
ለክርስቶስ ፡ እንዘ ፡ የኃልፍ ፡ ወኮኑ ፡ ይጸርሑ ፡ ኵሎሙ ፡ ወይብሉ ፡ ቡሩክ ፡ ውእቱ ፡
ሳዊሮስ ፡ ዘፈነዎ ፡ እግዚእ ፡ ኀቤነ ፡ ቡሩክ ፡ ውእቱ ፡ እምአርያም ።

ወሶበ ፡ ቦአ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወካህናት ፡ ቅድሜሁ ፡ እንዘ ፡ ይቄድስ
ዎ ፡ በዘይደሉ ፡ ለሚመቱ ፡ ወንብረቱ ፡ ዲበ ፡ መንበር ፡ ሐዋርያዊ ። ስብሐተ ፡ ወቢ
የ ፡ ከመ ፡ ይሚምዎ ፡ ወእምዝ ፡ ኮነ ፡ መንክር ፡ ወቢይ ፡ እምርሔ ፡ ዕፍረት ፡ ምዐ
ዝ ፡ መልአ ፡ ኵሎ ፡ መካነ ፡ ዘሀለዉ ፡ ውስቴቱ ፡ ወአጼነዉ ፡ ኵሉ ፡ ሰብእ ፡ ርሑሁ ፡
ለውእቱ ፡ ዕፍረት ፡ ወባይ ። ወጠየቁ ፡ ከመ ፡ ሀለዉ ፡ መላእክት ፡ ለሠይሞቱ ፡ ምስ
ለ ፡ ወቢይ ፡ ፍሥሓ ፡ ወውእቱ ፡ ዕፍረት ፡ ዘአስተርአየት ፡ ርሑሁ ፡ በውእቱ ፡ ዕለት ፡
ሀለወት ፡ እስከ ፡ ዮም ፡ *ኀበ ፡ መካን ፡ ዘተሠይመ ፡ ውስቴቱ ። * fol. 206, v° a.

ወሶበ ፡ ፈለሰ ፡ ኀበ ፡ አትራኖስ ፡ ይቤ ፡ በከመ ፡ ይቤ ፡ ሊቀ ፡ ክርስቶስ ፡ አምላክነ ፡
ሎቱ ፡ ስብሐት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። እስመ ፡ ቤትየ ፡ ቤተ ፡ ጸሎት ፡ ይሰመይ ፡

1. B ሐፃር ፡

coming unto it, all the people of the city went forth to meet him with great joy. And when they brought him into the city, and all the multitude with him, all the city was stirred because of him[1], for they were longing for him, and they were * desiring that the plain of the city should produce trees * fol. 206, r° b.
that they might climb them, even as Zacchaeus the short[2], to see the vicar[3] of Christ, as he passed by. And they were all crying and saying, « Blessed is Severus whom the Lord has sent unto us. Blessed be he in the highest. »

And when he entered into the church, with the priests before him praising him, even him who was worthy to be ordained and to sit upon the apostolic throne, *with* great glory to ordain him, then there was a great wonder; the fragrant ointment filled all the place wherein they were, and all men perceived the odor of the great ointment, and they perceived that angels were present to ordain him with great joy. And that oil the fragrance of which manifested itself on that day, remains unto this day * in the * fol. 206, v° a.
place where he was ordained.

And when he passed unto the throne, he said, even as the head, Christ our God said, — to him be glory for ever and ever, Amen, — « My house shall be called a house of prayer, but ye have made it a meeting-place for

1. Mt. 21 : 10. — 2. Lk. 19 : 3,4. — 3. Or, him that was in the stead of Christ.

ወአንትሙሰ ፡ ረስይክምዎ ፡ ምስትጉበአ ፡ ለሰይጣን ፡ ወሐራሁ ፡ ወበውእቱ ፡ ጊዜ ፡ ጐዩ ፡ እምኔሁ ፡ መናፍቃን ፡ ከመ ፡ አንበሳ ፡ ሶበ ፡ ይጥሕር ፡ በገዳም ። ወኮኑ ፡ ይፈርሁ ፡ መናፍቃን ፡ ሶበ ፡ ይሰምዑ ፡ ስሞ[1] ፡ ባሕቲቶ ። እስመ ፡ ቃሉ ፡ መንፈሳዊ ፡ ኮነ ፡ የሐርጾሙ ፡ ከመ ፡ ሰይፍ ፡ ዘክልኤ ፡ አፉሁ ።

ወለሊሁ ፡ መልአ ፡ ለአንጾኪያ ፡ ፍካሬ ፡ ጥበቡ ፡ መንፈሳዊት ፡ ወተከለ ፡ ቀኖናተ ፡ ርትዕተ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ እስከ ፡ ኮነት ፡ አንጾኪያ ፡ ዘከመ ፡ አድባራት ፡ ወገዳማት ፡ ኢየሐዕዕ ፡ ምንትኒ ፡ እምጥበቡ ። ወኮነ ፡ ከመ ፡ ሊቅ ፡ ጠቢብ ፡ ዘሐመር ፡ እስከ ፡ አብጽሐ ፡ ሐመሮ ፡ ኀበ ፡ መርሶ ፡ አርቶዶክሳዊት ። ወወሀበሙ ፡ ሕገ ፡ ወሥር
* fol. 206, v° b. ወተ ፡ *ከመ ፡ መላእክተ ፡ እግዚአብሔር ። ወተመሰለት ፡ አንጾኪያ ፡ ከመ ፡ ኢየሩሳሌም ፡ በመዋዕል ፡ ዘኮነ ፡ ተሠገወ ፡ እግዚአብሔር ፡ ቃል ፡ በውስቴታ ፡ ይፈውስ ፡ ደዌያተ ፡ ወያወጽእ ፡ ሰይጣናተ ፡ እስከ ፡ ኮኑ ፡ ካልኣን ፡ ሰብእ ፡ ይነሥኡ ፡ አጽርቅተ ፡ እምአልባሲሁ ፡ ያመጽእዎ ፡ ውስተ ፡ አብያቲሆሙ ። ከመ ፡ ይትባረኩ ፡ ባቲ ፡ ወይፈውሱ ፡ ድውያን ፡ ባቲ ፡ ከመ ፡ ሰናብት ፡ እንተ ፡ ኮነት ። ይነሥኡ ፡ እምቍስሉ ፡ ለጳውሎስ ፡ ወይትፈወሱ ፡ ባቲ ፡ ሰብእ ፡ ወጉባኤ ፡ ብዙኃን ፡ እምሰብእ ፡ ዓደዉ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ። እንዘ ፡ ይትአመኑ ፡ ኀጣውኢሆሙ ፡ ወስሕተቶሙ ፡ ወሰአሉ ፡ እምዝንቱ ፡ አብ ፡ ስርየተ ። ወኮነት ፡ ጉባኤ ፡ ትትፌሣሕ ፡ በስብሐተ ፡ እግዚአብሔር ፡

1. B ስም ፡

Satan and his host[1]. » And straightway the schismatics fled from him as *from* a lion when he roars in the field. And the schismatics feared when they but heard his name, for his spiritual word cut them off even as a two-edged sword.

And as for him, he filled Antioch with the exposition of his spiritual wisdom, and he established the true canons in the church, until Antioch was as the churches and convents; there was nothing lacking to his wisdom. And he was as a wise captain of a ship, until he brought his
* fol. 206, v° b. ship unto the orthodox port. And he gave them a law and ordinance, * as the messengers of the Lord. And Antioch was even as Jerusalem in the days when God the Word was made flesh. He healed the sick and he cast out Satans until other men carried shreds of his garments *and* brought them unto their houses that they might be blessed thereby and heal the sick therewith, even as *on* the Sabbaths of old they took them from the wounds of Paul that men might be healed thereby[2]. And a great multitude of people passed into the church confessing their sins and their errors, and asked forgiveness of the father. And the congregation rejoiced in

1. Mk. 11 : 17. — 2. Acts. 19 : 12.

በእንተ ፡ ዘፈነወ ፡ ኀቤሆሙ ፡ ዐቃቤ ፡ ሥራይ ፡ ዘይፈውሶሙ ፡ ወያነግፎሙ ፡ እመና ፍቃን ።

አይ ፡ ልቡና ፡ ዘይክል ፡ ይዜኑ ፡ ትሩፋቲክ ፡ አሳዊሮስ ፡ ወይ*ጽሐፉ ፡ አሐተ ፡ ዳ * fol. 207, r° a.
እሙ ፡ ንስአል[1] ፡ ዝኰ ፡ አበ ፡ ከመ ፡ ይፈኑ ፡ ኀቤነ ፡ እግዚእ ፡ በጸሎቱ ፡ ክፍለ ፡ እም
ነ ፡ መዐዛ ፡ መንፈስ ፡ ቅዱስ ፡ ዘይገብር ፡ በውስቴቱ ፡ ወይጸግወነ ፡ ለነ ፡ ኪያሁ ፡ በከ
መ ፡ ጸገዎ ፡ ኤልያስ ፡ ለኤልሳዕ ፡ ረድኡ ፡ እስከ ፡ ተክህሎ ፡ ይትናገር ፡ ንስቲተ ፡ እም
ዘ ፡ ገብሮ ፡ እግዚአብሔር ። ኢቢጽ ፡ ዘግላ ፡ በከመ ፡ ነበረ ፡ ሙሴ ፡ ቅድመ ፡ ሕዝብ ፡
ዐላውያን ፡ ዳእሙ ፡ በገጽ ፡ ብሩህ ፡ አመ ፡ ነበረ ፡ በሶርያ ፡ ዘተዐውቀ ። እስመ ፡ እፈ
ቅድ ፡ አነ ፡ አይድዖ ፡ ኪያሁ ፡ ወለውእቱኬ ።

እስመ ፡ ሰብእ ፡ እኩያን ፡ አስተዋደይዎ ፡ ኀበ ፡ ንጉሥ ፡ ከሓዲ ፡ ብስጣስዮስ ፡ ዘረ
ሰያ ፡ ለቤተ ፡ ክርስቲያን ፡ ውስተ ፡ ስደት ፡ እምድኅረ ፡ ህድአት ፡ ወሰላም ፡ ወይቤል
ዎ ፡ እስመ ፡ ሳዊሮስ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘአንጾኪያ ። ናሁ ፡ ገደፈ ፡ መጻሕፍተ ፡ ዘማኅ
በረ ፡ ኬልቄዶን ፡ ዘተጋብአ ፡ በመዋዕለ ፡ ንጉሥ ፡ ምእመን ፡ መርቅያን ። ወተቈጥዐ ፡
ንጉሥ ፡ በእንተዝ ፡ ወፈነወ ፡ *መኰንነ ፡ እምሰብአ ፡ መንግሥቱ ፡ ዘይሰመይ ፡ ሩፍ * fol. 207, r° b.
ስ ። ወምስሌሁ ፡ ፷ወወልት[2] ፡ ወንስጡር ፡ ውእቱ ፡ ወነኪር ። ወኮነ ፡ ይፈቅድ ፡ ከመ ፡
ይርከበ ፡ ለውእቱ ፡ ቅዱስ ፡ በጕሕሉት ። ወከሠተ ፡ እግዚአብሔር ፡ ለሳዊሮስ ፡ ዘንተ ፡

1. B ንሰአል ፡ — 2. B መዓልት ፡

praise of the Lord, because he had sent unto them a physician who healed them and freed them from the schismatics.

What wisdom is able to declare thine excellencies, O Severus, and * to * fol. 207, r° a.
write them together? But let us ask the father that through his prayer the Lord may send unto us a portion of the fragrance of the Holy Spirit, wherein he wrought[1], and grant it to us even as Elijah granted it unto Elisha his servant until he was able to speak a little of that which the Lord did unto him. Not as with a veil, as Moses was before the perverse people[2], but with shining face, which was manifested when he dwelt in Syria. For I desire to make him known, even him.

For evil men accused him before the apostate king Anastasius[3], who subjected the church to persecution after tranquillity and peace, and they said to him, « *As for* Severus, the patriarch of Antioch, behold he has rejected the writings of the council of Chalcedon which assembled in the days of the believing king Marcian. » And the king was angry because of this, and he sent * an officer from the men of his kingdom whose name was * fol. 207, r° b.
Rufus, and with him sixty guards. Now he was a Nestorian and an alien. And he desired to take the holy one by guile. And the Lord revealed this

1. Or, which wrought in him. — 2. 2 Cor. 3 : 13. — 3. I. e., Justinian.

ግብረ ፡ ወኢኮነ ፡ በራእየ ፡ ሌሊት ፡ ወባሕቱ ፡ በገሃድ ፡ ጴጥሮስ ፡ ምስለ ፡ መልአክ ። ወሶበ ፡ ቦአ ፡ ሩፍስ ፡ ሀገረ ፡ ወኵሎሙ ፡ እለ ፡ ሀለዉ ፡ ምስሌሁ ፡ ወጽኡ ፡ አብ ፡ ሳዊሮስ ፡ ወኵሎሙ ፡ እለ ፡ ሀለዉ ፡ ምስሌሁ ፡ ከመ ፡ ይብድሮ ፡ እንተ ፡ ካልእ ፡ ገጽ ። ወረሰየ ፡ ይሕትት ፡ በእንቲኣሁ ፡ ሩፍስ ፡ እንዘ ፡ ይብል ። እስመ ፡ ምስሌየ ፡ ሀሎ ፡ መጽሐፈ ፡ አምኃ ፡ እምኀበ ፡ ንጉሥ ። ወአጠየቅዎ ፡ ከመ ፡ ውእቱ ፡ ተኀብአ ፡ ወተደለወ ፡ ለኀሊፆቱ ።

ወሀሎ ፡ አብ ፡ ንሕነ ፡ ምስሌሁ ፡ ወበጻሕነ ፡ ኀበ ፡ አፍለጎን ፡ ወውእቱ ፡ ቅሩብ ፡ እምሀገር ፡ ወርእዩነ ፡ ጸላኢ ፡ ሩፍስ ፡ እምርኁቅ ፡ ወመጽአ ፡ ውእቱ ፡ ወገብረ ፡ እግዚ
* fol. 207, v° a. አ*ብሔር ፡ ወቢያ ፡ መንክረ ። በከመ ፡ ገብረ ፡ ለሙሴ ፡ በሠጢቀ ፡ ባሕር ፡ ወለኤልያስ ፡ በውስተ ፡ ዮርዳኖስ ። እስመ ፡ ዝንቱ ፡ አምላክ ፡ ፩አምላክ ፡ ኵሉ ፡ ውእቱ ። ወአልወለ ፡ አዕይንቲሁ ፡ ሳዊሮስ ፡ ኀበ ፡ ሰማይ ፡ ወገብረ ፡ ወአእኰተ ፡ እግዚአብሔር ። ወሶቤሃ ፡ ርኢነ ፡ ሐመረ ፡ በረድኤተ ፡ እግዚአብሔር ፡ እንዘ ፡ የሐውር ፡ በማዕዶት ። ወሶበ ፡ ረከብኖ ፡ ዓረግነ ፡ ውስቴቱ ፡ ወኮነ ፡ ርፈስ ፡ ቀርበ ፡ እምኔነ ። ወሶበ ፡ ርእየ ፡ ዘኮነ ፡ ረሰየ ፡ ይኅሥሥ ፡ ርውፈስ ፡ ምስለ ፡ እከየ ፡ ልብ ፡ ወትዕቢት ፡ እስመ ፡ ደገነነ ፡ ወረሰየ ፡ ይስድደነ ፡ እስከ ፡ በጽሐ ፡ ምስሌነ ፡ ማዕዶተ ። ወዓገቱነ ፡ በዕፀብ ፡ ወጸውዖ ፡ ለአብ ፡ ሊቀ ፡ ጳጳሳት ፡ በከመ ፡ ይክል ፡ ዲቤሁ ። ወይቤሎ ፡ ረድእ ፡ ዘእግዚእ ፡

matter to Severus, and it was not in a vision of the night, but openly, *as* Peter with the angel [1]. And when Rufus and all who were with him entered into the city, father Severus and all who were with him went forth in disguise to anticipate him. And Rufus had search made for him, saying, « I have a writing of salutation from the king. » And they told him that he was in hiding. And he made ready to search for him.

And we were with the father *where* he was, and we came unto a river, and it was near the city. And the enemy Rufus saw us from afar, and
* fol. 207, v° a. he came. And the Lord wrought* a great wonder, even as he did for Moses in dividing the sea, and for Elijah in Jordan. For this God is all one God. And Severus lifted up his eyes to heaven, and he began [2] and praised the Lord. And then by the help of the Lord we saw a boat coming unto the bank [3], and when we saw it we entered into it, and Rufus drew near to us, and when he saw that which had happened, with wickedness of heart and pride he caused search to be made, for he pursued us and had them press after us, until he came with us unto the bank. And they surrounded us with violence, and he called to the father the patriarch, as though prevailing over him, and said to him, « Servant of the Lord and champion of

1. Acts 12 : 10. — 2. Lit., made. — 3. Or, going unto the *other* bank.

ወመስተጋድል ፡ ላዕለ ፡ ስመ ፡ ይባልሕከ ፡ ይእዜ ፡ ምስለ ፡ ሃይማኖትከ ፡ እምእደየ ። ወረሰየ ፡ ይሳለቅ ፡ በእከዩ ፡ ወይሐስ ፡ ርእሶ ፡ በትዕቢት ።

*ወይቤ ፡ ሳዊሮስ ፡ ለእመሰ ፡ ኮንኩ ፡ አነ ፡ ረድኦ ፡ ለክርስቶስ ፡ ወትጻእ ፡ እሳት ፡ እምኀበ ፡ ክርስቶስ ፡ ትብላዕከ ፡ ወትበልዖሙ ፡ ለእለ ፡ ምስሌከ ። ወሶቤሃ ፡ መጽአ ፡ ነፋስ ፡ ዐውሎ ፡ ጽኑዕ ፡ ወኮነ ፡ እሳት ፡ ዘያውዒ ፡ እምኀበ ፡ እግዚአብሔር ፡ ወግገቶሙ ፡ ወአውዐዮሙ ፡ እስከ ፡ ኢተርፈ ፡ እምኔሆሙ ፡ ዘእንበለ ፡ ፬ዘነፍጹ ፡ ጐዩ ፡ ኀቤሁ ፡ ወከልሑ ፡ እንዘ ፡ ይብሉ ፡ አብእሴ ፡ እግዚአብሔር ፡ አድኅነነ ፡ እስመ ፡ ንሕነሰ ፡ እምውሉደ ፡ አርቶዶክሳውያን ፡ ወበረድኤቱ ፡ ለእግዚአብሔር ፡ ወበጸሎቱ ፡ ድኅኑ ።

ወበእንተ ፡ ዘርኢን ፡ ረከበን ፡ ፍሥሓ ፡ ዐቢይ ፡ ወተንሣእነ ፡ እምውእቱ ፡ መካን ፡ ኀበ ፡ ደብረ ፡ ቅዱስ ፡ ቶማስ ፡ ቀሲስ ፡ ወነበርነ ፡ ኀቤሁ ፡ መዋዕለ ፡ ኅዳጠ ፡ ወአጠየቅኖ ፡ መንክራቲ ፡ እንተ ፡ ገብሩ ፡ እግዚአብሔር ፡ ለገብሩ ፡ ሳዊሮስ ፡ ወሰብሐ ፡ ለእግዚአብሔር ፡ ወአእኰቶ ። ወፀሰ ፡ እለ ፡ ድኅኑ ፡ እምእሳት ፡ ወተደመሩ ፡ ምስሌነ ። ወ*ሶ በ ፡ ርእዩ ፡ ትሩፋቲሆሙ ፡ ለአኀው ፡ መነኮሳት ። ወኮኑ ፡ ከማሆሙ ፡ መነኮሳት ፡ ወነበሩ ፡ ምስሌሆሙ ። ወኮኑ ፡ ፅሙዳነ ፡ ፈድፋዶ ፡ እስመ ፡ ኮኑ ፡ አኀው ፡ እለ ፡ ሀለው ፡ ሀየ ፡ ከመ ፡ መላእክት ፡ በአምሳሊሆሙ ፡ ወትሩፋቲሆሙ ።

ወእምዝ ፡ በጽሐ ፡ ዜና ፡ ኀበ ፡ ንጉሥ ፡ ዘገብሮ ፡ አብ ፡ ሳዊሮስ ፡ ወኀደገ ፡ ኀጢ

* fol. 207, v° b.

* fol. 208, r° a.

his name, let him now save thee with thy faith, from my hand. » And he mocked in his wickedness, and wagged his head in arrogance.

*And Severus said, « If I am the servant of Christ, then let fire come forth from Christ *and* devour thee; and it shall devour them that are with thee. » And straightway there came a mighty tempestuous wind, and there was consuming fire from the Lord, and it surrounded them and burned them until there were none left of them save four who escaped and fled unto him, and cried out saying, « O man of God, save us, for we are of the children of the orthodox. » And by the help of the Lord and by his prayer[1] they were saved.

And great joy possessed us because of what we had seen. And we rose up from that place and *came* unto the monastery of the holy Thomas the elder, and we abode with him a few days, and we told him the wonder which the Lord had done for his servant Severus, and he glorified the Lord and praised him. But the four who were saved from the fire joined with us. And * when they saw the excellence of the brother monks, then they became monks even as they, and dwelt with them, and they were exceedingly devout, for the brethren who were there were as angels in their likeness and their abstinence[2] and their virtues.

And then the report of what father Severus had done came unto the king,

1. I. e., prayer to him? — 2. Or, service.

ሦቶ ። ወሶበ ፡ በጽሐ ፡ ዜና ፡ ኀበ ፡ አብ ፡ ሊቀ ፡ ጳጳሳት ፡ ሳዊሮስ ፡ ዘከመ ፡ ኃደገ ፡ ንጉሥ ፡ ኀጢሦቶ ። ወተንሢአ ፡ ገብአ ፡ አንጾኪያ ፡ ወሀለወት ፡ ረድኤተ ፡ እግዚአብ ሔር ፡ ምስሌሁ ፡ ወኀይሉ ፡ ወኮነ ፡ ይጽሕፍ ፡ መልእክታተ ፡ መንፈሳዊተ ። ወይፈኖ ዎሙ ፡ ኀበ ፡ አርቶዶክሳዊያን ፡ ውስተ ፡ ኵሉ ፡ መካናት ፡ ከመ ፡ ያጽንዖሙ ፡ ዲበ ፡ ሃይማኖት ፡ ወያቤይን ፡ ለሙ ፡ ቀኖና ፡ ዘምሉእ ፡ ተግሣጸ ፡ ወንባቢ ፡ መንፈሳዊ ፡ በፍ ተ ፡ መንፈስ ፡ ቅዱስ ። ይቤሉ ፡ በእንተ ፡ ሙሴ ፡ ነቢይ ፡ ከመ ፡ ውእቱ ፡ ተምህረ ፡ ኵ
* fol. 208, r° b. ሎ ፡ ጥበቦሙ ፡ ለግብጻ*ውያን ፡ ወኮነ ፡ ሠናየ ፡ ወጽኑዐ ፡ ወከሠተ ፡ ውእቱ ፡ መንክራ ተ ፡ እግዚአብሔር ። ወሳዊሮስ ፡ ካዕሰ ፡ ተምህረ ፡ ጥበበ ፡ አፍለጦን ፡ ወፈታሳሮስ[1] ፡ በአቴና ።

ወእምድኅረ ፡ ዝንቱ ፡ ተመስጠ ፡ ልቡናሁ ፡ ወሕሊናሁ ፡ ኀበ ፡ ኀጢሠ ፡ አእም ሮ ፡ ምሥጢራት ፡ ሰማያዊት ፡ ወዐቃቤ ፡ ሕገ ፡ ክርስቲያን ፡ ወከሠተ ፡ መንክራተ ፡ እግዚአብሔር ፡ በእንተ ፡ ቤተ ፡ ክርስቲያን ። እስመ ፡ ጥበበ ፡ መንፈስ ፡ ቅዱስ ፡ ወጸጋሁ ፡ ኮነት ፡ ውስቴቱ ። መኑ ፡ ይክል ፡ ፈጽሞ ፡ ዝክረ ፡ ትሩፋቲሁ ። ወንጽሕና ፡ ሥጋሁ ፡ ወብሩህ ፡ ሕሊናሁ ፡ ወልዕልና ፡ ልቡ ፡ ወነቅዐ ፡ ጥበብ ፡ ዘመንፈስ ፡ ቅዱስ ፡ ዘ የኀድር ፡ ውስቴቱ ። ሙሴ ፡ ሰፈሐ[2] ፡ እደዊሁ ፡ ቀተለ ፡ አማሌቀ ። ወሳዊሮስ ፡ ሰኅ

1. Read ወፈታኅሮስ ፡ — 2. B ሰፈሐ ፡

and he left off seeking him. And when the word came unto the father patriarch Severus that the king had left off seeking him, he rose up and returned to Antioch. And the help of the Lord was with him, and his might, and he wrote spiritual letters and sent them unto the orthodox in all places, to strengthen them in the faith, and he set forth to them a canon that was full of discipline and spiritual discourse, through the gift of the Holy Spirit. They say of Moses the prophet that he was learned in all
* fol. 208, r° b. the wisdom of the Egyptians[1], * and he was fair and strong and showed the wonders of the Lord. And Severus likewise learned the wisdom of Plato and Pythagoras in[2] Athens.

And after this his wisdom and his understanding were caught up to the search for the knowledge of heavenly mysteries and the keeping of the law of the Christians, and he revealed the wonders of the Lord concerning the church, for the wisdom of the Holy Spirit and his grace were in him. Who is able fully to recount his virtues and the purity of his flesh and his splendid understanding and the exaltation of his heart and the fountain of the wisdom of the Holy Spirit which abode in him? Moses stretched forth his hands and slew Amalek; and Severus stretched forth his hands and destroyed the schismatics. Moses ascended into Mount Sinai and received

1. Acts 7 : 22. — 2. Or, of.

ሐ ፡ እደዊሁ ፡ ወአጥፍአሙ ፡ ለመናፍቃን[1] ። መ·ሴ ፡ ዓርገ ፡ ውስተ ፡ ደብረ ፡ ሲና ፡ ወተመጠወ ፡ ሕገ ፡ ወሰዊሮስ ፡ ዓርገ ፡ ኀበ ፡ ደብር ፡ መንፈሳዊ ፡ ወተመጠወ ፡ ቃላተ ፡ ወንኔል ፡ *ወአጽንያመ· ፡ ውስተ ፡ እንግድኣሆሙ ፡ ለክርስቲያን ። ናሁኬ ፡ ከሠትኩክ * fol. 208, v° a.
መ· ፡ ፍንዋተ ፡ ጥበቦ ፡ ዘከመ ፡ እግዚአብሔር ፡ ገብረ ፡ ሎቱ ።

ወንደለው ፡ ይእዜኒ ፡ ኀበ ፡ ፍጻሜ ፡ ዜና ፡ ወንዘክር ፡ ኀዳጠ ፡ እምነ ፡ መንክራቲ ። አኮ ፡ አነ ፡ ዘእክል ፡ እዘክር ፡ ኵላ ፡ እስመ ፡ ሕፁፅ ፡ አነ ፡ ዳእሙ· ፡ ውእቱ ፡ ዘይጼግ ወኒ ፡ ወይመርሐኒ ፡ በመንፈሳዊቱ ፡ ወጸሎቱ ፡ ከመ ፡ ኖሎት ፡ ዘይመርሑ ፡ ዕጕልተ ፡ ኀበ ፡ አጥባት ፡ እሞሙ· ፡ ከመ ፡ ይጥብዉ ። ወሶቤሃ ፡ ታአምር ፡ ወትሬእይ ። ወካዕበ ፡ ዘዕቡስ ፡ ፍጥረቱ ፡ ጥቀ ። ወውእቱ ፡ ይመልእ ፡ መዛግብቲሁ ፡ እምሲሲቱ ፡ ወያስተጋ ብእ ፡ እምኔሁ ፡ ንስቲተ ፡ በከመ ፡ ክሂሎቱ ፡ ወይትወሰክ ፡ ኀያለ ፡ በእንተ ፡ ዝንቱ ፡ ግብር ፡ ወከማሁ ፡ አነሂ ፡ እትሜሰሎ ፡ ካዕበ ፡ ለዝንቱ ፡ ወአጽኢንየ[2] ፡ ሕሊናየ ፡ ወ እትጌበር ፡ ለመክሊት ፡ እንተ ፡ ተወህበት ፡ ሊተ ፡ በበንስቲት ፡ ንስቲተ ፡ እስከ ፡ እ ረብሕ ፡ ዘከማሃ ።

ወ*ዝክቲኒ ፡ ማኅበረ ፡ ኬልቄዶን ፡ ዐቢይ ፡ ኮኑ ፡ ሰብኡ ፡ ብዙኀ ፡ ወኮኑ ፡ ከመ ፡ * fol. 208, v° b.
ፈረስ ፡ እንተ ፡ ድሉት ፡ ለፀብእ ። ወባሕቱ ፡ ተሰዱ ፡ ውእቶሙ ፡ በቃላተ ፡ አብ ፡ ሳ ዊሮስ ፡ ወኮኑ ፡ ከመ ፡ ሣሬት ፡ ዘውእቶሙ ፡ ኤጲስ ፡ ቆጶሳተ ፡ ኬልቄዶንያ ። ወኢፈ ርሀ ፡ ዝንቱ ፡ አብ ፡ እምንጉሥ ፡ ሐዲስ ፡ ወኢእመኳንንት[3] ፡ መንግሥቱ ፡ ተላውያ

1. B ለመፍቃን ፡ — 2. B ወአጽእኒየ ፡ — 3. B ወኢእመኳንንት ፡

the law, and Severus ascended into a spiritual mountain and received words of the gospel, * and he established them in the breasts of the Chris- * fol. 208, v° a.
tians. Behold therefore I have shown to you the ways of his wisdom, even as the Lord did unto him.

And now let us prepare for the conclusion and let us relate a few of his wonders. It is not I that am able to relate it all, for I am unequal to it, but he who has shown me grace will also lead me by his spirit[1] and his prayer even as shepherds who guide the young ones unto the sides of their mother to suck; and then you shall know and see. And again he whose nature is weak exceedingly, he too shall be filled with his treasures from his food and he shall receive of it a little according to his ability. And he shall increase mightily because of this matter. And I also shall likewise be like him, and strengthening my thought, I shall employ the talent which has been given me, little by little, until I make gain in like manner.

And * *as for* the great council of Chalcedon, its men were many, and they * fol. 208, v° b.
were as a horse which is ready for war; but they were cast out by the words of father Severus, and they, even the bishops of Chalcedon, were as a spider. And the father did not fear the new king nor his officers of his

1. Lit., spiritual.

ነ ፡ ፈቃዱ ። ዳእሙ ፡ ከነ ፡ ይትቃወሞሙ ፡ በጽንዐ ፡ ቃሉ ፡ ወይተክል ፡ ሎሙ ፡ ከመ ፡ ኰኵሕ ፡ ወከነ ፡ ይኄይሶ ፡ መዊት ፡ ዘበእንተ ፡ ክርስቶስ ፡ ፈድፋደ ፡ እምሕይው ። ወከነ ፡ መስተዳግሠ ፡ ላዕለ ፡ ኵሉ ፡ ዘይበጽሖ ፡ እምድንጋፄ ፡ ወስደት ፡ ወረኃብ ፡ ወጽምእ ፡ ወዕርገተ ፡ ባሕር ፡ ብዙኀ ፡ ጊዜ ፡ ወመንሱተ ፡ ዘእምአኀዊሁ ፡ ኤጲስ ፡ ቆጶሳት ፡ መያልዋን ፡ ሐሳውያን ፡ ወእምነ ፡ ከሓዲ ። እስመ ፡ ኀደጉ ፡ ፍኖተ ፡ ርትዕተ ፡ ወገብኡ ፡ ውስተ ፡ ሀጉል ። ወከነት ፡ ተቃውሞቱ ፡ ምስለ ፡ ንጉሥ ፡ ብስጣስዮስ ፡ ዘው-
* fol. 209, r° a. እቱ ፡ *ሄሮድስ ፡ ዳግማዊ ፡ ዝንቱ ፡ ዘደበየ ፡ አብያተ ፡ ክርስቲያናት ፡ በክሕደቱ ። ወባሕቱ ፡ ኢክህለ ፡ ተቃውሞቱ ፡ ውስተ ፡ ሃይማኖት ፡ በአምሳለ ፡ ገድለ ፡ ቅዱስ ፡ ጳውሎስ ፡ ሐዋርያ ። ወከነ ፡ ይልሀቅ ፡ ኵሎ ፡ ዕለተ ፡ ምስለ ፡ አብዝኖ ፡ መጻሕፍት ። ወከነ ፡ መናፍቃን ፡ ይጐይዩ ፡ ኵሎ ፡ ዕለተ ፡ እምሰሚዐ ፡ ዝክረ ፡ ስሙ ፡ ። መኑ ፡ ዘ ይሬኢ ፡ ኀቤሁ ፡ እምኤጲስ ፡ ቆጶሳት ፡ ወእለ ፡ ርክበታቶሙ ፡ ልዕልት ፡ ወኢይፈርሁ ፡ እምኔሁ ፡ ጴጥሮስ ፡ ወጳውሎስ ፡ ርእዩ ፡ ምሥጢራተ ፡ ሰማያዊተ ። ከማሁ ፡ ርእየ ፡ ሳዊሮስሂ ።

ኢይደክም ፡ ልሳንየ ፡ ሶበ ፡ እዜክር ፡ ሀብታተ ፡ እግዚአብሔር ፡ ዘጸገወነ ፡ ለነ ፡ ወፍድፍድና ፡ ገድለ ፡ ሳዊሮስ ፡ ነጊሮቶ ፡ ወሃይማኖቶ ፡ ተደለወት ፡ ሎቱ ፡ መንበር ፡ ውስተ ፡ ሰማይ ። አንተ ፡ አሳዊሮስ ፡ ሃይማኖትከ ፡ አስተዳለወት ፡ ለከ ፡ ክብረ ፡ አንተ ፡
* fol. 209, r° b. አሳዊሮስ ፡ ዘአሰርከ ፡ ለሰይጣን ፡ ወብእሲ ፡ ምድራዊ ፡ ኮንከ ፡ ሰማ*ያዊ ፡ አንተ ፡ አ

kingdom who followed his will, but he stood before them like a rock; and dying for the sake of Christ was far better in his eyes than living. And he was patient in everything that befell him of terror and persecution and hunger and thirst and travel by sea many times, and peril from his brethren the bishops, lying hypocrites, and from the apostates; for they left the true way and turned unto ruin. And his opposition was against the king Anas-
* fol. 209, r° a. tasius [1] who was * another Herod. He it was who burst into the churches in his apostasy, but he was not able to oppose him in the faith, in the likeness of the conflict of the holy Paul the apostle. And he increased daily in the multiplying of writings, and the schismatics fled always at hearing the mention of his name. Who is there that looked upon him of the bishops and them whose acquisitions were high who did not fear him? Peter and Paul saw heavenly mysteries; likewise Severus also saw.

My tongue is not weary when I recount the gifts of the Lord which he has granted us, *even* unto us, and the excellence of the conflict of Severus, his confession and his creed. There is prepared for him a seat in heaven. O thou Severus, thy creed has gained thee glory. O thou Severus [2], who
* fol. 209, r° b. didst bind Satan, and, an earthly man, didst become a heavenly. * O thou Severus, spiritual bird that didst escape from the snare of the schismatics.

1. Justinian is meant. — 2. Or, O Severus, thou *art he* who, etc.

ሳዊሮስ ፡ ያፍ ፡ መንፈሳዊ ፡ ዘአምሠጥከ ፡ እመሥገርቶሙ ፡ ለመናፍቃን ። አንተ ፡ አ
ሳዊሮስ ፡ ሰዋስወ ፡ ትዕይንተ ፡ ሐዋርያት ፡ እንተ ፡ ትመውእ ፡ አንተ ፡ አሳዊሮስ ፡ ረሰ
ይከ ፡ ለዕፍረት ፡ አርቶዶክሳዊ ፡ ይምዕገ ፡ ውስተ ፡ ኵሉ ፡ ዓለም ። አንተ ፡ ሳዊሮስ ፡
ፍሥሓሆሙ ፡ ለኵሎሙ ፡ አበው ፡ እለ ፡ ነበሩ ፡ እምቅድሜከ ። እስመ ፡ ትትጋደል ፡
በቃላቲሆሙ ፡ እለ ፡ ለለኵሉ ፡ ዕለት ፡ ይትኬለሉ ፡ በበቃላቲሆሙ ፡ ሞእኮ ፡ ለጸላኢ ፡
ወሣረርካ ፡ ለቤተ ፡ ክርስቲያን ። አሳዊሮስ ፡ ወአንተ ፡ ንህብ ፡ መንፈሳዊት ፡ እንተ ፡
አጥረየት ፡ ላቲ ፡ እምኵሉ ፡ ጽጌያት ፡ መንፈሳዊ ፡ እስከ ፡ መልአት ፡ መዛግብቲሃ ፡ እ
ምኔሁ ፡ ወረሰይከ ፡ ጥዑመ ፡ ኀበ ፡ ኵሉ ፡ ነፍሳት ። ወከመዝ ፡ ቃላቲከ ፡ መንፈሳዊት ፡
ጥዕምት ፡ ለነፍሳት ። አንተ ፡ ተወከፌ ፡ ሕማማት ፡ በእንተ ፡ ሕዝበ ፡ ክርስቲያን ። አን
ተ ፡ ኖላ*ዊ ፡ ኄር ፡ ዘይሜጡ ፡ ነፍሶ ፡ ህየንተ ፡ አባግኢሁ ፡ ወዓቀብከ ፡ መርዔተ ፡ እስ * fol. 209, v° a.
ከ ፡ አብጻሕከ ፡ ኀበ ፡ መርሶ ፡ ሰላም ። አንተ ፡ አሳዊሮስ ፡ አብ ፡ ለምእመናን ፡ ዘተጋደል
ከ ፡ በእንተ ፡ ሥምረተ ፡ እግዚአብሔር ፡ ወፈጸምከ ፡ ምርዋጸ ፡ ወዓቀብከ ፡ ሃይማኖ
ተ ። ወእምይእዜሰ ፡ ድልው ፡ ለከ ፡ አክሊለ ፡ ጽድቅ ፡ ዝንቱ ፡ ዘአጥረይከ ፡ ቤተ ፡
ክርስቲያኒከ[1] ፡ አንተ ፡ ዐፀደ ፡ ወይን ፡ እንተ ፡ ተከላ ፡ እግዚአብሔር ፡ ቃል ፡ እስከ ፡
ተዓጽረ ፡ እምኔሃ ፡ አስካለ ፡ አርቶዶክሳውያን ፡ ወሰተይነ ፡ እምነ ፡ ወይና ፡ መንፈሳ
ዊ ። አንተ ፡ ኅጠተ ፡ ስናፔ ፡ እንተ ፡ በቁለት ፡ ወልህቀት ። እስመ ፡ አጽለሉ ፡ ታሕተ ፡

1. B ክርስቲያንከ ፡

O thou Severus, ladder of the victorious host of the apostles. Thou, O Severus, didst make the orthodox oil to be fragrant in all the world. Thou, O Severus, wert the joy of all the fathers who were before thee, for thou didst contend for the words of those who are continually crowned; with their words thou didst conquer the adversary, and didst stablish the church. O Severus, thou wert a spiritual bee, which gathers for herself from all the spiritual flowers, until she has filled her storehouses therewith; and thou didst make it sweet unto every soul; so also thy spiritual words are sweet to souls. Thou who didst endure sufferings for the sake of the company of the Christians, thou *art* the good shepherd * who * fol. 209, v° a.
gives his life for his sheep[1], and thou didst guard the flock until thou didst bring it unto the port of peace. Thou, O Severus, *art* the father of the believers, who didst contend for the will of the Lord, and thou hast finished the course and hast kept the faith; but from henceforth there is prepared the crown of righteousness[2], for thee who hast gained thy church. Thou vineyard which God the Word planted until there should be pressed from it the grapes of the orthodox; and we have drunk of its spiritual wine. Thou grain of mustard seed, which grew and became great,

1. John 10 : 11. — 2. 2 Tim. 4 : 8.

አዕጹቂሃ ፡ ምእመናን ፡ ዘውእቶሙ ፡ ቀኖናቲክ ፡ እንተ ፡ ኀደጋ ፡ ውስተ ፡ ቤተ ፡ ክር
ስቲያን ፡ እስከ ፡ አጽለልነ ። ንሕነ ፡ ውስቴታ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ አንተ ፡ ዕፀ ፡
* fol. 209, v° b. ጽ*ጊ ፡ ረዳ ፡ ሐዲስ ፡ ዘአጼነወት ፡ ርሔሁ ፡ ዓለመ ።

ወይእዜኒ ፡ አእመርነ ፡ ንሕነ ፡ ካዕበ ፡ ሃይማኖተ ፡ ጎርጎርዮስ ፡ ነባቤ ፡ መለኮት ። ወዮሐንስ ፡ ወንጌላዊ ፡ ንጹሕ ። ዝክረ ፡ ዚአከሰ ፡ ጥዑም ፡ ለጕርሜ ፡ ፈድፋደ ፡ እምነ ፡ መርዓ ፡ በከመ ፡ ይቤ ፡ ብፁዕ ፡ ዳዊት ፡ አእምሩ ፡ አፍቁራንየ ፡ ለእመኒ ፡ ኮነ ፡ ኵሉ ፡ ሥጋየ ፡ ልሳናተ ፡ ወኖኀ ፡ ልብየ ፡ ኀበ ፡ ሰማያት ፡ እመ ፡ ኢክህልኩ ፡ ነገረ ፡ ክብ ራቲሁ ።

ወኮነ ፡ ተቃውሞቱ ፡ ለንጉሥ ፡ ብስጣስዮስ ፡ ተቃዋሚ ፡ ዝንቱ ፡ ካዕበ ፡ ለአኮ ፡ ንጉሥ ፡ ለኀጢኣቱ ፡ ዘውእቱ ፡ ሳዊሮስሃ ፡ ቅዱስ ፡ ለመኰንን[1] ፡ ዘስሙ ፡ አብርዲሚ ናስ ። ፪፻ወወልተ ፡ ከመ ፡ ያምጽእዎ ፡ ኀቤሁ ፡ ወይቅትሎ ። ወኮነ ፡ አብርሚድያኖስ ፡ ንስጡራዊ ፡ ዓዲ ፡ ወኮነ ፡ ምዑዐ[2] ፡ ጥቀ ፡ ላዕለ ፡ ሳዊሮስ ፡ በእንተ ፡ ዘኮነ ፡ ይጼእሎ
* fol. 210, r° a. ሙ ፡ ለሰብአ ፡ ሃይማኖቱ ። ወኮነ ፡ ይፈቅድ ፡ ከመ ፡ ይኰንኖ ፡ ለሳዊሮስ ፡ እም*ቅ ድመ ፡ ይትለአኮ[3] ።

ወሶበ ፡ ቦአ ፡ ኀበ ፡ አንጾኪያ ፡ ሀገር ፡ ኀሠሦ ፡ ለሳዊሮስ ፡ ሊቀ ፡ ጳጳሳት ፡ ረከቦ ፡ ቀዊም ፡ ውስተ ፡ ቅዳሴ ፡ እስመ ፡ ኮነ ፡ ዕለተ ፡ ተዝካሩ ፡ ለብፁዕ ፡ አድራስስ ፡ ወል ደ ፡ አድራኒስ ፡ ንጉሥ ፡ ዘኮነ ፡ አግናጥዮስ ፡ ተኰነነ ፡ በመዋዕሊሁ ። ወበጺሖ ፡ አብ

1. B ለ *om.* — 2. B ምዑአ ፡ — 3. B አ *om.*

for the believers found shelter beneath its branches, even thy canons which thou didst leave in the church, until we found shelter therein, even in the
* fol. 209, v° b. church. Thou new rose tree,* whose fragrance has scented the world.

And now we know the creed of Gregory the theologian and John the pure evangelist, but the mention of thee is sweet to the palate exceedingly, more than the marriage feast; as says the blessed David. Know, O my beloved, that if all my body were tongues, and my understanding high as the heavens, I would not be able to tell his glories.

And the hostility of the king Anastasius[1] was against him. The king sent again to seek the holy Severus an officer whose name was Abrediminos[2], with two hundred guards, that they might bring him to him and he might slay him. And Abremidyanos likewise was a Nestorian. And he was exceeding angry against Severus because he rebuked the people of his faith.
* fol. 210, r° a. And he desired to punish Severus even before * he was sent unto him.

And when he came unto the city of Antioch, he sought Severus the patriarch, *and* he found him standing at the consecration of the eucharist, for it was the day of the commemoration of the blessed Adrases son of Adranis the

1. Justinian. — 2. Primidius? Primidianus?

ራሚድዮስ ፡ ወእለ ፡ ምስሌሁ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወገትዎ[1] ፡ እንተ ፡ ኵሉ ፡ ገጽ ፡ ወአለበዎሙ ፡ ለሠገራቲሁ ፡ ከመ ፡ ኢየአኅዙ ፡ መንሂ ፡ እምሕዝብ ፡ ዘእንበለ ፡ በሕቲ ፡ ሳዊሮስሃ ፡ ሊቀ ፡ ጳጳሳት ፡ የአኅዝዎ ፡ ወያወፅእዎ ፡ ከመ ፡ ኢይኩን ፡ ሀከ ከ ፡ ወሀለዉ ፡ ምስሌሁ ፡ ጉባኤ ፡ እምሰብእ ፡ መናፍቃን ፡ ዘያአምርዎ ፡ ለሳዊሮስ ፡ እስ መ ፡ አብድርማንዮስ ፡ ኢያአምሮ ፡ ወሀለዉ ፡ ሕዝበ ፡ ክርስቲያን ፡ ጉቡኣን ፡ ምስሌ ሁ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ኀበ ፡ ሊቀ ፡ ጳጳሳት ። ወሶቤሃ ፡ ተፈጸመ ፡ ቅዳሴ ፡ ወፈጸሙ ፡ *ምሥጢራተ ፡ ቅድሳት ፡ ወአቅረቦሙ ፡ ለኵሉ ፡ ሕዝብ ፡ ወአጠየቅዎ ፡ * fol. 210, r° b.
በእንተ ፡ ብጽሐቱ ፡ ለአብራሚንዮስ ፡ ወዐጊቶቱ ፡ ለቤተ ፡ ክርስቲያን ፡ ወኢተሀው ከ ፡ ሳዊሮስሰ ፡ አቡሆሙ ፡ ለምእመናን ፡ ዳእሙ ፡ ኮነ ፡ ድልወ ፡ በፍሥሓ ፡ በተወክፎ ፡ ዘይበጽሖ ። ወይብሉ ፡ ካህናት ፡ ለሊቃውንተ ፡ ሕዝብ ፡ ይኄይስ ፡ ከመ ፡ ይትነሳእ ፡ አብ ፡ ሊቀ ፡ ጳጳሳት ፡ እምቤተ ፡ ክርስቲያን ፡ ወእንዘ ፡ ይብሉ ፡ ዘንተ ፡ በጽሑ ፡ ሠገ ራት ፡ ወመናፍቃን ፡ እለ ፡ ምስሌሆሙ ፡ እንዘ ፡ ይፈቅዱ ፡ መሢጠቶ ፡ ግብተ ፡ ወያው ፅእዎ ፡ እምህገር ፡ ከመ ፡ ኢይኩን ፡ ሰይፍ ፡ ማእከለ ፡ መናፍቃን ፡ ወክርስቲያን ፡ እለ ፡ ድልዎን ፡ ለተቃትሎ ፡ በእንተ ፡ አብ ፡ ክቡር ፡ ሊቀ ፡ ጳጳሳት ።

ወሶበ ፡ ቦኡ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወኢረከብዎ ፡ ወከኑ ፡ ኵሎሙ ፡ ሕዙናን ፡

1. B አገትዎ ፡

king[1], in whose days Ignatius suffered. And when Abramidyos and they that were with him came unto the church, they surrounded it on every side. And he charged his soldiers to seize no one of the people, but to seize only Severus the patriarch and to bring him forth that there might not be a tumult. And there was with him a company of schismatic folk, who knew Severus, for Abdermanyos did not know him. And the congregation of Christians was gathered with him in the church. And then the blessing of the eucharist was finished, and they performed * the holy mysteries. And he brought them * fol. 210, r° b.
to all the people, and they told him of the coming of Abraminyos and his surrounding the church. But Severus the father of the believers was not disturbed, but he was ready with joy to meet that which should come to him. And the priests said to the elders of the congregation, « It is better that the father patriarch withdraw secretly from the church. » And while they were saying this, the soldiers came and the schismatics who were with them, desiring to take him suddenly and convey him out of the city, that there might not be bloodshed[2] between the schismatics and the Christians who were ready to fight for the reverend father patriarch.

And when they came unto the church and did not find him, they were

1. Drosine, the daughter of Trajan mentioned by Malalas, is meant. — 2. Lit., the sword.

* fol. 210, v° a. እንዘ ፡ ያነክሩ ። ወኮኑ ፡ መንፈቆሙ ፡ ይሬእይ*ዎ ፡ ወኢተክህሎሙ ፡ እኂዞቶሙ ፡ ወዘኮነ ፡ በውእቱ ፡ ዕለት ፡ እመንክራት ፡ ኢይክል ፡ ጠይቆቶ ። ወባሕቱ ፡ እግዚአብ ሔር ፡ ልዑል ፡ ውእቱ ፡ ዘያአምሮ ፡ ወእብል ፡ ከመ ፡ መንፈስ ፡ መሠጦ ፡ ከመ ፡ ኤ ልያስ ፡ አው ፡ ኮነ ፡ ሎቱ ፡ ምሥዋር ፡ እምኀበ ፡ እግዚአብሔር ፡ አላ ፡ ወፅአ ፡ እማእከ ለ ፡ ሠገራት ፡ ወጉባኤ ፡ ሕዝብ ፡ ወኢየእመሩ ፡ ወኢአሐዱሂ ፡ እምኔሆሙ ፡ ፍጹ መ ፡ በከመ ፡ ኮነ ፡ እግዚእ ፡ የኀልፍ ፡ በማእከለ ፡ አይሁድ ፡ ወኢይሬእይዎ ፡ አመ ፡ ፈ ቀዱ ፡ ይውግርዎ ፡ በአእባን ። ወኮነ ፡ ይትኀባእ ፡ ወየኀልፍ ፡ እንተ ፡ ማእከለሙ ። ወውእቱ ፡ ያድኅኖን ፡ ካልኣነ ፡ እለ ፡ ተወከሉ ፡ ላዕሌሁ ፡ ወከማሁ ፡ ይገብር ፡ ለኵሉ ፡ ዘይትጋደል ፡ በእንተ ፡ ስሙ ። ወወዐልትሰ ፡ እለ ፡ ይፈቅዱ ፡ የአኅዝዎ ፡ ለሳዊሮስ ፡ ውእቶሙ ፡ ከመ ፡ አይሁድ ፡ በኀቤሁ ።

* fol. 210, v° b. ወለዛቲ ፡ ፍድፍድና ፡ እንተ ፡ ገ*ብራ ፡ እግዚአብሔር ፡ ለሳዊሮስ ፡ ከመ ፡ ፍድፍ ድና ፡ ዘገብራ ፡ ምስለ ፡ ኤልሳዕ ፡ ነቢይ ፡ አመ ፡ ለአኮ ፡ ኀቤሁ ፡ ንጉሠ ፡ ሶርያ ፡ አግ ብርቲሁ ፡ ከመ ፡ የአኅዝዎ ፡ ወይግበሩ[1] ፡ ቦቱ ፡ እኩየ ። ወሶበ ፡ በጽሑ ፡ አግብርተ ፡ ንጉሥ ፡ ኀበ ፡ መካን ፡ ዘሀሎ ፡ ውስቴቱ ፡ ነቢይ ፡ ወፈቀዱ ፡ እኂዞቶ ፡ ወረገሞሙ ፡ ወ ያሩ ፡ ወወፅአ ፡ ኀቤሆሙ ፡ ወይቤሎሙ ፡ መነሃ ፡ ተኀሥሡ ፡ ወይቤልዎ ፡ ኀኀሥሥ ፡

1. B ወይገብሩ ፡

* fol. 210, v° a. all sad, wondering. And some of them saw * him, and it was not possible for them to take him. And what wonders befell on that day I am not able to find out; but the Lord Most High knows. And I say that the Spirit snatched him away, even as it did Elijah, or he had a covering from the Lord; but he went forth from the midst of the soldiers and the congregation of the people, and they did not know, not even one of them; even as the Lord passed through the midst of the Jews, and they did not see him, when they wished to stone him with stones, and he was hid and passed through the midst of them [1]. And he saves others who trust in him, and so he will do for every one that contends for his name. But the soldiers who desired to take Severus were even as the Jews unto him.

* fol. 210, v° b. And as for this victory [2] which * the Lord wrought for Severus, it was even as the victory which he wrought for Elisha the prophet when the king of Syria sent unto him his servants to take him and do him evil. And when the servants of the king came unto the place where the prophet was and desired to take him, then he cursed them and they were blind. And he went forth unto them and said to them, « Whom seek ye? » And they said to him, « We seek the servant of the Lord. » And he said to them, « Come, that I may salute you and ye may see him. » And he took them and led

1. Luke 4 : 30. — 2. Lit., excellence.

ገብረ ፡ እግዚአብሔር ። ወይቤሎሙ ፡ ንዑ ፡ ከመ ፡ እስግድክሙ ፡ ወትርአይዎ ፡ ወነ
ሥአሙ ፡ ወወሰዶሙ ፡ ኀበ ፡ ሶመርያ[1] ። ወእምዝ ፡ ሰአለ ፡ ኀበ ፡ እግዚአብሔር ፡ ወተ
ከሥተት ፡ አዕይንቲሆሙ ፡ ወሶበ ፡ ነጸርዎ ፡ ሖረ ፡ ውኀደጎሙ ፡ ውስተ ፡ ማእከለ ፡ እ
ዴ ፡ ዐርሙ ። ወከመዝ ፡ ገብረ ፡ እግዚአብሔር ፡ ለሳዊሮስኒ ፡ አያሮ ፡ ለአብርሚድዮ
ስ ፡ ወለኵሎሙ ፡ እለ ፡ ምስሌሁ ፡ እስከ ፡ አ*ድኅኖ ፡ ለገብሩ ፡ መስተጋድል ፡ በእን * fol. 211, r° a.
ተ ፡ ስሙ ።

ወአብርሚድዮስሰ ፡ ረሰየ ፡ ይኅሥሥ ፡ በእንተ ፡ ሳዊሮስ ፡ ወአጠየቅዎ ፡ በእንቲአ
ሁ ፡ እምነ ፡ ዓላውያን ፡ ከመ ፡ ሀሎ ፡ ውእቱ ፡ ኀበ ፡ ምኔት ፡ አትናቴዎስ ፡ ኀቢአ[2] ። ወከነ ፡ ዝንቱ ፡ አትናቴዎስ ፡ ዓዲ ፡ ረከበ ፡ ጻማ ፡ ብዙኀ ፡ በእንተ ፡ ሃይማኖተ ፡ አር
ቶዶክሳዊ ፡ ከመ ፡ አብ ፡ ዐቢይ ፡ አትናቴዎስ ፡ ሐዋርያዊ ። እስመ ፡ ሎቱኒ ፡ ካዕበ ፡ መሠጠ ፡ ደመና ፡ እስከ ፡ ኀበ ፡ ሀገረ ፡ ንጉሥ ፡ ወተዛለፎ ፡ ለንጉሥ ፡ ብስጣስዮስ ፡ ዝንቱ ፡ ዘስሕተ ፡ እምሃይማኖት ፡ ርትዕት ። ወውእቱ ፡ ካዕበ ፡ ዘአሥመሮ ፡ ለልበ ፡ ንጉሥ ፡ ቴዎዶስዮስ ። ወአምከሮ ፡ እስከ ፡ አዘዘ ፡ በእንተ ፡ ማኅበር ፡ ዳግማይ ፡ በኤ
ፌሶን ። ወሰደድዎ ፡ ለንስጡር ፡ ዕልው ፡ ወመተርዎ ፡ በትእዛዘ ፡ አንበሳ ፡ ጠቢብ ፡ ቂ
ርሎስ ።

ወሶበ ፡ ሖረ ፡ አብርሚድዮስ ፡ ኀበ ፡ ይእቲ ፡ ምኔት ፡ ወሰአለ ፡ በእንተ ፡ *ሳዊሮ * fol. 211, r° b.
ስ ። ወረከበ ፡ በትእዛዘ ፡ እግዚአብሔር ፡ ወፅአ ፡ በየውሀቱ ፡ ከመ ፡ ይቅዳሕ ፡ ማየ ፡

1. B ሶርያ ፡ — 2. B ኀቢ ፡ Read ሐቢ ፡?

them unto Samaria [1]. And then he asked the Lord and their eyes were opened; and when they beheld him, he departed and left them within the hand of their enemy [2]. And so the Lord did for Severus. He blinded Abremidyos and all who were with him, until * he saved his servant the champion * fol. 211, r° a.
of his name.

But Abremidyos caused search to be made for Severus. And some of the heretics told him concerning him that he was in the monastery of Athanasius in hiding [3]. And this Athanasius again had known much trouble for the orthodox faith, even as the great father Athanasius the apostolic. For him too again a cloud snatched away even unto the city of the king, and he rebuked the king Anastasius [4], which is he that erred from the true faith. And he it was again, who pleased the heart of the king Theodosius, and he counselled him until he gave him commandment concerning the second council of Ephesus, and they excommunicated Nestorius the heretic, and cut him off, at the command of the lion, the wise Cyril.

And when Abremidyos came unto the monastery, he inquired concerning * Severus. And it chanced by the command of the Lord, that he had gone * fol. 211, r° b.

1. Ms. Syria. — 2. 2 Kings 6 : 14-23. — 3. Or, the praefect. — 4. I. e., Justinian.

ነሢአ[1] ፡ ጻሕበ ፡ በከመ ፡ ልማዶሙ ፡ ወሥርዐቶሙ ፡ ለአኀው ፡ መነኮሳት ። ወሶበ ፡ ሰምዓ ፡ ሳዊሮስ ፡ ከመ ፡ መጽአ ፡ አብርሚድዮስ ፡ ህየ ፡ ዘየኀሥሦ ፡ ወገዲፎ ፡ ጻሕበ ፡ ሖረ ፡ ወተኀብአ ፡ ውስተ ፡ ደብር ። ወሶበ ፡ ጐንደየ ፡ አእመረ ፡ አብርሚድዮስ ፡ ከመ ፡ ውእቱ ፡ ጐየ[2] ፡ እማእከለ ፡ እደዊሁ ፡ ውስተ ፡ ደብር ፡ ወተኀብአ ፡ ውስቴቱ ፡ ወዓርገ ፡ ውስቴቱ ፡ ውእቱ ፡ ወእለ ፡ ምስሌሁ ፡ ወኀሠሠ ፡ ኵለንታሁ ፡ ለገዳም ። ወአልቦ ፡ ዘርእየ ፡ ወኢአሐዱኒ ፡ ዘእንበለ ፡ ዕፀው ። ወከነ ፡ ዝንቱ ፡ በትእዛዘ ፡ እግዚ አብሔር ፡ ወረሰዮ ፡ ከመ ፡ ይርአይዎ ፡ ከመ ፡ ዘዕፅ ፡ ውእቱ ፡ በቅድሜሆሙ ፡ እስከ ፡ ድኅነ ፡ እምእደዊሆሙ ። ወሶበ ፡ ርእየ ፡ አብርሚድዮስ ፡ ዘከመ ፡ ኢረከቦ ፡ ውእቱ ፡

* fol. 211, v° a. * ተመይጠ ፡ ኀበ ፡ ቍስጥንጥንያ ፡ ወዜነዎ ፡ ለንጉሥ ፡ ኵሎ ፡ ዘከመ ፡ ኮነ ። ወአብሰ ፡ ሳዊሮስ ፡ ወዕአ ፡ ውእቱ ፡ እምህየ ፡ በኀቡእ ፡ ኀበ ፡ አስቃላን ፡ ወንሕነ ፡ ምስሌሁ ፡ ወሖርነ ፡ ኀበ ፡ ደብር ፡ ዘሐነጸ ፡ አብ ፡ ጴጥሮስ ፡ በዋርስ ፡ ወዝንቱ ፡ ጴጥሮስ ፡ ቅዱስ ፡ ዘዘከርኖ ፡ ይእዜ ። ውእቱ ፡ ኮነ ፡ ድልወ ፡ ከመ ፡ ይርአይ ፡ ምሥጢራት ፡ በከመ ፡ ርእየ ፡ ጴጥሮስ ፡ ርእሰ ፡ ሐዋርያት ። እስመ ፡ ውእቱ ፡ ጸህቀ ፡ ከመ ፡ ይርአይ ፡ ምስጢረ ፡ ሥላሴ ፡ ቅዱስ ። ወርእየ ፡ ፫ፀሐየ ፡ ዕሩያን ፡ በዕበይ ፡ ወጸዳል ፡ ወፈ፩ብርሃን ፡ ይሠርቅ ፡ እምኔሆሙ ፡ ዝውእቱ ፡ ብርሃነ ፡ መለኮት ፡ ውብርሃን ፡ ዘይወፅእ ፡ እምኔሆሙ ፡ ይመስል ፡ ወልደ ፡ እጓለ ፡ እመሕያው ፡ ዘንተ ፡ ምሥጢረ ፡

1. B ነሢአ ፡ — 2. B ገየ ፡

forth in his piety to draw water, carrying a jar, even as was the use and custom of the brother monks. And when Severus heard that Abremidyos was come thither in search of him, then he left the jar and went and hid himself in the mountain[1]. And when he tarried, Abremidyos knew that he had escaped from his hands into the mountain and had hid himself in it. And he went up into it and they that were with him, and searched the entire wilderness. And there was none that saw aught save trees. And this was by the command of the Lord, for he caused them to behold him as a tree in the midst of them, until he was escaped out of their hands. And when Abremidyos saw how he had not found him, * he returned unto Constantinople and told it all to the king, how it had befallen.

* fol. 211, v° a.

But father Severus went forth thence secretly unto Ascalon, and we *were* with him, and we came unto a monastery which father Peter built in Wares[2]. And it was this holy Peter of whom we just now made mention. He was worthy to see mysteries even as Peter the head of the apostles saw *them*. For he desired to see the mystery of the holy Trinity, and he saw three suns equal in size and splendor, and one light shone from them, which was the light of divinity; and the light which proceeded from them was like unto the Son of Man. This mystery it was that father Peter saw. And he heard a

1. Or, monastery. — 2. Majuma is probably meant.

ዘርእየ ፡ አብ ፡ ጴጥሮስ ፡ ወሰምዐ ፡ ቃለ ፡ ዐቢየ ፡ ዘምሉእ ፡ ስብሐተ ፡ እምኀበ ፡ አብ ፡ ዘከመ ፡ ሰምዓ ፡ ጴጥሮስ ፡ ሊቀ ፡ *ሐዋርያት ፡ ወደቂቀ ፡ ዘብዴዎስ ፡ በላዕለ ፡ ደብር ፡ * fol. 211, v° b.
ኮነ ፡ ዝንቱ ፡ በዕለተ ፡ ሰንበት ፡ በጊዜ ፡ ተፍጻሜተ ፡ ምሥጢራት ። ወፍጻሜ ፡ ቅዳ
ሴ ፡ ከደነት ፡ ደመና ፡ ምሥዋዕ ። ወርእየ ፡ ውስተ ፡ ጻሕል ፡ ሕፃን ፡ ዘሠናይ ፡ ራእዩ ፡
በዲበ ፡ ምሥዋዕ ። ወመዝራዕተ ፡ ስፉሐ ፡ ላዕለ ፡ ምሥዋዕ ፡ እንዘ ፡ ይነጽር ፡ በአጽባ
ዕቲ ፡ ኀበ ፡ ሕፃን ፡ ወቃል ፡ ዘይብል ፡ ዝንቱ ፡ ወልድየ ፡ ዘአፈቅር[1] ፡ ዘአነ ፡ ምስሌ
ሁ ። ወሶበ ፡ ከፈሎ ፡ ለኅብስት ፡ ቅዱስ ። ወበጽሐ ፡ ኀበ ፡ መካን ፡ ዘየኀትም ፡ ቦቱ ፡
ኅብስት ፡ ባረከ ፡ ወከፈሎ ፡ ወፈልፈለ ፡ እምኒ ፡ ማእከሉ ፡ ነቅዐ ፡ ደም ፡ ወርሐሰ ፡ እ
ምኔሁ ፡ ምሥዋዕ ፡ ወኵሉ ፡ ንዋዩ ። ወሶበ ፡ ባረከ ፡ ውስተ ፡ ጽዋዕ ፡ ተሚረየ ፡ አጽ
ባዕቲ ፡ በደም ፡ ዘውስቴቱ ። ወኮነ ፡ ዝንቱ ፡ በቤተ ፡ ክርስቲያን ፡ ዘወላዲተ ፡ እግዚ
አብሔር ፡ ቃል ፡ እንተ ፡ ተሰብአ ፡ በዕለተ ፡ ተዝካራ ፡ ክቡር ።

ወኢይክል ፡ አንኖቶ ፡ በእን*ተ ፡ ዝክረ ፡ ተአምራት ፡ ወመንክራት ፡ ዘዝንቱ ፡ አ * fol. 212, r° a.
ብ ፡ ቅዱስ ፡ ጴጥሮስ ። ዳእሙ ፡ እገብእ ፡ ኀበ ፡ ፍጻሜ ። ዘወጠንኩ ፡ ኪያሁ ፡ እምነ ፡
ዜና ፡ አብ ፡ ሳዊሮስ ፡ ክቡር ፡ ምክሐሙ ፡ ለኵሉ ፡ አኀው ፡ ወእምድኅረ ፡ ዝንቱ ፡ አስተ
ርአዮ ፡ መልአክ ፡ እግዚአብሔር ፡ ለአብ ፡ ሳዊሮስ ። ወይቤሎ ፡ ተንሥእ ፡ ወሑር ፡
ኀበ ፡ ሀገረ ፡ ቊስጥንጥንያ ፡ ወተጋድሎ ፡ ለንጉሥ ፡ ላዕለ ፡ ሃይማኖት ፡ አርቶዶክሳዊ

1. B ዘአፈቅር ፡

loud voice, full of glory, from the Father, even as Peter the chief of * the * fol. 211, v° b.
apostles, and the sons of Zebedee heard upon the mountain [1]. This was on the Sabbath day, at the time of the performance of the mysteries. And *at* the end of the consecration of the eucharist [2], a cloud covered the altar, and he saw in the plate a babe of fair appearance upon the altar, and arms outstretched above the altar with fingers pointing to the babe, and *there was* a voice that said, « This is my Son whom I love, with whom I am. » And when he divided the holy bread and came unto the place wherein he consecrated the bread, he blessed it and divided it, and there sprang forth from the midst of it a fountain of blood, and the altar was wet with it and all its vessels. And when he blessed the cup, his fingers were stained with the blood that was in it. And this happened in the Church of the Mother of God the Word that became flesh, on the day of her solemn commemoration. And I am not able to prolong * the narration of the signs and wonders of this holy father Peter, * fol. 212, r° a.
but I will return unto the conclusion of that which I have begun, *even* of the story of the reverend father Severus, the glory of all the brethren. And after this the angel of the Lord appeared unto father Severus and said to him,

1. Mark 9 : 7. — 2. Or, mass.

ት ። እስመ ፡ ይፈቅድ ፡ ውእቱ ፡ ይምላእ ፡ ኵሎ ፡ ዓለመ ፡ እምስሕተቱ ። ወእምዝ ፡ ተሰወረ ፡ እምኔሁ ፡ መልአክ ። ወሶቤሃ ፡ ተንሣእነ ፡ ወወፃእነ ፡ እምኀበ ፡ አኀው ፡ ከመ ፡ ንሖር ፡ ለቀስጥንጥንያ ፡ ወአስተፋነዉነ ፡ በሐዘን ፡ እንዘ ፡ ይብሉ ፡ እግዚአብሔር ፡ የሀሉ ፡ ምስሌክሙ ። ወያጽንዕ ፡ ሃይማኖተ ፡ አርቶዶክሳዊተ ።

* fol. 212, r° b. ወሶበ ፡ በጻሕነ ፡ በረድኤተ ፡ እግዚአብሔር ፡ ኀበ ፡ ባሕር ፡ ረ*ኩበነ ፡ ሐመረ ፡ ዘ ይፈቅድ ፡ ዐዲወ ፡ መንገለ ፡ ሮምያ ፡ ከመ ፡ ዘለነ ፡ ድልው ፡ እምኀበ ፡ እግዚአብሔር ፡ ስቡሕ ፡ ወዓረግነ ፡ ውስቴቱ ፡ ወእንዘ ፡ ምስሌነ ፡ ኀይለ ፡ መንፈስ ፡ ቅዱስ ። ወሶበ ፡ በጻሕነ ፡ ለሀገር ፡ ቦእነ ፡ ውስተ ፡ ማኅደራ ፡ ለብፅዕት ፡ ፊሮንያ ፡ ዘከነት ፡ እምቤተ ፡ መንግሥት ። ወእምድኅረ ፡ ሰኑይ ፡ ዕለት ፡ እንዘ ፡ ይኄሊ ፡ ውእቱ ፡ ይንስት ፡ ቤተ ፡ ክርስቲያኑ ፡ ለእግዚአብሔር ፡ ወይንበር ፡ በቃላተ ፡ ንስጥሮ ፡ ወልዮን ፡ ወአስተርአዮ ፡ ዘውእቱ ፡ አብ ፡ ሳዊሮስ ፡ ወአጠየቆ ፡ ለንጉሥ ፡ ወፈቀደ ፡ ንጉሥ ፡ ተራክቦቶ ፡ ወአ ይድያ[1] ፡ ሳዊሮስ ፡ ከመ ፡ ውእቱ ፡ ተፈነወ ፡ እምኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ይትጋደ ል ፡ ምስለ ፡ ንጉሥ ፡ ወበአ ፡ ኀቤሁ ፡ ዘእንበለ ፡ ፍርሃት ፡ ወጸንዐ ፡ በእግዚአብሔ

* fol. 212, v° a. ር ። ወሶበ ፡ ርእዮ ፡ ንጉሥ ፡ ለሳዊሮስ ፡ የውሀቶ ፡ ወአፍቅሮቶ ፡ ለእግዚአብ*ሔር ፡ ወቀ ዊሞቶ ፡ ማእከለ ፡ እደዊሁ ፡ ዘእንበለ ፡ ፍርሃት ፡ አንከረ ፡ በእንቲአሁ ፡ ወይቤሎ ፡ አንተኑ ፡ ሳዊሮስ ፡ ዘአመንዘዝከን ፡ ለአብያተ ፡ ክርስቲያናት ። ወይቤሎ ፡ ኢኮንኩአነ ፡ ዘአመዘብር ፡ አብያተ ፡ ክርስቲያናት ፡ ዳእሙ ፡ አንተ ፡ ዘጎደገ ፡ ሃይማኖተ ፡ አበው ፡

1. B ወንይድኦ ፡

« Arise and go unto the city of Constantinople and strive with the king for the orthodox faith, for he desires to fill all the world with his error. » And then the angel vanished from his sight. And straightway we rose up and went forth from the brethren to go to Constantinople. And they let us go in sadness, saying, « The Lord be with you, and stablish the orthodox faith. »

* fol. 212, r° b. And when by the help of the Lord we came unto the sea, * we found a ship sailing for Rome[1], as though prepared for us by the blessed Lord, and we embarked upon it, the might of the Holy Spirit being with us. And when we came unto the city, we entered into the dwelling of the blessed Fironia, who was of the royal house. And after two days, when the king thought to destroy the church of the Lord and to abide by the words of Nestorius and Leo, father Severus appeared to the king and instructed him. And the king desired to meet him, and Severus made known to him that he was sent from the Lord to strive with the king, and he went unto him without fear and he was strong in the Lord. And when the king saw Severus, *and* his earnest-

* fol. 212, v° a. ness and his love for the Lord, * and how he stood in his power without fear, he wondered at him and said to him, « Art thou Severus who dost revile the churches? » And he said to him, « It is not I who destroy the churches, but thou who hast forsaken the true faith of the orthodox fathers and hast distur-

1. Constantinople is meant.

አርቶዶክሳውያን ፡ ርትዕተ ፡ ወሆከ ፡ አድያመ ፡ አይቱ ፡ ሀለወት ፡ ሃይማኖተ ፡ ቈስጠ
ንጢኖስ ፡ ንጉሥ ፡ ዘረሰያ ፡ ለነ ፡ ሕገ ፡ ወለማኅበረ ፡ ሮምያ ፡ ወለኵሉ ፡ አውገዘ ፡ በ
እንቲአሃ ፡ ከመ ፡ ኢይኩን ፡ ካልእ ፡ ሃይማኖት ፡ ዘእንበሌሃ ፡ አይቱኑ ፡ ሀለወት ፡ ሃ
ይማኖተ ፡ ዘይኩን ፡ በዓለ[1] ፡ ግዕዝ ፡ ሠናይ ፡ ወመልእክታቲሁ ፡ እንተ ፡ ምልእት ፡
መዓርጊረ ፡ አይቱ ፡ ሃይማኖቱ ፡ ለብስጣስዮስ ፡ ንጉሥ ፡ ምእመን ፡ ዘከነ ፡ እምቅድሜ
ከ ፡ ወናሁ ፡ ኃደገ ፡ አንጉሥ ፡ ሃይማኖተ ፡ እሉ ፡ ወተወከ*ፍከ ፡ ክሕደቶሙ ፡ ለን * fol. 212, v° b.
ስጡር ፡ ወልዮን ፡ ኑፋቅ ፡ ወፅርፈተ ፡ ማኅበረ ፡ ኬልቄዶን ፡ ወሆከ[2] ፡ ዓለመ ።

ወይቤ ፡ ንጉሥ ፡ ዝውእቱ ፡ ልማዶሙ ፡ ለድዮስቆሮስ ፡ ወእለ ፡ እስክንድሮስ ፡
ዘሰያዶሙ ፡ ንጉሥ ፡ ለምእመናን ፡ መርቅያን ። ወይቤሎ ፡ ሳዊሮስ ፡ ኢኮነ ፡ መርቅያ
ንሰ ፡ ምእመነ ፡ እስመ ፡ ዲዮግልጥያኖስኒ ፡ ኢሆነ ፡ ለቤተ ፡ ክርስቲያን ፡ ከማሁ ፡
ይቤሎ ፡ ንጉሥ ፡ ኀድግ ፡ እምኔከ ፡ ዘንተ ፡ ተሜብዮ ፡ ወኅበር ፡ ምስለ ፡ ማኅበር ፡ ዐቢ
ይ ፡ ከመ ፡ ትድኅን[3] ፡ ወኢትኩን ፡ ኅብረትከ ፡ ምስለ ፡ ዲዮስቆሮስ ፡ ከመ ፡ ኢትመ·
ት ፡ ስዱደ ፡ ከማሁ ፡ ይቤ ፡ ሳዊሮስ ፡ እምኀየሰኬ ፡ ለእመ ፡ ደለወኒ ፡ ከመ ፡ ዲዮስቆሮ
ስ ፡ እስመ ፡ ኢተወክፈ ፡ ውእቱ ፡ ምክሮሙ ፡ ለመናፍቃን ፡ ወኢነበረ ፡ ውስተ ፡ መ
ንበረ ፡ መስተሣልቃን ። ይቤሎ ፡ ንጉሥ ፡ አንተሰ ፡ ትብል ፡ ከመ ፡ ዝንቱ ፡ ማኅበረ ፡
ኤጲስ ፡ ቆጶሳት ፡ ርኩሰን ፡ ውእቶሙ ፡ ወእግ*ዚአብሔር ፡ ይሴባሕ ፡ በብዙኃን ፡ ይቤ ፡ * fol. 213, r° a.

1. B በአለ ፡ — 2. B ወሆኮ ፡ — 3. B ትድኅን ፡

bed the provinces [1]. Where is the faith of Constantine the king, which he made [2] law for us? And he anathematized the council of Rome and everyone because of it, that there might not be another creed beside it. Where is the creed of Zeno, gifted with [3] an excellent nature, and his letters, which were full of sweetness? Where is the creed of Anastasius the devout king who was before thee? And behold thou, O king, hast left the faith of these, and hast accepted * the apostasy of Nestorius and Leo the hypocrite, and the blas- * fol. 212, v° b.
phemy of the council of Chalcedon, and thou hast troubled the world. »

And the king said, « This is the teaching of Dioscorus and those of Alexander, whom the king Marcian cast out from the believers. » And Severus said to him, « But Marcian was not a believer, for not even Diocletian troubled the church as did he. » The king said to him, « Leave off from thee this boasting, and agree with the great council that thou mayest be saved, and that thy fellowship be not with Dioscorus, lest thou die excommunicated as did he. » Severus said, « It is better then, if it be needful, for me to be as Dioscorus, for he did not accept the counsel of the schismatics, nor did he sit in the seat of the scorners [4]. » The king said to him, « But thou sayest that this council of bishops was wicked; and the Lord * is praised of many [5]. » * fol. 213, r° a.

1. Or, confused the limits. — 2. Or, who made it. — 3. Lit., master of. — 4. Ps. 1.: 1. — 5. Or, the majority.

ሳዊሮስ ፡ እግዚአብሔርሰ ፡ አዘዘነ ፡ ከመ ፡ ኢ፡ይኩን ፡ ለነ ፡ ብዙኀ ፡ እኪት ። ወይብል ፡ ንኅድግ ፡ ለዕለት ፡ እከዮ ፡ አይኑ ፡ እከይ ፡ ዘየዐቢ ፡ እምዝንቱ ፡ ማኅበረ ፡ ኬልቄዶ ን ፡ እለ ፡ ከሠቱ ፡ አፋሆሙ ። ወፀረፉ ፡ ላዕለ ፡ እግዚአብሔር ፡ በስሕተቶሙ ፡ እሉ ፡ እለ ፡ ምሉአን ፡ አፋሆሙ ፡ መርገመ ፡ መረረ[1] ፡ ወሕምዘ ፡ አፍዖት ፡ ውስተ ፡ ልሳና ቲሆሙ ፡ ወመሰሎሙ ፡ ከመ ፡ ዘይትቃወምዎ ፡ ለእግዚአብሔር ፡ ቃል ፡ ዘኮነ ፡ ሰብአ ፡ ወተወክፈ ፡ ሕማማተ ፡ በከመ ፡ ይቤ ፡ በውስተ ፡ ወንጌሉ ፡ ቅዱስ ፡ ወክሕድዎ ፡ ለእግ ዚአብሔር ።

ይቤሎ ፡ ንጉሥ ፡ የአክለከ ፡ ድፍረትከ ፡ በቅድሜየ ፡ ወእትዔገሥ[2] ፡ እስከ ፡ ላዕሌ ከ ፡ አንተሰ ፡ ትጼእሎሙ ፡ ለአበው ፡ እለ ፡ አንበሩ ፡ ርትዕተ ። ይቤሎ ፡ ሳዊሮስ ፡ አ የኑ[3] ፡ ሃያማኖተ ፡ ትብል ፡ ዘኒቅያ ፡ አው ፡ ዘኤፌሶን ፡ ይቤሎ ፡ ንጉሥ ፡ አልቦ ፡ አላ ፡ * fol. 213, r° b. ሃያማኖተ ፡ ማኅበረ ፡ ዐቢይ ፡ *ኬልቄዶንያ ፡ ዘሰደድዎ ፡ ለዲዮስቆሮስ ፡ አብዛኔ ፡ ነገር ፡ ዘኢተአዛዚ ፡ ለነገሥት ። ወአንተኒ ፡ አሳዊሮስ ፡ ከማሁ ፡ ውኅድግ ፡ እንከ ፡ እምኔከ ፡ ዕልወተከ ፡ ወኢትልዎ ፡ ለዝኩ ፡ ዐላዊ ፡ ባሕቲቱ ፡ ለማኅበረ ፡ ኤጲስ ፡ ቆጶሳት ፡ ብዙ ኃን ።

ይቤሎ ፡ ሳዊሮስ ፡ በመዋዕሊሁ ፡ ለኖኅ ፡ ነበሩ ፡ ብዙኀ ፡ ዓለም ፡ ጥቂ ፡ ወአል ቦ ፡ ዘሰብሐ ፡ እምውስቴቶሙ ፡ ዘእንበለ ፡ ኖኅ ፡ ባሕቲቱ ፡ ወእለሰ ፡ ተርፉ ፡ ተሰጥ

1. B መረረ ፡ — 2. B ወይትዔገሥ ፡ — 3. B ዓየኑ ፡

Severus says, « But the Lord has commanded us not to have much of evil, and he says, Let us leave to the day its evil[1]. Where is an evil that is greater than this council of Chalcedon, who opened their mouth and blasphemed against the Lord in their error? They whose mouth was full of bitter cursing, and the poison of vipers was in their tongues[2], and it became[3] them to resist God the Word that became man, and endured suffering, even as he says in his holy gospel; and they denied the Lord. »

The king said to him, « Enough of thine audacity before me. I am long-suffering even toward thee, but thou dost revile the fathers who established the truth. » Severus said to him, « Of what creed dost thou speak? Of the creed of Nicaea or of Ephesus? » The king said to him, « Not so, but the
* fol. 213, r° b. creed of the great council of *Chalcedon, which cast out Dioscorus who multiplied words and was disobedient to rulers. And thou also, O Severus, art like him. Leave off therefore from thee thine heresy, and do not follow this heretic, but the council of many bishops. »

Severus said to him, « In the days of Noah, the world was well-peopled exceedingly, and there was none of them that gave praise save Noah alone. But the rest were drowned, but as for that upright man, the Lord saved him

1. Matt. 6 : 34. — 2. Ps. 10 : 7; Rom. 3 : 13, 14. — 3. Or, seemed good to.

መ ፡ ወለውእቱሰ ፡ ንጹሕ ፡ አድኅኖ ፡ እግዚአብሔር ፡ እምነ ፡ መቅሠፍቱ ፡ ወለደቂ
ቁ ፡ ወለአንስቲያሆሙ ፡ ባሕቲቶሙ ፡ ወረሰዮ ፡ ይስብክ ፡ ሃይማኖተ ፡ እንተ ፡ ውስተ ፡
አፈ ፡ አርቶዶክሳውያን ፡ እስከ ፡ ዝዕለት ፡ ዘአቀመ ፡ ኪዳነ ፡ ምስሌሁ ፡ አመ ፡ አዕረገ ፡
ሎቱ ፡ ዕጣነ ። ወይቤሎ ፡ አንሰ ፡ ኢይደግም ፡ አማስናታ ፡ ለዓለም ፡ በማየ ፡ አይኅ ፡
ወዝኩሂ ፡ ዲዮስቆሮስ ፡ ካዕበ ፡ ውእቱ ፡ *ባሕቲቱ ፡ ተረፈ ፡ ላዕለ ፡ ሃይማኖት ፡ ርትዕ * fol. 213, v° a.
ት ፡ ወዘከርዎ ፡ ባቲ ፡ እስከ ፡ ዮም ፡ ወእምኔሁ ፡ ኮነ ፡ ተወልደ ፡ ክርስቲያን ፡ ዘውእቶ
ሙ ፡ ደቂቁ ፡ እለ ፡ ሕኑጻን ፡ ውስቴቱ ፡ ዘተጋደለ ፡ በእንቲአሆሙ ፡ ወዘተወክፈ ፡ ወል
ደ ፡ እግዚአብሔር ፡ ሕማመ ፡ በእንቲአነ ፡ በሥጋሁ ፡ ወክሕድዎ ፡ ማኅበረ ፡ ኬልቄ
ዶን ፡ ወእግዚአብሔርሰ ፡ ያማስኖሙ ፡ በእሳተ ፡ አይኅ ፡ ዘይመጽእ[1] ፡ ላዕሌሆሙ ፡ ወ
ላዕለ ፡ ኵሎሙ ፡ ኢያአምኑ[2] ፡ ሕማማተ ፡ አምላክ ፡ ቃል ፡ ዘተሠገወ ።

ይቤሎ ፡ ንጉሥ ፡ ነገሩኒ ፡ በእንቲአከ ፡ እምቅድመ ፡ ምጽአትከ ፡ ዝየ ፡ ከመ ፡ መን
ፈስ ፡ መብዝኄ ፡ ነገር ፡ ሀሎ ፡ ውስቴትከ ። ወኅሣግ ፡ ይእዜኒ ፡ ዘንተ ፡ ወስማዕ ፡ እ
ምሥልጣንነ ። ወይቤ ፡ ሳዊሮስ ፡ እስመ ፡ መጽሐፍ ፡ ቅድስት ፡ ትሜህረነ ፡ ከመ ፡ ን
ትአዘዝ ፡ ለመኳንንቲነ ፡ ወንጼሊ ፡ ላዕለ ፡ ነገሥ*ት ፡ መፍቀርያነ ፡ እግዚአብሔር ፡ ከ * fol. 213, v° b.
መ ፡ ይርከቡ ፡ መዋዕለ ፡ ዘበህድአት ፡ ወበሰላም ፡ እመ ፡ አልቦ ፡ ኀቤሆሙ ፡ ኑፋቄ ፡
ወቤተ ፡ ክርስቲያንሂ ፡ እመ ፡ አልባቲ ፡ ሁከተ ፡ ወአእምር ፡ ይእዜኒ ፡ አንጉሥ ፡ ከ
መ ፡ እከየ ፡ ልቡ ፡ ለፈርያን ፡ ኢኀደገቶ ፡ ትትሌዐል ፡ መንግሥቱ ፡ ዳእሙ ፡ ሰረዎ[3] ፡

1. B ዘያመጽእ ፡ — 2. B ኢያአምኑ ፡ — 3. B ሰረወቶ ፡

from his calamity, and his children and their wives alone, and he caused him to proclaim[1] the faith which is in the mouth of the orthodox unto this day; who established a covenant with him when he offered up incense to him. And he said to him, I will not again destroy the world with a flood of water[2]; and this Dioscorus again * alone remained in the true faith, and they remember him for it unto this day. And from him sprang the Christians, who are his children, who are stablished in him who contended for them, and who endured suffering for us in his flesh, *even* the Son of God; and the council of Chalcedon rejected him; but the Lord will destroy them with a flood of fire which shall come upon them and upon all those who believe not the passion of God the Word that was made flesh. » * fol. 213, v° a.

The king said to him, « They told me concerning thee before thy coming here that a disputatious spirit was in thee. And now give this up, and hearken to our authority. » And Severus said, « The Holy Scripture teaches us to obey our governors[3], and we pray for kings * who love the Lord, that they may find days of tranquility and of peace, if there be in them no heresy, and if in the church also there be no disorder. And know now, O king, * fol. 213, v° b.

1. Or, predict. — 2. Gen. 9 : 11. — 3. Tit. 3 : 1; Heb. 13 : 17.

ወለዅሎሙ ፡ እለ ፡ ምስሌሁ ፡ ውስተ ፡ ልሙተ ፡ ዕልወት ፡ እግዚአብሔር ፡ ይቤሎ ፡ ንጉ
ሥ ፡ ለምንት ፡ ትሚንን ፡ ሚበቶሙ ፡ ለኤጲስ ፡ ቆጶሳት ፡ እለ ፡ ኮኑ ፡ ውስተ ፡ ማኅ
በረ ፡ ኬልቄዶን ፡ ወታስተማስሎሙ ፡ ከመ ፡ አብዳን ። ይቤ ፡ ሳዊሮስ ፡ ኢተኃድር ፡
ጥበብ ፡ ኀበ ፡ ዅሎሙ ፡ አዕሩግ ፡ ወኢልቡና ፡ ኀበ ፡ ዅሎሙ ፡ ወራዙት ፡ ወርኢ ፡
ኀበ ፡ አክዓብ ፡ ወሕዝቅያል ። ፪አዕሩግ ፡ ወካህናት ፡ ኑፋቃን ፡ ወእፎ ፡ ኮነ ፡ ልህቅና
ሆሙ ፡ ወዕበዮሙ ። ወአልቦ ፡ ዘረብሐ ፡ ወአትረፉ ፡ ምንተኒ ፡ እምዚበቶሙ ፡ ዳ
* fol. 214, r° a. እሙ ፡ ፈትሐ ፡ ቦሙ ፡ *ሕፃን ፡ ዘስሙ ፡ ዳንኤል ፡ ሶበ ፡ ኃደጉ ፡ ሚመተ ፡ ዕበዮሙ ፡
ወኮኑ[1] ፡ ከመ ፡ እንስሳ ፡ ወረከቦሙ ፡ ዅነኔ ፡ መስና ፡ ከማሁ ፡ ውእቱ ፡ ዅሉ ፡ ዘኢየኃ
ሥሥ ፡ ሃይማኖተ[2] ፡ ርትዕተ ፡ ወኢይትኤዘዝ ፡ ለእግዚአብሔር ፡ ይረክቦ ፡ ዅነኔ ፡ ዐ
ቢይ ፡ ወስምዐ ፡ ኮነ ፡ ወልዱ ፡ በእንተዝ ፡ እስመ ፡ ኢየእመርዎ ፡ ለእግዚአብሔር ፡
በጥበቦሙ ፡ ወኢበልቡናሆሙ ፡ ዳእሙ ፡ በወንጌል ፡ ተሜውቀ ፡ እግዚአብሔር ፤ ወ
አስተርአየ ፡ እግዚአብሔር ፡ ለነቢያት ፡ ለአበው ፡ በአምጣነ ፡ ይክል ፡ ዅሉ ፡ ፩እ
ምኔሆሙ ፡ ርእዮቶ ፡ ወነበቦሙ ፡ ወኢኮነ ፡ በትሥጉት ፡ ዘአስተርአየ ፡ ለደቂቀ ፡
እስራኤል ፡ ፵ዓመተ ፡ እንዘ ፡ ይገብር ፡ ተአምረ ፡ ወመንክረ ፡ ዘእንበለ ፡ ሥጋ ፡ ወዓለ
ምሂ ፡ ኢድኅነ ፡ ወኢየእመሮ ፡ ለእግዚአብሔር ፡ እምድኅረ ፡ ከሠተ ፡ ተአምራተ ፡
* fol. 214, r° b. ወመንክራተ ፡ ወኢተመይጡ ፡ አሕዛብ ፡ ኀቤሁ ፡ ዳእሙ ፡ ነበሩ ፡ ጽኑ*ዓን ፡ ለርኂቆቶ
ሙ ፡ እምእግዚአብሔር ፡ ወዘይበዝኅ ፡ እምገ ፡ ሕዝብ ፡ ዘአስተርአየ ፡ ሎቱ ፤ ወወሀ

1. B ወኮን ፡ — 2. B ሃይማተ ፡

that the wickedness of the heart of Pharaoh did not allow his kingdom to be exalted, but the Lord utterly destroyed him and all who were with him in the abyss of catastrophe. » The king said to him, « Why dost thou reject the gray hairs of the bishops who were in the council of Chalcedon, and dost liken them to madmen? » Severus said, « Wisdom does not dwell with all old men, nor understanding with all youths. And look upon Achiab and Ezekiel, two old men, priests, *who were* hypocrites; and of what account was their age and greatness? And there was nothing wherein they were profited and abounded at all by reason of their age, but a youth whose name was
* fol. 214, r° a. Daniel judged them * when they left their place of greatness and became as beasts [1], and a punishment of destruction overtook them [2]. So is every one who does not seek the true faith and does not obey the Lord; a great judgment shall overtake him. And his Son was witness concerning this, that they did not know the Lord by their wisdom or understanding, but in the gospel the Lord is made known, and the Lord appeared to them, *even* to the prophets, to the fathers, as far as every one of them was able to see him, and he spoke to them. And he was not incarnate who appeared to the children

1. Susanna 5, Jer. 29 : 22 (« Zedekiah »), Origen to Afric. 7, 8. — 2. Or, he was like a lion, reading ወኮን ፡ ... አንበሳ ፡

በ ፡ ሕጎ ፡ ወአለበዎ ፡ ለመድ·ኒት ። ወአርአየ ፡ በውስቴቱ ፡ መንክራቶ ፡ ወኢአም
ኑ ፡ ቦቱ ፡ ወኢነበሩ ፡ በሥርዐቱ ። ዳእሙ ፡ አምለኩ[1] ፡ በጣዖት ፡ ወተቀንዩ ፡ ሎ
ቱ ፡ ወአፍተዎሙ ፡ ጎይላተ ፡ ሰማይ ። ወረስዕዎ ፡ ለእግዚአብሔር ፡ ገባሬ ፡ መንክራት ፡
ዘአስተርአየ·ሙ ፡ በውስተ ፡ ባሕር ፡ ወበገዳም ፡ ወአርአየ·ሙ ፡ ዐምደ ፡ እሳት ፡ በሌ
ሊት ፡ ወጸለሎሙ ፡ በደመና ፡ መዓልተ ፡ ወአስተየ·ሙ ፡ ማየ ፡ እምኰኵሕ ፡ ዘአ
ኮነ ፡ በግዕዝ ፡ ዘከመ ፡ ርደተ ፡ መና ፡ እምሰማይ ፡ ወዘተርፈ ፡ ተአምራት ፡ እንተ ፡ ገ
ብራ ፡ ዘኢይትከሀል ፡ ዘክሮቶ ፡ ወኢያክል ፡ ፩ሂ ፡ እምዓለም ፡ ጎልቆቶ[2] ፡ ወከነ ፡ እ
ምፈቃደ ፡ እግዚአብሔር ፡ ወኀሩቱ ፡ ዐቢይ ፡ ለሚጠተ ፡ ዓለም ፡ ጎቤሁ ፡ ወአእምሮ
ቱ ፡ ፈነ*ዎ ፡ ለወልዱ ፡ ፍቁር ፡ እምሰማይ ፡ ውስተ ፡ ዓለም ፡ ወተሠገወ ፡ በአርአያነ ፡ * fol. 214, v° a.
ሥጋ ፡ ፍጹም ፡ በአባል ፡ ወወጽም ፡ ወሥጋ ፡ ወደም ፡ ሥጋ ፡ ፍጹም ፡ ዘያስተርኢ ፡
ወይትረከብ ፡ ወቦቱ ፡ ተወክፈ ፡ ሕማማት ፡ ወሞተ ፡ ወአሜሃ ፡ አእመሮ ፡ ዓለም ፡ ለእ
ግዚአብሔር ። ሶበ ፡ አድ·ነኖ ፡ ወፈትሖ ፡ ምግባራቲሁ ፡ ለሰይጣን ፡ ወአብጠለ ፡ ቅኔ
ሁ ፡ ርኢከኑ ። አንጉሥ ፡ ዘገብሮ ፡ እግዚአብሔር ፡ ለነ ፡ እምሠናያት ፡ ንሕነ ፡ እለ ፡
ተራ·ነቅነ ፡ እምኔሁ ። ወእፎ ፡ ሐመ ፡ ወልዱ ፡ በሥጋ ፡ በእንቲአነ ፡ ለሞት ፡ ወለሰይ
ጣን ፡ አማሰኖ[3] ፡ ወታቦታቱ ፡ ተነስተት ፡ ወምዅራባቱ ፡ ለጣዖት ፡ ተመዝበረት ፡ ወአ

1. B አምላኩ ፡ — 2. B ጦልቆቶ ፡ — 3. B አማስኖ ፡

of Israel forty years, doing signs and wonders without flesh, and the world also was not saved and did not know the Lord after he had revealed signs and wonders, and the people did not turn unto him, but they remained hard, * fol. 214, r° b.
* to depart from the Lord. And he who was greater than this people it was who appeared to it and gave his law and taught it salvation, and showed his signs in the midst of it. And they did not believe in him, and did not abide in his covenant, but they worshipped idols and served them and took pleasure in the host of heaven[1]. And they forgot the Lord, the doer of wonders, who appeared to them in the sea and in the wilderness, and showed them a pillar of fire by night and overshadowed them with cloud by day, and gave them water to drink out of the rock which was not of nature, even as the coming down of the manna from heaven, and the rest of the signs which he did, which cannot be told, and no one in the world can number them. And it was the will of the Lord and his great goodness that the world turn unto him and know him. He sent his beloved Son * from heaven into the * fol. 214, v° a.
world, and he was made flesh in our image, perfect flesh in body and bone and flesh and blood, perfect flesh which appeared and was seen, and in it he endured sufferings and death. And then the world knew God, when he saved it and judged the works of Satan, and brought his work to naught.

1. Acts 7 : 42.

ርኅወ ፡ ገነተ ፡ ወወሀበነ ፡ ዕፀ ፡ ሕይወት ፡ ወሰረቀ ፡ ማእከለ[1] ፡ ሰማያውያን[2] ፡ ወምድራ
ውያን ፡ እግዚአብሔር ፡ ቃል ፡ ኮነ ፡ ብእሴ ፡ ወከመገ ፡ ብእሲሁ ፡ ውእቱኬ ፡ አምላ
* fol. 214, v° b. ክነ ፡ እግዚአብሔር ፡ ቃል ፡ ኮነ ፡ ምስለ ፡ ሰብእ ፡ *ኅቡረ ፡ ወሰብእ ፡ ኮነ ፡ ውስተ ፡ ል
ዕልና ፡ ዘይነብር ፡ ውስተ ፡ ሰማይ ፡ ውስተ ፡ ሕዕነ ፡ እቡሁ ፡ ኃደረ ፡ ውስተ ፡ ሕዕና ፡
ለክብርት ፡ ማርያም ፡ ድንግል ፡ እንዘ ፡ ኢይትፈለጥ ፡ እምሕዕነ ፡ አቡሁ ፡ ዘወለዶ ፡
አብ ፡ እምቅድመ ፡ ይትፈጠር ፡ ዓለም ፡ በምሥጢር ፡ ዘኢይትነገር ፡ ወኢይትረከብ ፡
ዘእንበለ ፡ ብእሲት ፡ ውእቱ ፡ ዘወለደቶ ፡ ማርያም ፡ ድንግል ፡ ዘእንበለ ፡ ትድምርት ፡
ብእሲ ፡ በምሥጢር ፡ መንክር ፡ ዘኢይትዓወቅ ፡ ወለዶተ ፡ ኪያሁ ፡ ዘአልቦ ፡ አስት
ቶ ፡ ውስቱታ ፡ ወለደቶ ፡ ወያእቲ ፡ ትነብር ፡ በድንግልና ፡ ወአግዐዘነ ፡ እምግብርናተ ፡
ሰይጣን ፡ ርኩስ ፡ ዝንቱ ፡ ዘዜወወነ ፡ ወአርኀቀነ ፡ እምነ ፡ ትንሣኤ ፡ ሥጋት ፡ በአስ
ሕቶቱ ፡ ኪያነ ፡ ቃል ፡ ሥጋ ፡ ኮነ ፡ ወኀደረ ፡ ውስቴትነ ፡ ወለእመ ፡ ቃል ፡ ኮነ ፡ ሥ
ጋ ፡ በከመ ፡ ይቤ ፡ ወንጌላዊ ፡ ጸድቅ ፡ ዮሐንስ ፡ ተወክፈ ፡ ሕማማተ ፡ በሥጋ ፡ ዘበ
* fol. 215, r° a. አማን ፡ ጥዩቀ ፡ ዘእንበለ ፡ *ሐልዮ ። በከመ ፡ ይቤ ፡ ወንጌላዊ ፡ ቅዱስ ፡ ዘረሰዮ ፡ እ
ግዚአብሔር ፡ ልውል ፡ ውስተ ፡ ቤተ ፡ ክርስቲያኑ ፡ ከመ ፡ ኰኵሕ ፡ እንተ ፡ ኢያን

1. B ማእለ ፡ — 2. B ሰማያውያን ፡

Hast thou seen, O king, that which the Lord has done of good to us who were far from him, and how his Son suffered death in the flesh for us and destroyed Satan, and his altars[1] were demolished and the shrines of idols were destroyed? And he opened a garden and gave us a tree of life, and made reconciliation between the heavenly and earthly *things*. God the Word became man, and so the man is therefore our God. God the Word was one
* fol. 214, v° b. with man *and he was man in exaltation. He who abode in heaven in the bosom of the Father, abode in the bosom of the revered Mary the Virgin, while he was not sundered from the bosom of his Father; whom the Father begat before the world was created, in a mystery ineffable and inscrutable, apart from woman. He it was whom Mary the Virgin bore without union with man, in a wondrous mystery; whose birth was unsearchable and without spot.[2] She bore him, and she abides in virginity, and he has freed us from the bondage of the wicked Satan, who took us captive and removed us far from the resurrection of the body, by leading us astray. The Word became flesh and dwelt among us;[3] and if the Word became flesh as the true evangelist John says, he evidently endured suffering in the flesh, in
* fol. 215, r° a. truth, without *seeming, as says the holy evangelist. Whom the Lord made exalted in his church, as a solid rock which shall not be moved. Know therefore, O king, *that* thou shalt not obey those who speak of two

1. Or, arks. — 2. Or, immaculate. — 3. John 1 : 14.

ቀለቅል ፡ ጽኑዕ[1] ። ለቡ ፡ እንከ ፡ አንጉሥ ፡ ኢትትወከፍ ፡ እምእለ ፡ ይብሉ ፡ ፪ግዕዝ ፡ ወኢትጽንን ፡ ኀበ ፡ ዕርፊተ ፡ ኤጲስ ፡ ቆጶሳት ፡ እለ ፡ ነበሩ ፡ ውስተ ፡ ኬልቄዶንያ ።

ወሶበ ፡ ሰምዐ ፡ ንጉሥ ፡ ወሠራዊቱ ፡ ዘንተ ፡ ነገረ ፡ እምነ ፡ አብ ፡ ሳዊሮስ ፡ አንከሩ ፡ እምጥበቡ ፡ ወትዕግሥቱ ፡ ላዕለ ፡ ገድል ፡ ወዕመቀ ፡ ጥበቡ ፡ ወትርጓሜ ፡ ቃላቲሁ ፡ ወሐለየ ፡ ንጉሥ ፡ ዘከመ ፡ ይገብሮ ፡ ለቅዱስ ፡ ሳዊሮስ ፡ እስመ ፡ ርእዮ ፡ ውእቱ ፡ ጽኑዐ ፡ ዲበ ፡ ሃይማኖቱ ፡ ወቀኖናቲሁ ፡ ወሀሎ ፡ ህየ ፡ ፩እምሠራዊቱ ፡ ዘስሙ ፡ ብክታዲያኖስ ፡ ዝንቱ ፡ ዘረሰየ ፡ መክፈልቶ ፡ ምስለ ፡ ዮዳስ ፡ ወቀያፋ ፡ ወአምከሮ ፡ ለንጉሥ ፡ በእንተ ፡ ቅትለቱ ፡ ለሳዊሮስ ፡ ወይቤ ፡ ይኄይስ ፡ ከመ ፡ ይመውት ፡ ፩ወይጽናዕ ፡ ሰላም ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን*ነ ፤ ይሚኒ ፡ እምሕይወቱ ፡ ወእምይንበር ፡ ሁከት ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ በእንቲአሁ ፡ ወአዘዘ ፡ ንጉሥ ፡ ከመ ፡ ይትገበር ፡ በከመ ፡ አቅደመ ፡ ዘክሮቶ ፡ እምከረ ፡ ዲዮቅልጥያኖስ ።

* fol. 215, r° b.

ወሶበ ፡ አእመረት ፡ ንግሥት ፡ ማእምንት ፡ ታአድራ ፡ መፍቀሬተ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘሐለየ ፡ ንጉሥ ፡ ብስጣስዮስ ፡ ላዕለ ፡ ገቢሮቱ ፡ ለአክት ፡ ኀቤሁ ፡ ወዜነወቶ ፡ ለአብ ፡ ሳዊሮስ ፡ መስተጋድል ፡ ዘበአማን ፡ ወመጽአ ፡ ኀቤሃ ፡ ወሀለወት ፡ ምስሌሃ ፡ ፊሮንያ ፡ ወካልአት ፡ ምእመናት ፡ ወሰአላሁ ፡ ለአብ ፡ ሳዊሮስ ፡ ክቡር ፡ ከመ ፡ ይትኃባእ ፡ ወኢይደቅ ፡ ውስተ ፡ እደ ፡ ንጉሥ ፡ ወከነ ፡ አብሰ ፡ መስተጋድል ፡ ይ

1. B ጽኑዓ ፡

natures, and thou shalt not incline unto the blasphemy of the bishops who sat in Chalcedon. »

And when the king and his officers heard this utterance from father Severus, they marvelled at his wisdom and constancy in conflict, and the interpretation of his words. And the king thought on how he should treat the holy Severus, for he saw that he was strong in his faith and his canons. And there was present one of his officers whose name was Bektadeyanos[1], who prepared his portion with Judas and Caiaphas, and advised the king concerning the putting of Severus to death. And he said, « It is well that one die and peace be established in our church[2]. * It is better than that he should live and there should be disorder in the church because of him. » And the king commanded that it be done as described before by the counsel of Diocletian.

* fol. 215, r° b.

And when the devout queen Theodora, who loved our Lord Jesus Christ, knew what the king Anastasius[3] intended to do, she sent unto him and told him, even father Severus, the true champion. And he came unto her. And there were with her Fironia and other women that believed, and they asked the reverend father Severus to hide himself and not fall

1. Vitalianus is probably meant. — 2. John 11 : 49, 50. — 3. Justinian is meant.

ጽህቅ ፡ ከመ ፡ ይንሣእ ፡ አክሊለ ፡ ስምዕ ፡ ወአበየ ፡ ዘንተ ፡ ግብረ ፡ ወኢፈቀደ ፡ ከ
መ ፡ ይትኅበእ ። ወይቤ ፡ አንሰ ፡ ድልው ፡ ለመዊት ፡ ወእሜጡ ፡ ነፍስየ ፡ በእንተ ፡ ሃ
* fol. 215, v° a. ይ*ማኖት ፡ ቅድስት ።

ወሰአለቶ ፡ ንግሥት ፡ ወእለ ፡ ሀለዉ ፡ ምስሌሃ ፡ እምእመናን ፡ እንዘ ፡ ይብላሁ ። እፎኑ ፡ ትፈቅድ ፡ መድኀኒተከ ፡ ለባሕቲትከ ፡ ወተኀድጎሙ ፡ ለቤተ ፡ ክርስቲያናት ፡ ከ
መ ፡ መበለታት ። አኮኑ ፡ ለእመ ፡ ሞተ ፡ ኖላዊ ፡ ይዘርዎን ፡ ተኵላ ፡ ለአባግዕ ፡ ወያር
ሕቆን ፡ እሙፋሪሆን ፡ ወይሬስዮን ፡ በድወ ፡ ወይዘረዉ ፡ አባግዐ ፡ ክርስቶስ ፡ ወተሐ
ውር ፡ አንተ ፡ ውስተ ፡ ማኅደር ፡ እንተ ፡ ድልዋት ፡ ለከ ፡ አቡነ ፡ ቅዱስ ፡ ወትትፌሣ
ሕኬ ፡ አፈዊትሰ ፡ በላዕያነ ፡ ሥጋ ፡ ዘንተ ፡ ይቤላ ፡ ምእመናት ፡ እንዘ ፡ ይበክያ ፡ ውእ
ቶን ፡ ወእምድኅረ ፡ ዕፁብ ፡ አሆ ፡ አበላሁ ፡ እምብዝኀ ፡ ዕመቀ ፡ ስእለቶን ፡ ለሙቱ ።

ወእምዝ ፡ አዘዘቶሙ ፡ ንግሥት ፡ ለመግብታ ፡ ከመ ፡ ይኅሥሡ ፡ ሐመረ ፡ ወረከቡ ፡
ሐመረ ፡ ዘየሐውር ፡ ፊንቅያ ፡ ወጸርዎ ፡ በውስቴቱ ፡ ሌሊተ ፡ በኅቡእ ፡ እምኀ ፡ ኵሉ ፡
* fol. 215, v° b. ፩ወሐረ ፡ ወን*ሕነ ፡ ምስሌሁ ፡ ወኮነ ፡ እግዚአብሔር ፡ ይመርሖ ። ወሶበ ፡ በጸሐነ ፡ ኀ
በ ፡ ፊንቅያ ፡ ተቀበሉነ ፡ አኀው ፡ በኅቡእ ፡ ወሖርን ፡ ኀበ ፡ አንጾኪያ ።

ወሶበ ፡ በጸሐነ ፡ ኀቤሃ ፡ ጸውዖሙ ፡ ለቀሳውስት ፡ ወለዲያቆናት ፡ ወአምኖሙ ፡ ወ

into the hand of the king. But the father athlete was desirous of receiving the crown of martyrdom, and he refused to do this, and he was not willing to be hid. And he said, « I am ready to die, and I will give up my life for
* fol. 215, v° a. the holy * faith. »

And the queen and those that were with her of those that believed asked him saying to him, « How dost thou desire the salvation of thyself alone, and wilt leave the churches[1] as widows? If the shepherd be dead, will not the wolf scatter the sheep, and drive them far off from their pasture and make it[2] a desert and the sheep of Christ be scattered? And thou wilt go unto the place that is prepared for thee, O our holy father, and thou therefore shalt be glad, but the ravenous beasts — ! » Thus the devout woman spoke, weeping. And with difficulty they persuaded him, with the great earnestness of their entreaty of him.

And then the queen commanded her officers to seek a ship, and they found a ship that was going to Phoenicia, and they brought him unto it by night,
* fol. 215, v° b. without the knowledge of anyone, and he went, and we * *were* with him, and the Lord led him. And when we came unto Phoenicia, the brethren received us in secret and we went unto Antioch.

And when we came there, he called the elders and the deacons, and saluted them, and committed to them the flock of our Lord Jesus Christ who bought

1. Lit., church. — 2. Lit., them.

አወፈዮሙ ፡ መርሴት ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘተሣየጠሙ[1] ፡ በደሙ ። ወይ
ቤሎሙ ፡ ዑቁ ፡ ከመ ፡ ኢትስተዩ[2] ፡ እምነቅዐ ፡ ማይ ፡ ነኪር ፡ ወታውስቡ[3] ፡ አንስ
ተ ፡ እምነ ፡ አሞሬያውያን ፡ ዘውእቶሙ ፡ መናፍቃን ፡ በቃላቲሆሙ ። እስመ ፡ እሉ ፡
ይክሕድዎ ፡ ለዋሕድ ፡ ወሕማማቲሁ ፡ ማሕየዊተ ፡ እንተ ፡ ተወክፉ ፡ በእንቲአነ ፡ ወ
ሞቶ ፡ ማሕየዊ ፡ ለኵሉ ፡ ፩ዐቂ ፡ ካዕበ ፡ ከመ ፡ ኢትትገበሩ ፡ ለምንትኒ ፡ ለዘኢያድኅ
ን ፡ ነፍሳቲክሙ ። እስመ ፡ ዝንቱ ፡ ፍጹመ ፡ ይበጽሕ ፡ ዲቤክሙ ፡ ዑቁ[4] ፡ ኢትግድፉ ፡
ቃላተ ፡ ወንጌላት ፡ ወኢቀኖናተ ፡ አበው ፡ ክቡራን ፡ ወኩኑ ፡ ተቃሐውያን[5] ፡ ለነፍሳ
ት ፡ ነገርኩክሙ ፡ ። *ብዙኀ ፡ ጊዜ ፡ ከመ ፡ ሞት ፡ ወኵነኔ ፡ ወቅስት ፡ ወቢይ ፡ ይወርድ ፡ * fol. 216, r° a.
ለዘይሳተፍ ፡ ምስለ ፡ መናፍቃን ፡ ውስተ ፡ ሃይማኖቶሙ ፡ እስመ ፡ ፩ውእቱ ፡ ወልደ ፡
እግዚአብሔር ፡ ወውእቶሙሰ ፡ ክሕዱ ፡ ብሕቱቶ ፡ ወሕማማቲሁ ፡ እንተ ፡ ተወክፉ ፡
በእንቲአነ ፡ ወይሬስይዎ ፡ ምትሀተ ፡ ወእለ ፡ የዐብዩ ፡ እምኔሆሙ ፡ ማኅበረ ፡ ኬልቄ
ዶን ፡ ናሁ ፡ አሌብወክሙ[6] ፡ ከመ ፡ ትትዓቀቡ ፡ እምኵሉ ፡ እኩይ ፡ ወብሑአ ፡ ርኩሳ
ት ፡ ዘውእቶሙ ፡ ማኅበረ ፡ ፈላጥያን ፡ ወበከመ ፡ ሕምዘ ፡ አፍዖት ፡ ኅቡእ ፡ ውስተ ፡
ርእሳ ። ወከማሁ ፡ ማኅበረ ፡ ኬልቄዶን ፡ ኅቡእ ፡ ውስቴቱ ፡ ኵሉ ፡ ቃላተ ፡ ፅርፈት ።
ወእምዝ ፡ ጸሐፈ ፡ ሎሙ ፡ ቃላተ ፡ ዘያበጥል ፡ ለኵሉ ፡ አርሲሳን ፡ ለኵሉ ፡ ፩እምኔ

1. B ተሳየጦሙ ፡ — 2. B ኢትሰትዩ ፡ — 3. B ወታወስቡ ፡ — 4. B ኡቁ ፡ — 5. B ታቃሐውያን ፡ — 6. B አሌብወክሙ ፡

them with his blood. And he said to them, « Take heed that ye drink not of a fountain of strange water, nor marry a wife from the Amorites, that is, those who are apostates in their words. For these deny the Only-begotten, and his redeeming passion, which he endured for our sake, and his all-saving death. Take heed again that ye labor not for anything which [1] will not save your souls, for this shall surely come upon you. Take heed that ye leave not the words of the gospels nor the canons of the reverend fathers, and be ye zealous for souls. I have told you * many times that death and punishment * fol. 216, r° a. and great condemnation shall come upon him who consorts with schismatics in their creed. For the Son of God is one, but they deny his oneness [2] and his passion which he endured for us, and they make him a mere appearance, and those who are greater than they, the council of Chalcedon. Behold I charge you that ye abstain from every evil one, and the leaven of the unclean, who are the council of the separaters. And as the poison of vipers is hidden in their heads, so is the council of Chalcedon; in it are hidden all the words of blasphemy. »

And then he wrote for them words which made of none effect every heresy, for each one of them according to [3] its blasphemy, and he set it before them

1. Lit., for that which. — 2. Or, uniqueness. — 3. Lit., in.

ሃ ፡ በዕርፈቱ ፡ ወረሰያ ፡ ጎቤሆሙ ፡ ከመ ፡ ኪዳን ፡ ወሥርዐቱ ፡ ይዕቀብዋ ፡ ወያንብ
ብዋ ። ወአዘዘሙ ፡ ይዕቀቡ ፡ መርዔተ ፡ ክርስቶስ ።

* fol. 216, r° b. ወፈቀዲ ፡ ሐዊረ ፡ ጎበ ፡ ግብጽ ፡ መካን[1] ፡ *ዘሖረ ፡ ጎቤሁ ፡ ወልደ ፡ እግዚአብሔ
ር ፡ አመ ፡ ተሠገወ ፡ አመ ፡ ይጐይይ ፡ እምሄሮድስ ፡ ንጉሥ ። ወሖረ ፡ በጽሚት ፡ ወ
ተሠወጠ ፡ ጎበ ፡ ህየ ፡ ከመ ፡ ትትመጠዉ ፡ አድያመ ፡ ግብጽ ፡ ካዕበ ፡ በረከተ ፡ አብ ፡
ክቡር ፡ ሳዊሮስ ፡ ሊቀ ፡ ጳጳሳት ። ወእምድኅረዝኒ ፡ ኢኀደገ ፡ መሪሆታ ፡ ለቤተ ፡ ክር
ስቲያን ፡ በመልእክታቲሁ ፡ ወመጻሕፍቲሁ ፡ እምከመ ፡ ሰምዕዎ[2] ፡ መናፍቃን ፡ ይጉ
ይዩ ።

ወኮነ ፡ ብስጣስዮስሰ ፡ ንጉሥ ፡ የኀሥሥ ፡ በብዙኅ ፡ ተደልዎ ። እስመ ፡ ኮነ ፡ ው
እቱ ፡ ይሰምዕ ፡ መልእክታቲሁ ፡ በውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘይሰድዶሙ ፡ ለመናፍ
ቃን ፡ ወተምዐ ፡ ንጉሥ ፡ በእንቲአሁ ፡ ወኢኀደገ ፡ እንዘ ፡ የኀሥሥ ፡ ወበእንቲአሁ ፡
ወየሐትት ። እስከ ፡ አመ ፡ ዕለተ ፡ ዘፈጸመ ፡ ቦቱ ፡ ጽዋዔሁ ፡ ቅዱስ ፡ ሳዊሮስ ፡ ወአ
ዕረፈ ።

* fol. 216, v° a. ዘገብረሰ ፡ ለአኀው ፡ በግብጽ ፡ እምተአምራት ፡ እንተ ፡ አርአየ ፡ እግ*ዚአብሔር ፡
ልዑል ፡ ላዕለ ፡ እደዊሁ ፡ በጸሎቱ ፡ ወበሃይማኖቱ ፡ ኢይክል ፡ ፅሂ ፡ ጠይቆታ ። ወግብ
ጻውያን ፡ ይዜንዉ ፡ በእንቲአሃ ፡ እስመ ፡ በጸሎቱ ፡ ኮነ ፡ ይሰቂ[3] ፡ ነፍሳተ ፡ ወሥጋተ ።
ወኮነ ፡ ይፈውሶሙ ፡ ፪ ፡ በጥበቡ[4] ። ወኮነ ፡ ይፈልስ ፡ ውስተ ፡ ገዳም ፡ ወአድባራት ፡

1. B መካን ፡ — 2. B ስምዕዎ ፡ — 3. B ይስቂ ፡ — 4. B በጽጥበቡ ፡

as a covenant and his ordinance to guard and meditate upon. And he commanded them to keep the flock of Christ.

* fol. 216, r° b. And he was minded to go unto Egypt, the place whither * the Son of God went when he was made flesh, when he escaped from Herod the king. And he went secretly and arrived there, that the regions of Egypt too might receive the blessing of the reverend father Severus the patriarch. And thenceforth he did not leave off guiding the church by his letters and his writings; when the schismatics heard them[1] they fled.

And Anastasius[2] the king was seeking *him* with much preparation, for he heard in the church the letters of him who cast out the schismatics. And the king was angry about him, and he did not leave off searching for him, and he inquired *for him* until the day whereon the holy Severus finished his vocation and fell asleep.

But what he did for the brethren in Egypt of signs which the Lord Most
* fol. 216, v° a. High showed * by his hands, by his prayer and by his faith, no one is able to comprehend. And the Egyptians relate concerning it that by his prayer he watered souls and bodies, and healed them both by his wisdom. And he went about in the desert and the monasteries[3] and he passed from city to

1. Lit., him. — 2. Justinian is meant. — 3. Or, mountains.

ወየኃልፍ ፡ እምሀገር ፡ ውስተ ፡ ሀገር ፡ ወእምብሔር ፡ ኀበ ፡ ብሔር ፡ እምስደት ፡ ወላ
ውያን ። ወኮነ ፡ የዓቅቦ ፡ እግዚአብሔር ፡ ለካህኑ ፡ ከመ ፡ ይድኅኑ ፡ ነፍሳት ፡ ቦቱ ።
ወእንሰ ፡ እከሥት ፡ ለክሙ ፡ ካልኣተ ፡ መንክረ ፡ ለዝንቱ ፡ አብ ፡ ዐቢይ ፡ ሳዊሮ
ስ ፡ ዘይኤሊ ፡ ለነፍሳት ፡ ወሥጋ ፡ ወተብህለ ፡ በእንቲአሁ ፡ ከመ ፡ ውእቱ ፡ ሖረ ፡ ኀ
በ ፡ ሀገር ፡ ዘእምርት ፡ ቡሲም ፡ ዘእምአድዋለ ፡ ግብጽ ። ወተወክፎ ፡ ብእሲ ፡ ፈራሄ ፡
እግዚአብሔር ፡ ወኢያእምሮ ፡ ወአኀደሮ ፡ ኀቤሁ ። እስመ ፡ ኮነ ፡ ልማዱ ፡ ተወክፎ ፡
ነግድ ፡ *ኀቤሁ ፡ ውስተ ፡ ማኀደሩ ። ወኮነ ፡ ውእቱ ፡ ብእሴ ፡ አናሜ ፡ ይትገበር ፡ በእደ ፡ * fol. 216, v° b.
ዊሁ ፡ ወየኃድግ ፡ ለነፍሱ ፡ ዘየእክሎ ፡ ወዘተርፈ ፡ እምኔሁ ፡ ይዘሩ ፡ ለጽኑሳን ። ወሶ
በ ፡ ኮነ ፡ ጠቢብ ፡ ዘበአማን ፡ ውስተ ፡ ቤቱ ፡ ረከበ ፡ ብእሲተ ፡ ወልዱ ፡ ድውይተ[1] ።
ወኮነ ፡ ደዌሁ ፡ ውስተ ፡ ከርሣ ፡ ወአልቦ ፡ ዘይክል ፡ ይቅረብ ፡ ኀቤሃ ፡ በእንተ ፡ ደዌ ፡
ዘባቲ ። ወሶበ ፡ ርእየ ፡ ጠቢብ ፡ ልብው ፡ ሳዊሮስ ፡ ጽንዐ ፡ ደዌሃ ፡ ተሠሃለ ፡ ላዕሌሃ ፡
ወዐተበ[2] ። በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ወበውእቱ ፡ ጊዜ ፡ ወረደ ፡
ላዕሌሃ ፡ እምጸጋ ፡ እግዚአብሔር ፡ ዘወረደ ፡ በሐማቱ ፡ ለጴጥሮስ ፡ ሐዋርያ ፡ ወተንሥ
አት ፡ ወተልእከቶሙ ፡ እንዘ ፡ ሕያውት ፡ ዘእንበለ ፡ ደዌ ። ወሶበ ፡ ርእየ ፡ ሰብአ ፡ ቤ
ት ፡ ዘኮነ ፡ አንከሩ ፡ ወሰብሕዎ ፡ ለእግዚአብሔር ፡ ወዐብየ[3] ፡ አብ ፡ ሳዊሮስ ፡ በቅድሜ

1. B ድውይታ ፡ — 2. B ወአተበ ፡ — 3. B ወዓበየ ፡

city and from region to region, because of the persecution of the heretics. And the Lord guarded his priest, that souls might be saved through him.

But I will reveal to you divers wonders of the great father Severus who cared for soul and body. And it is said of him that he went unto a city that is famous, Busim, which is on the borders of Egypt. And a man that feared the Lord received him, and he did not know him, and he made him to abide with him, for it was his custom to receive the stranger * unto him in his dwel- * fol. 216, v° b.
ling. And this man was a weaver, and worked with his hands. And he set apart for himself as much as sufficed him, and what remained of it he distributed to the needy. And when the truly wise one was in his house, he found his son's wife sick, and the sickness was in her bowels and there was none that was able to come near unto her, because of the sickness that was in her. And when the wise *and* prudent Severus saw the severity of her sickness he had pity on her and made the sign of the cross in the name of the Father and the Son and the Holy Spirit, and straightway there came down upon her of[1] the grace of God which[2] came down upon the mother of the wife of Peter the apostle; and she arose and ministered unto them, being whole, without disease. And when the people of the house saw what was done, they wondered, and glorified the Lord. And father Severus was great in their eyes. And when the men of the city knew this, * he hid himself and went out * fol. 217, r° a.

1. Or, by. — 2. Or, that which.

* fol. 217, r° a. ሆሙ ። ወሶበ ፡ አእመሩ ፡ ሰብአ ፡ ሀገር ፡ ዘ*ንተ ፡ ተ·ነብአ ። ወወዕአ ፡ እግእከለ·ሙ· ፡ ወከነ· ፡ ሰብአ ፡ ሀገር ፡ የ·ነሥ·ሥዎ ፡ ከመ ፡ ያክብርዎ ፡ ወኢ.ረከብዎ ። ወከነ· ፡ ኵሉ· ሙ· ፡ ይሴብሕዎ ፡ ለእግዚ.አብሔር ፡ በእንተ ፡ ዘከነ ፡

ወሖረ ፡ ·ነበ ፡ ደብረ ፡ አባ ፡ መቃርስ ፡ ወሀለ· ፡ ውስቴቱ ፡ መነኮስ ፡ ዘእምሀገረ ፡ ስኢድ ፡ ዘስሙ· ፡ መቃራ ፡ ወቅዱስ ፡ ውእቱ ። ወከሠተ ፡ ሎቱ ፡ እግዚ.አብሔር ፡ እስ መ ፡ ዝንቱ ፡ ውእቱ ፡ ሳዊሮስ ፡ ሊቀ ፡ ጳጳሳት ። ወወዕአ ፡ ·ነቤሁ ፡ ወአክበሮ ፡ ከመ ፡ አክብሮቶሙ· ፡ ለሐዋርያት ፡ ወአበው ፡ ወሊ.ቃውንት ። እስመ ፡ ውእቱ ፡ ተጋደለ ፡ ወ አሥመሮ ፡ ለእግዚ.አብሔር ፡ በገድሉ ፡ ላዕለ ፡ ሃይማኖት ፡ ርትዕት ፡ ወሀለ· ፡ ውስተ ፡ በአቱ ፡ ለውእቱ ፡ መነኮስ ፡ ቅዱስ ፡ ነቅዐ ፡ ማይ ፡ መሪር ፡ ወከነ· ፡ አ·ነው· ፡ መነኮሳ ት ፡ ይትሀወኩ ፡ በእንቲአሁ· ፡ ወቀርበ ፡ መቃራ ፡ አረጋዊ ፡ ቅዱስ ፡ ·ነቤሁ ፡ ከመ ፡ ያጠ

* fol. 217, r° b. ይቆ ፡ በከመ ፡ ይሰምዖ[1] ፡ እግዚ.አብሔር[2] ፡ ዘሰአለ· ፡ ወነገሮ ፡ በእንተ ፡ ዐይ*ነ ፡ ማይ ፡ መሪር ። ወዘከመ ፡ ይትሀወኩ ፡ አ·ነው· ፡ እም·ነጠ.አ ፡ ማይ ። ወይቤሎ· ፡ ሊቀ ፡ ጳጳሳ ት ፡ ለአረጋዊ ፡ መነኮስ ፡ ጸሎትከ ፡ ትክል ፡ አአቡየ ፡ ዘንተ ። ወከልአሂ ፡ ወአፈድፈ ደ ፡ አረጋዊ ፡ ስኢለ ፡ ·ነቤሁ ። ወአስተብቁዖ ፡ ከመ ፡ ይጸውዖ ፡ ለእግዚ.አብሔር ፡ ከ መ ፡ ይጥዐም ፡ ዐይነ ፡ ማይ ፡ ተስፋ ፡ ዕረፍት ፡ ለልበ ፡ አ·ነው· ፡ እምጸማ ፡ በእንተ ፡ ርሕቀተ ፡ ማይ ፡ እምኔሆሙ· ። ወይቤሎ· ፡ አንበሳ ፡ ዳግማዊ ፡ ተናጋሪ ፡ ዕበያተ ። ዘ

1. B ይስምዖ ፡ — 2. B *om.* አ.

from the midst of them. And the men of the city sought him that they might do him honor, and they did not find him. And they were all glorifying God for that which had happened.

And he went unto the monastery of Abba Macarius. And there was there a monk *who* was of the land of Ṣa'id[1], whose name was Macarius[2] and he was a holy man. And the Lord revealed to him that it was Severus the patriarch, and he went forth unto him, and showed him honor meet for apostles and fathers and elders; for he strove and pleased the Lord by his conflict for the true faith. And there was in the care of the holy monk a spring of bitter water. And the brother monks were troubled because of it, and Macarius the holy elder drew near unto him to make it known to him, according as the Lord
* fol. 217, r° b. heard that which he asked him, and he told him of the spring of * bitter water and how the brethren were troubled for lack of water[3]. And the patriarch said to the elder-monk, « Thy prayer, O my father, is able to do this. » And he refused. And he asked him the more, and he entreated him to call upon the Lord that the spring of water might become sweet, a hope of refreshing from toil to the heart of the brethren, because of the distance of water from them. And the second lion that spoke great things[4], which is Severus the patriarch, said to Macarius the elder, the holy monk, « When the brethren re-

1. Upper Egypt. — 2. Ms. Macārā. — 3. Mentioned also by Rufinus. — 4. Rev. 13 : 2, 5?

ውእቱ ፡ ሳዊሮስ ፡ ሊቀ ፡ ጳጳሳት ፡ ለመቃረ ፡ አረጋዊ ፡ መነኮስ ፡ ቅዱስ ፡ ሶበ ፡ ይትቁረ
ቡ ፡ አኀው ፡ ንሣእ ፡ እልመጥሃራ ፡ እንተ ፡ ትሰትዩ ፡ ባቲ ፡ በውስተ ፡ ቤተ ፡ ክርስቲያ
ን ፡ ወዘተርፈ ፡ ውስቴታ ፡ ማየ ፡ ሶበ ፡ ይፈጽሙ ፡ እምተመጥዎ ፡ ምሥጢራተ ፡ ቅድሳ
ት ፡ ወሥሉ ፡ ውስተገዝ ፡ ዐይነ ፡ ማይ ፡ መሪር ፡ ወትጥዕም ፡ ይእቲ ፡ በትእዛዘ ፡ እግዚአ
ብሔር ፡ ልዑል ፡ ወክሂ* ለቱ ፡ ወከነ ፡ አረጋዊ ፡ መነኮስ ፡ ቦቱ ፡ ሃይማኖተ ፡ ሠናይተ ። * fol. 217, v° a.
ወገብረ ፡ በከመ ፡ አዘዞ ፡ ቦቱ ፡ ወጥዕመት ፡ ይእቲ ፡ ዐይነ ፡ ማይ ፡ እስከ ፡ ዛቲ ፡ ዕለት
ን ፡ ከመ ፡ ማያተ[1] ፡ ኢያሪሆ ፡ አመ ፡ ይበውኡ ፡ ኀቤሃ ፡ ኢያሱ[2] ፡ ነቢይ ።

ወዘከሩ ፡ ካዕበ ፡ ከመ ፡ ረከብዎ ፡ ለዝንቱ ፡ አብ ፡ ክቡር ፡ ሳዊሮስ ፡ ሰብእ ፡ እምነ ፡
መናፍቃን ፡ እምፍናዋት ፡ ወረከቦ ፡ እምኔሆሙ ፡ ምንዳቤ ፡ ዕፁብ ፡ ወገመዱ ፡ እምኔ
ሁ ፡ አሕባለ[3] ። ወሀለው ፡ ውእቱ ፡ አሕባል[4] ፡ ውስተ ፡ አባ ፡ መቃርስ ፡ እስከ ፡ ዮም ።
ሳዊሮስ ፡ ውእቱ ፡ ዘመተረ ፡ ሑሎ ፡ እከዮሙ ፡ ለመናፍቃን ፡ ወአጽንዐ ፡ ለነ ፡ ሃይማኖ
ተ ፡ አርቶዶክሳዊተ ።

ወመዋዕልየ ፡ የኃልፍ ፡ እንዘ ፡ አነ ፡ እትናገር ፡ ምግባራቲሁ ፡ ወመንክራቶ ፡ ወእ
ኅድግኬ ፡ ይእዜ ፡ ዘኢይዐውሮ ፡ ልቡናየ ፡ ወኢይበጽሖ ፡ ጥበብየ ፡ ወእዘክር ፡ ፍጻ
ሜ ፡ ዜናሁ ፡ ወዕረፍቶ[5] ። *እስመ ፡ ክቡር ፡ ውእቱ ፡ በቅድመ ፡ እግዚአብሔር ፡ * fol. 217, v° b.
ሞቶሙ ፡ ለጻድቃኒሁ ። ወዝንቱስ ፡ አብ ፡ ተለዐለኬ ፡ ፈድፋደ ፡ እማኅበረ ፡ ቅዱሳን ።

1. B ማያት ፡ — 2. Read ኤልሳዕ ፡ — 3. B እህባለ ፡ — 4. B እህባል ፡ — 5. B *bis*.

ceive the cup wherefrom ye drink in the church put the water that is left in it when they have done receiving the holy mysteries into this fountain of bitter water, and it shall become sweet, by the command of the Lord Most High and * his power. » And the elder-monk had true faith, and he did as he * fol. 217, v° a.
commanded him, and the spring of water became sweet, unto this our day, as the waters of Jericho, when Elisha [1] the prophet came there [2].

And they relate again that men of the schismatics fell in with the reverend father Severus by the way, and grievous harm befell him at their hands, and they despoiled him [3], and the spoil [4] is with Abba Macarius unto this day. It was Severus who cut off all the evil of the schismatics and established for us the orthodox faith.

And my days would pass relating his works and his wonders. And let me therefore now leave that to which my understanding is not equal and my wisdom cannot attain, and I will tell the end of his story, and * his falling * fol. 217, v° b.
asleep, for precious in the sight of the Lord is the death of his saints [5], and this father was exceedingly exalted therefore above the congregation of the saints. For he endured unto victory in his conflict with the enemies of the name of Christ, for he finished the course and kept the faith [6]. And because

1. Ms. Joshua. — 2. 2 Kings 2 : 21, 22. — 3. Or, they cut off from him the cords (of the pack animals?) — 4. Or, cords. — 5. Ps. 116 : 15. — 6. 2 Tim. 4 : 7, 8.

እስመ ፡ ተዓገሠ ፡ ላዕለ ፡ መዊእ ፡ እምተጋድሎ ፡ ተቃዋምያን ፡ ለስመ ፡ ክርስቶስ ፡ እስ
መ ፡ ውእቱ ፡ ፈጸመ ፡ በድረ ፡ ወዓቀበ ፡ ሃይማኖተ ። ወበእንተ ፡ ዝንቱ ፡ ነሥአ ፡ አክ
ሊለ ፡ አሜን ። ዘእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ መስተጋድል ፡ በእንቲአነ ፡ ዘተአም
ኖ ፡ ላዕለ[1] ፡ ቤተ ፡ ክርስቲያኑ ። ወውእቱ ፡ ዘጸውዖ ፡ በከመ ፡ ጸውዖ ፡ ለሙሴ ፡ ነቢይ ፡
በላዕለ ፡ ደብር ። እስመ ፡ ውእቱ ፡ ሶበ ፡ አሥመሮ ፡ ለእግዚአብሔር ፡ በምግባራቲሁ ፡ 5
ወሃይማኖቱ ፡ ፈቀደ ፡ ከመ ፡ ያፍልሶ ፡ እምዝ ፡ ዓለም ፡ አስርሐ ፡ ውስተ ፡ ማኅደረ ፡
ገነት ፡ ዕረፍት ፡ ዘለዓለም ። ከመ ፡ ይትፈሣሕ ፡ በህየ ፡ ምስለ ፡ ቅዱሳኒሁ ፡ ወይረስ ፡
* fol. 218, r° a. ሕይወተ ፡ ዘለዝሉፋ ፡ ዘውእቱ ፡ አብ ፡ ወቢ*ሂያ ፡ ሳ*ዊሮስ ። ወኮነ ፡ ፈለሰ ፡ ኀበ ፡ ሀገረ ፡
ሰከ ፡ እንዘ ፡ ይትኀበእ ፡ ውስተ ፡ ማኅደረ ፡ ዳርታዎስ ፡ መኰንና ። ወሐወጸ ፡ እግዚአብ
ሔር ፡ በደዌ ፡ ቀሊል ፡ ወሶበኒ ፡ ሰክበ ፡ ኮነ ፡ ልቡናሁ ፡ ጽሁቀ ፡ ብሩህ ፡ ውስተ ፡ ሃይ 10
ማኖት ፡ አርቶዶክሳዊት ። ወተናገረ ፡ ቃላተ ፡ ብዙኀ ፡ ዘይሥዕር ፡ ባቲ ፡ ኵሎ ፡ ቃላተ ፡
መናፍቃን ፡ ወቀኖናቲሆሙ ፡ ወረሰየ ፡ ውስቴታ ፡ ዕቅፍታተ ፡ ወኅፍረታተ ፡ ለማኅበ
ረ ፡ ኬልቄዶን ፡ ወከሠተ ፡ ኑፋቄሆሙ ፡ ለሰብኡ ፡ ወእምዝ ፡ አንሥአ ፡ አዕይንቲሁ ፡
ወይቤ ፡ ከመ ፡ ውእቱ ፡ ይሬኢ ፡ ሰብአ ፡ እለ ፡ መጽኡ ፡ ለኅሊፉቲ ፡ ዘንኩራን ፡ ራእ
ዮሙ ፡ ወውእቶሙ ፡ ማኅበረ ፡ አበው ፡ ቅዱሳን ፡ እለ ፡ አዕረፉ ፡ እምቅድሜሁ ። ወከ 15
ነ ፡ ይዜኑ ፡ ቃላቲሆሙ ፡ ለለዝሉ ፡ ዕለት ። ወይዜክር ፡ ትምህርቶሙ ፡ ወያንብባ ፡ በው
ስተ ፡ ቤተ ፡ ክርስቲያን ፡ እሉ ፡ እለ ፡ ተወክፎሙ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በ
* fol. 218, r° b. እንተ ፡ ተጋድሎቶሙ ፡ ላዕለ ፡ *ሃይማኖት ፡ ቅድስት ።

1. B ላዕሌ ፡

of this he certainly received the crown of our Lord Jesus Christ, the athlete for us, whose faith is over his church. And it was he that called him even as he called Moses the prophet in the wilderness. For he, when he had pleased the Lord by his works and his faith, desired him to take him from this troublous world unto the abode of paradise, the eternal rest, that he, even the great father Severus, might there rejoice with his saints and inherit ever-
* fol. 218, r° a. lasting life. * And he had gone unto the city of Saka (Xois) and was in the dwelling of Dorotheus the governor of it. And the Lord visited him with a light disorder, and when he fell asleep his understanding was zealous and clear in the orthodox faith and he uttered many words wherewith he overthrew all the words of the schismatics and their canons, and he put therein all the offences and shameful acts of the council of Chalcedon, and he revealed their hypocrisy to his people. And then he lifted up his eyes and said that he saw men whose aspect was wonderful, coming to seek him, and they were the company of the holy fathers who fell asleep before him, and whose words he continually declared, and their teaching he called to mind, and read it in the church. These are they whom our Lord Jesus Christ has accepted be-
* fol. 218, r° b. cause of their conflict for * the holy faith.

ወዝንቱሂ ፡ አብ ፡ ሳዊሮስ ፡ ሶበ ፡ ተጋደለ ፡ ካዕበ ፡ ወከሠተ ፡ ሃይማኖተ ፡ ማሕየዊ
ተ ። ወአርአያ ፡ ለሕዝብ ፡ ተወክፎ ፡ ኀቤሁ ፡ ወከለሎ ፡ ጸጋ ፡ መሲሓዊት ። እስመ ፡
ኮነ ፡ ወቃቤ ፡ ትእዛዛቲሁ ፡ ብርህተ ፡ በመንክር ፡ እስከ ፡ ዕለት ፡ ዘፈጸመ ፡ ቦቱ ፡ ገድሎ ።
ወውእቱ ፡ አመ ፡ ፲ወ፬ለወርኀ ፡ የካቲት ፡ ዘበቱ ፡ አዕረፈ ፡ ወገነዘ ፡ ዶሮቴዎስ ፡
ምእመን ፡ መፍቀሬ ፡ እግዚአብሔር ፡ ሥጋሁ ፡ ንጹሐ ፡ ወጸሮ ፡ ኀበ ፡ ደብር ፡ ዘኮነ ፡
ያፈቅሮ ፡ ዝንቱ ፡ አብ ፡ ክቡር ፡ ሳዊሮስ ፡ ወነበረ ፡ ውስቴቱ ፡ ወይገብእ ፡ ኀቤሁ ፡ ዅ
ሎ ፡ ጊዜ ። እስመቦ ፡ ሀየ ፡ ምኔታት ፡ ብዙኀት ፡ ዘይፈደፍድ ፡ እም፲፪ደብር ፡ ወገደ
ብር ፡ ቅሩብ ፡ ለእለ[1] ፡ እስክንድርያ ፡ ዘውእቱ ፡ ደብረ ፡ ማኀው ፡ ወሀሎ ፡ ይእዜ ፡ ሥ
ጋሁ ፡ ውስተዝ ፡ ደብር ። እስመ ፡ መብዝኀቶን ፡ ለአድባራት ፡ እለ ፡ ሀየ ፡ ጠፍአ ።
ወዜኖውኩክሙ ፡ አኀነው ፡ ውሐደ ፡ እምዜናቲሁ ፡ ወኢዘከርኩ ፡ *ዘከመ ፡ እፎ ፡ * fol. 218, v° a.
ኮኑ ፡ ብጽሐቱ ፡ ኀበ ፡ ደብር ። ከመ ፡ ኢይኩን ፡ መጽሐፍ ። እስመ ፡ ነዊኅ ፡ ውእቱ ፡ ዜ
ናሁ ፡ ለዝኩ ፡ አንሰ ፡ እደክም ፡ እምኔሁ ። እስመ ፡ ብዙኀ ፡ መጻሕፍቲሁ ።
ይደልወክሙ ፡ እምይእዜ ፡ አንትሙ ፡ እለ ፡ ሰማዕክሙ ፡ ዘንተ ፡ ከመ ፡ ይሖር ፡
ኵሉ ፡ ፩እምኔነ ፡ ኀበ ፡ ሥጋሁ ፡ ለዝንቱ ፡ ቅዱስ ፡ ኀያል ፡ በክብር ፡ ወኢንፍቅድ ፡ ን
ዋየ ፡ ወኢአልባሰ ፡ ዳእሙ ፡ ዳኅና ፡ ነፍሳት ፡ ወንጽሕና ፡ ሥጋ ፡ ወፍቅረ ፡ አኀው ።
ወከማሁ ፡ ካዕበ ፡ አፍቅሮቶ ፡ ለንጉሥነ ፡ ወአምላክነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወንጉሥየ ፡

1. B ዕአለ ፡

And as for the father Severus also, when he had wrestled again and revealed the saving faith, and shown it unto the people, he received him unto himself, and the grace of the Messiah crowned him. For he was a keeper of his commands, wondrously bright, until the day when he finished his conflict.

And it was on the fourteenth of the month Yakātīt that he fell asleep. And the devout Dorotheus, who loved the Lord, wrapped his holy body and brought it unto the monastery which the reverend father Severus loved, and in which he dwelt and to which he always returned. For there were there many monasteries, more than three hundred monasteries. And this monastery which is the monastery of Māhew was near to Alexandria. And his body is now in that monastery. For the most of the monasteries that were there have perished.

And I have told you, O brethren, a little of his story, and I have not related * how his coming unto the monastery came about, lest the writing be too long. For his story is long, but I am weary with it[1] for the writing of it is long. * fol. 218, v° a.

It is fitting now for you, ye who have heard this, that each one of you go unto the body of this holy hero, with reverence, and that we desire not substance nor raiment, but salvation of soul, and holiness of body, and love of the brethren, and likewise love for our king and God Jesus Christ. And let

1. Or, too weak for it.

ኀቤሁ ፡ ከመ ፡ ንርከብ ፡ በቅድሜሁ ፡ ምሕረተ ፡ ወጸጋ ፡ በጸሎቱ ፡ እስመ ፡ ውእቱ ፡ አ
ፍቀሮ ፡ ለእግዚአብሔር ፡ ከመ ፡ አብርሃም ፡ ወተልእኮ ፡ ከመ ፡ ኩሎሙ ፡ ሐዋርያቲሁ ።
ወንስአል ፡ ኀቤሁ ፡ ከመ ፡ ይዘክር ፡ በቅድመ ፡ እግዚአብሔር[1] ፡ ወይኩን ፡ ለነ ፡ ተንባ
ሌ ፡ በቅድመ ፡ አምላክነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ቅዱሰ[2] ፡ ቅዱሳን ፡ ወይስረይ ፡ ለነ ፡ ኵ
* fol. 218, v° b. ሎ ፡ ኀጣውኢነ ፡ ወያ*ጽንዐነ ፡ ውስተ ፡ ሃይማኖት ፡ አርቶዶክሳዊት ፡ ወይምሐረነ ፡ በ
ከመ ፡ ዕበየ ፡ ምሕረቱ ፡ ወኢይዝክር ፡ ኀጣውኢነ ፡ ዳእሙ ፡ ያርኢ ፡ ላዕሌነ ፡ ሣህሎ ፡
ወጸጋሁ ፡ በሩኅ ፡ ውእቱ ፡ እግዚአብሔር ፡ አብ ፡ ወልድ ፡ ወመንፈስ ፡ ቅዱሰ ፡ ይእዜ
ኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ።

ተፈጸመ ፡ ዝንቱ ፡ ዜና ፡ እምቃለ ፡ ቅዱስ ፡ አትናቴዎስ ፡ ዘጸሐፎ ፡ እምገድሉ ፡ ለ
አብ ፡ ክቡር ፡ ሳዊሮስ ፡ ሊቀ ፡ ጳጳሳት ፡ ጸሎቱ ፡ ትኩን ፡ ምስለ ፡ ኵልነ ፡ እምይእዜ ፡
ወእስከ ፡ ለዓለም ፡ አሜን ። ወጽሕፈቱ ፡ ተረክበ ፡ በጽሕፈተ ፡ ዮሐንስ ፡ ወልደ ፡ ሳዕ
ድ ፡ ወልደ ፡ ይሕያ ፡ ዝክር ፡ ጸሓፊሃ[3] ፡ ወዘአፍለሶ ፡ እመጽሐፍ ፡ በእደዊሁ ፡ ለአረጋ
ዊ ፡ አቡ ፡ እልመከረም ፡ ወልደ ፡ አቡ ፡ እልበደር ፡ ይምሐሮ ፡ እግዚአብሔር ፡ በጸሎ
ቱ ፡ ለንጉሥነ ፡ ኢያሱ ፡ ወለዘአጽሐፎ ፡ ዘንተ ፡ መጽሐፈ ፡ ተአሚኖ ፡ እምነተ ፡ ሠና
* fol. 219, r° a. የ ፡ በአምላኩ ፡ ለሳዊሮስ ፡ ይጽ*ሐፍ[4] ፡ ስሞ ፡ ውስተ ፡ መጽሐፈ ፡ ሕይወት ፡ በሰማያ
ት ፡ ምስለ ፡ ጻድቃን ፡ ወሰማዕታት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

1. B *præf.* በ. — 2. B ቅዱስ ፡ — 3. B ዘክረ ፡ ጸሐፊሃ ፡ — 4. B ይጽሕፍ ፡

us flee unto him, that we may find mercy and grace before him by his prayer. For he loved the Lord as did Abraham, and served him as did all his apostles. And let us ask him to make mention before the Lord and to be an intercessor for us before our God Jesus Christ, the most holy one, and may
* fol. 218, v° b. he forgive us all our sins, and stablish * us in the orthodox faith, and may he have mercy upon us according to the greatness of his mercy, and may he not remember our sins, but show us his clemency and his grace. Blessed be God the Father, Son and Holy Spirit, now and eternally, and for ever and ever. Amen.

Here ends the story, from the words of the holy Athanasius who wrote it, of the conflict of the reverend father Severus, the patriarch. May his prayer be with us all henceforth and for ever. Amen. And the writing of it is found in the writing of John the son of Sā'ed the son of Yehyā; remember the scribe, and him who translated it from the writing by the hand of the elder Abuel-Makarram, son of Abuel-Baddar. May the Lord have mercy through his prayer upon our king, Iyyāsu, and upon him who wrote this book, who believes the good faith in the God of Severus. May he write
* fol. 219, r° a. * his name in the book of life in heaven with the righteous saints and martyrs for ever and ever. Amen.

INDICES

I. — INDEX OF REFERENCES.

Genesis.

i, 3 633
iii, 15 605
vii, 11 673
ix, 11 705
xii, 1 678
xvii, 5 615
xxii, 17 678
xxiv, 56 684
xxxv, 10 615

Exodus.

xix, 16 680

I Samuel.

ii, 26 603
iii, 19 603
xvi, 13 595
xvii, 50 595

I Kings.

xviii, 38 639
xix, 19-21 602

II Kings.

ii, 21-22 715
vi, 14-23 699

Psalms.

i, 1 703
x, 7 704
xix, 4 670
xix, 5-6 669
xliv, 2 592
xlvi, 10 685
lxxx, 2 (LXX. lxxix, 3) 659
xci, 10-12 622
xciii, 1 660
cii, 27 659
cix, 8-9 611
cix, 17 611
cxvi, 15 715
cxviii, 17-18 647
cxxxiv, 3 648

Proverbs.

vi, 4 668
xviii, 7 645

Isaiah.

xiv, 13-14 659
xxiii, 1 664
xlii, 3 593
liii, 3 593
lv, 6 673

Jeremiah.

xxix, 22 706

Zechariah.

ix, 9 606

Tobit.

iii, 17 614
vi, 9-17 613
xi, 2 614
xi, 10-13 614

Susanna.

5 706
61, 62 610

Bel.

27 643
28 632

Matthew.

i, 21 593
iii, 15 599
v, 13-14 680
v, 15 618
vi, 34 704
vii, 7 671
x, 33 665
xiii, 44 602
xvii, 20 673
xxi, 5 606
xxi, 8-11 623
xxi, 10 687

Mark.

ix, 7 701
xi, 17 688

Luke.

iv, 30 698
vii, 16 673
ix, 26 665
xix, 3-4 687
xix, 27 611,626

John.

i, 14 . 596, 602, 651, 660, 708.
x, 11 695
xi, 49-50 709
xv, 13 686
xv, 26 651
xvi, 14 652
xix, 23 660
xx, 27 680

Acts.

i, 23-26 623
vii, 22 692
vii, 42 707

viii, 27-39. 629
xii, 10. 690
xiv, 11 654
xiv, 27 627
xvi, 3. 602
xviii, 9-10 631
xix, 12 688
xxvii, 23 601

Romans.

i, 25 . . . . . 620, 632
iii, 13-14 704

II Corinthians.

iii, 13. 689

Galatians.

i, 8 640

Ephesians.

ii, 15 657
ii, 16 640
vi, 16-17 594

II Timothy.

iv, 7-8. 715
iv, 8. 695

Titus.

iii, 1 705

Hebrews.

ii, 15-17. 654
xiii, 17 705

James.

ii, 18,26. 677

I Peter.

ii, 8. 622

I John.

i, 1 651

Jude.

9. . . . . 606, 684

Revelation.

xiii, 2-5. 714

II. — ENGLISH INDEX OF NAMES.

Abba Macarius. . 714, 715
Abilius (Avilius) 616
Abiram 674
Abraham. . 607, 614, 678, 684, 718.
Abram 614
Abremidyanos, see Primidianus.
Abu el-Baddar 718
Abu el-Makarram . . 718
Achiab 706
Adam . 644, 655, 659, 660
Adranis (Trajan) . . . 696
Adrases (Drosine) . . 696
Aeschylus. . . . 670, 671
Africa. 636
Ahab 672
Alexander. . 595, 605, 703
Alexandria 717
Amalek 692
Amorites 711
Ananias. 630
Anastasius a bishop 624, 625, 626, 627, 628, 629
Anastasius the King. 635, 649, 666, 703.
Anastasius (Justinian). 689, 694, 696, 699, 709, 712.
Andrew. 630
Antioch. 591, 594, 604, 606, 636, 682, 686, 688, 689, 692, 696, 710.
Aquilaeus. 661
Arius. 631, 641
Ascalon. 700
Athanasius an abbot . 699
Athanasius the apostolic 595, 605, 699
Athanasius the author. 591 592, 593, 718.
Athanasius an elder. 592, 593.
Athens. . . 596, 654, 692

Baal 600, 639
Babylon. 593
Barnabas 654
Basil. . 595, 604, 605, 681
Bektadeyanos. 709
Busim. 711

Caesarea 604
Caiaphas 709
Caleb. 616
Callimekestimos . . . 616
Callixelimos. . . 611, 612
Canaanites 632
Cappadocia. 604
Chalcedon. 596, 605, 607, 608, 616, 620, 626, 627, 628, 631, 632, 645, 646, 647, 660, 661, 663, 664, 666, 667, 680, 682, 689, 693, 703, 704, 705, 706, 709, 711, 716.
Chalcedoñians 607
Chaldaeans 631
Christ. 616, 618, 627, 629, 639, 641, 644, 645, 649, 654, 657, 658, 661, 662, 666, 671, 673, 674, 675, 676, 679, 680, 687, 691, 694, 709, 710, 712, 715, 716, 717, 718.
Cilicia. 636
Claudius 672
Constantine . . . 622, 703
Constantinople . 606, 615, 628, 650, 679, 680, 681, 700, 702.
Cyprian. . . . . 653, 679?
Cyriacus 667
Cyril. 595, 605, 608, 610, 644, 661, 662, 678, 679, 681, 699.

Daniel. 605, 609, 631, 632, 643, 706.
Dathan 674
David. 591, 595, 596, 607,

608, 622, 633, 658, 659, 667, 668, 669, 672, 696.
Diocletian 703, 709
Dionysius. . 612, 613, 614
Dioscorus. 595, 605, 606, 610, 703, 704, 705.
Dorotheus. . . . 716, 717
Drosine. 697

Egypt 712, 713
Egyptians . 641, 692, 712
Eleazar 684
Elijah a hermit. . . . 597
Elijah the prophet. . 600, 602, 609, 639, 643, 672, 673, 689, 690, 698.
Elisha. 602, 643, 675, 689, 698, 715.
Ephesus. . 592, 608, 650, 661, 664, 699, 704.
Epiphanius 595
Ethiopia. 620
Eudoxia. 606
Eutyches, Eutychus. . 658
Ezekiel an elder (Zedekiah?) 706
Ezekiel the prophet. . 604

Findianus. 679
Fironia 702, 709
Flavianus. 682

Gehenna . . 610, 643, 665
Goliath 672
Gregory of Nyssa. 605, 681
Gregory the theologian. 595, 604, 605, 660, 696.

Hebrews 622
Herod 694, 712
Holy Spirit. 591, 595, 597, 599, 607, 609, 611, 614, 622, 628, 629, 650, 651, 652, 658, 660, 668, 669, 671, 672, 673, 676, 680, 689, 692, 702, 713, 718.

Ignatius. . 595, 605, 685, 697.
Immanuel. 632, 643, 648, 652.
Isaiah the bishop. . . 636
Isaiah the prophet . . 664
Iscariot 641
Israel. 615, 631, 639, 641, 672, 674, 706.
Israelite. 674
Italus 615
Iyyasu 594, 718

Jacob. 615, 668
James. 677
Jeremiah 604
Jericho. 667, 715
Jerusalem . 622, 648, 688
Jesus 622
Jesus Christ. 644, 645, 654, 657, 661, 673, 679, 709, 710, 716, 717, 718.
Jews. 629, 655, 661, 664, 680, 698.
John the evangelist. 596, 640, 696, 708.
John a monk. . . 600, 618
John the patriarch . . 606
John son of Sa'ed . . 718
Jordan. 652, 690
Joshua. 667, 715
Judas. . . . 623, 641, 709
Julian the heretic. 608, 612
Julianus the bishop. 631, 633, 636, 637, 639.
Julianus the patriarch. 595, 605.
Justinian. . 689, 694, 696, 699, 709, 712.

Korah. 674

Lampetius? 667
Lebanon 603
Leo. . 608, 662, 667, 702, 703.
Leontius. . 594, 595, 596, 598.
Lewon. 608
Liberius. 605
Licinius. 616
Luke. 682, 683
Lutisyos (Lampetius?). 667

Macarius a monk. . . 714
Macarius, Abba . 714, 715
Macedonius. 615, 616, 617, 621, 623, 624, 634, 635, 636, 637, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 660, 663, 664, 665, 666, 679, 681, 682.
Magus, Simon 645
Mahew 717
Malcobolus 600
Mary. 630, 639, 649, 651, 652, 655, 656, 657, 660, 666, 680, 708.
Marcian 689, 703
Marianus 636
Mark 640
Matthias (Mattathias). 623
Menas. 686
Messiah . . 674, 676, 747
Michael. 684
Misael. 616
Moses. 608, 613, 614, 669, 674, 689, 690, 692, 716.

Naaman. 675
Nawefures (Theophorus). 685
Nestorian 689, 696
Nestorius. 594, 616, 630, 641, 644, 645, 646, 647, 650, 661, 662, 667, 670, 675, 678, 679, 682, 699, 702, 703.
Nicaea. 606, 620, 628, 646, 650, 661, 664, 704.
Noah 704
Nun. 667

Palestine 682
Paraclete 615
Paul the apostle. 602, 644, 654, 668, 674, 688, 694.

Paul chief of the praefects. 616, 617, 629, 636, 638, 639, 641, 646, 647, 648.
Peter the apostle. 600, 612, 640, 644, 694, 700, 701, 713.
Peter the martyr. 631, 700, 701.
Pharaoh. 706
Philip. 629
Philistine. 595, 596, 607, 608, 633, 667, 669, 672.
Phoenicia 662, 710
Pisidia 617
Plato 594, 677, 692
Primidianus; Primidius. 696, 697, 699, 700
Pulcheria 606
Pythagoras 692

Rebecca. 684
Rome . 608, 638, 702, 703
Romanus the head-monk. 600, 602, 606, 607, 618.
Romanus the martyr. 634
Rufael. 614
Rufus 688, 690

Sabaoth 606, 609
Sabellius 667
Sa'ed 718
Sa'id 714
Saka (Xois) 716
Samaria. 699
Samaritan. 662
Samson. 669
Samuel 585, 603
San'a 608
Satan. 604, 605, 606, 607, 608, 612, 613, 632, 634, 643, 659, 660, 671, 674, 684, 688, 694, 707, 708.
Satans. 688
Savior. 610, 628, 635, 644, 663, 667, 671, 678, 679.
Severus the bishop. 592, 593, 597.
Severus the patriarch, passim.
Sheol . 603, 610, 648, 660
Simon (Magus) 641
Sinai. . . . 680, 681, 692
Solomon . . 645, 667, 668
Spirit. 698
Spirit of Truth. . . . 615
Syria. 599, 619, 673, 680, 698, 699.
Syrian. 675

Theodora 709
Theodore 630, 667
Theodoret. 630, 661, 662, 667, 678.
Theodorus an elder. 674, 675, 676.
Theodosius 699
Theophorus. 685
Thomas the apostle. 680
Thomas an elder. . . 691
Tiberias (Berytus?). . 608
Timothy 602
Timothy the bishop. . 681
Tome of Leo 662
Trajan. 697

Vitalianus. 709

Wares. 700
Word (Λόγος). 596, 602, 610, 634, 639, 640, 642, 644, 651, 653, 654, 655, 656, 657, 658, 659, 660, 662, 664, 680, 686, 688, 695, 701, 704, 705, 708.

Yakatit 591, 717
Yehya. 718

Zabatwo 682
Zacchaeus. 687
Zebedee. 701
Zedekiah 706
Zeno 616, 646, 703
Zerubbabel 667
Zion 604, 648

III. — ETHIOPIC INDEX OF NAMES.

በ

ሄሮድስ : 694_{7} 712_{4}

ለ

ሉቃስ : the evangelist 682_{17} 683_{2}
ሊባኖስ : 603_{4}
ለአውንዲዎስ, **ለውንድዮስ** : 594_{6} $595_{5\text{-}10}$ $596_{13\text{-}15}$ 598_{3}
ሊካንዮስ : 616_{11}
ልዋርዮስ : 605_{10}
ሉዎን : 608_{14}
ልዮን 608_{14} 662_{7} $667_{10\text{-}13}$ 702_{10} 703_{7}
ሉጢስዮስ : 667_{13}

ሐ

ሕዝቅኤል : the prophet 604_{17}
ሕዝቅያል : an elder 706_{5}

መ

መልኮቦሎስ : 600_{8}
ማርቆስ : 640_{14}
መርቅያን : the king 639_{13} 703_{9}
ማርያም : 630_{1} 639_{16} 649_{11} 651_{10} $652_{4\ 12}$ 655_{15} $656_{6\text{-}14}$ 657_{2} 660_{2} 666_{5} 630_{14} $708_{5\ 7}$
መርያኖስ : 636_{3}
ሙሴ : 609_{9} 613_{10} 614_{13} 669_{5} $674_{1\text{-}3\text{-}11}$ 689_{7} 690_{9} $692_{6\text{-}15}$ 693_{1} 716_{4}
መሲሓዊ : 674_{12} 676_{8} 717_{2}
ሚሳኤል : 616_{15}
መቃራ : $714_{5\text{-}10}$ 715_{1}
መቃርስ : 714_{4} 715_{10}
መቅዶንዮስ : 615_{13} $616_{3\text{-}7}$ $617_{1\text{-}3}$ 621_{17} 623_{2} 624_{15} $634_{7\text{-}13}$ 635_{12} $636_{9\text{-}13}$ $637_{11\text{-}15\text{-}16}$ $641_{13\text{-}14}$ $642_{3\text{-}9\text{-}11}$ 643_{3} 644_{12} $645_{9\ 12\text{-}13}$ $646_{3\text{-}6\text{-}9\text{-}10\text{-}15}$ 647_{2} $648_{14\text{-}18}$ $649_{4\text{-}15}$ $650_{1\text{-}2}$ 660_{10} $663_{12\text{-}14}$ $664_{1\text{-}3\text{-}5}$ 665_{15} $666_{1\text{-}3}$ 679_{2} 681_{11} $682_{8\text{-}9\text{-}14}$

ማትያስ ፡ 623$_{4}$

ማኅው ፡ 717$_{8}$

ሚናስ ፡ 686$_{4}$

መንፈስ ፡ 698$_{3}$

መንፈስ ፡ ቅዱስ ፡ 591$_{1}$ 595$_{7}$ 597$_{11}$ 599$_{14}$ 607$_{17}$ 609$_{14}$ 611$_{14}$ 614$_{10}$ 622$_{6}$ 628$_{3-7-10}$ 629$_{12}$ 650$_{6-13-17-18}$ 651$_{7-17}$ 652$_{1-8}$ 658$_{8}$ 660$_{10}$ 668$_{15}$ 669$_{2}$ 671$_{9}$ 672$_{15}$ 673$_{16}$ 676$_{14-16}$ 680$_{1}$ 689$_{5}$ 692$_{6-12-14}$ 702$_{7}$ 713$_{12}$ 718$_{7}$

መንፈስ ፡ ጽድቅ ፡ 615$_{10}$

ሚካኤል ፡ 634$_{15}$

መድኅን ፡ 610$_{11}$ 628$_{2}$ 635$_{5}$ 671$_{13}$ 673$_{7}$ 679$_{14}$

መድኀኒ ፡ 644$_{14-15-16}$ 663$_{8}$ 678$_{17}$

ምድያን ፡ 667$_{9}$

ረ

ሮምያ ፡ 608$_{14}$ 638$_{2}$ 702$_{6}$ 703$_{2}$

ሮምያኖስ ፡ the head monk 600$_{7-10}$ 602$_{10}$ 606$_{6}$ 607$_{4}$ 618$_{3}$

ሮምያኖስ ፡ the martyr 634$_{4}$

ርብቃ ፡ 684$_{4}$

ሩፍስ ፡, **ርፈስ** ፡ 689$_{14}$ 690$_{2-4-8-13}$

ሩፋኤል ፡ 614$_{3}$

ሰ

ሰሎሞን ፡ 645$_{4}$ 667$_{16}$ 668$_{9}$

ሳምራዊት ፡ 662$_{13}$

ሶመርያ ፡ 699$_{2}$

ሶምሶን ፡ 669$_{9}$

ሴሞን ፡ Magus 641$_{3}$

ሳሙኤል ፡ 595$_{10}$ 603$_{3}$

ሶርያ ፡ 599$_{15}$ 619$_{12}$ 673$_{11}$ 689$_{8}$ 698$_{12}$ 699$_{2}$

ሶርያዊ ፡ 675$_{16}$

ሰባልዮስ ፡ 667$_{13}$

ሲና ፡ 680$_{6}$ 681$_{1}$ 693$_{1}$

ሲኦል ፡ 603$_{2}$ 610$_{9}$ 648$_{6}$ 660$_{4}$

ስክ ፡ 716$_{9}$

ሳዊሮስ ፡ the bishop 592$_{10-12}$ 593$_{3}$ 597$_{6}$

ሳዊሮስ ፡ the patriarch 591$_{1-4-8-10}$ 592$_{1-5-10-13}$ 593$_{7-13}$ 594$_{1-2-9}$ 595$_{7-9-14}$ 596$_{1-8-11}$ 597$_{5-6}$ 593$_{2-11-14}$ 599$_{3-9}$ 600$_{5-9-10}$ 601$_{2-4-5-12}$ 602$_{6-12}$ 603$_{3-4-6-12-14}$ 604$_{1-4-5-9-17}$ 805$_{14}$ 606$_{3-13-15}$ 607$_{3-6-7-15-17}$ 608$_{3-4-5-16}$ 609$_{6}$ 611$_{11-15}$ 612$_{5-7-13}$ 613$_{6-8-9-13}$ 614$_{2-5-7-11}$ 615$_{3-8-11}$ 617$_{14}$ 618$_{3-7-13}$ 620$_{6-7}$ 621$_{15-16-17}$ 622$_{16}$ 623$_{6-12-14}$ 624$_{1-2-5-12-15-16}$ 625$_{2-6-14-15}$ 626$_{11-13}$ 627$_{11-12-16}$ 628$_{6-15}$ 629$_{2-3-10-11-13}$ 631$_{7-11-13-15}$ 632$_{4-11-15}$ 633$_{4-8-10-13-15}$ 636$_{5-10-11}$ 637$_{4-5-6}$ 633$_{6-8-10-11}$ 639$_{4-7}$ 640$_{10}$ 641$_{5-9-13-15-16}$ 642$_{2-6-10-11}$ 643$_{2-6}$ 644$_{13}$ 645$_{9-15}$ 646$_{4-8-16}$ 647$_{1}$ 648$_{2-4-11-12-16}$ 649$_{5-14-17}$ 650$_{1-2-4}$ 654$_{8-11-15}$ 660$_{12-14}$ 663$_{14}$ 664$_{2-3-6}$ 666$_{3-7-12-14}$ 667$_{3-7-9-12-14}$ 668$_{8-11}$ 669$_{5-10-16}$ 670$_{11-13}$ 671$_{1-3-8-12}$ 672$_{4-9-14}$ 673$_{2-8-14}$ 674$_{3-7-10-14}$ 675$_{2-4-5-7-12-15}$ 676$_{3-8-10-11-13-16}$ 677$_{10}$ 678$_{5-12}$ 679$_{5-6-9-14-15-17}$ 680$_{11}$ 681$_{6-7-10-13}$ 682$_{3}$ 683$_{2-7-8-13}$ 684$_{6-9-14-16}$ 685$_{4-14-15}$ 686$_{7-17}$ 687$_{6}$ 689$_{3-12-16}$ 690$_{2-11}$ 691$_{3-11-16}$ 692$_{1-8-15}$ 693$_{2-15}$ 694$_{13-15-16-17}$ 695$_{1-2-3-6-11}$ 696$_{10-12-13-15}$ 697$_{3-4-9}$ 698$_{9-11}$ 699$_{4-7-16}$ 700$_{2-10}$ 701$_{14-15}$ 702$_{11-12-14-16}$ 703$_{9-13}$ 704$_{1-9-12-15}$ 705$_{13}$ 706$_{3}$ 709$_{3-5-8-14-15}$ 712$_{6-12}$ 713$_{3-11-15}$ 714$_{6}$ 715$_{1-8-11}$ 716$_{8}$ 717$_{1-6}$ 718$_{10-15}$

ስሚድ ፡ 714$_{5}$

ሳዕድ ፡ 718$_{11}$

ሰይጣን ፡ 604$_{12-15}$ 605$_{4}$ 606$_{4}$ 607$_{8}$ 608$_{2-17}$ 612$_{1}$ 613$_{14}$ 632$_{10}$ 634$_{7}$ 643$_{12}$ 659$_{4-8-13}$ 660$_{3-6}$ 671$_{5}$ 674$_{15}$ 684$_{9-15}$ 688$_{1}$ 694$_{17}$ 707$_{12-14}$ 708$_{10}$

ሰይጣናት ፡ 688$_{11}$

ቀ

ቃል ፡ (Λόγος) 596$_{6}$ 602$_{3}$ 611$_{1}$ 634$_{15}$ 639$_{13}$ 640$_{4}$ 643$_{1}$ 644$_{9-13-18}$ 651$_{9-12}$ 653$_{10}$ 654$_{16}$ 655$_{1-3}$ 656$_{5-10}$ 657$_{1}$ 658$_{2-5}$ 659$_{14}$ 660$_{1-8}$ 662$_{15}$ 664$_{14}$ 681$_{1}$ 686$_{7-10}$ 688$_{10}$ 695$_{14}$ 701$_{11}$ 704$_{5}$ 705$_{10}$ 708$_{2-3-11}$

ቀሌምቅስጢሞስ ፡ 616$_{9}$

ቀሊቅስሊሞስ ፡ 611$_{14}$ 612$_{2}$

ቂልቅያ ፡ 636$_{3}$

ቆሬ ፡ 674$_{2}$

ቄርሎስ ፡ 595$_{3}$ 605$_{12}$ 608$_{13}$ 610$_{13}$ 644$_{14}$ 662$_{1-5}$ 678$_{15-16}$ 679$_{12}$ 681$_{15}$ 699$_{14}$

ቂርቆስ ፡ 667$_{14}$

ቂሳርያ ፡ 604$_{3}$

ቈስጠንጢኖስ ፡ 622$_{11}$ 703$_{1}$

ቍስጥንጥንያ ፡ 606$_{1}$ 615$_{13}$ 629$_{3-13}$ 650$_{8}$ 679$_{7}$ 680$_{5}$ 681$_{12}$ 700$_{9}$ 701$_{16}$ 702$_{3}$

ቀያፋ ፡ 709$_{7}$

ቆጵርያኖስ ፡ 653$_{12}$

ቅጰቅያ ፡ 604$_{3}$

በ

በልካርያ ፡ 606$_{2}$

በላውያኖስ ፡ 682$_{13}$

በርናባስ ፡ 654$_{10}$

ባስልዮስ ፡ 595$_{2}$ 604$_{2}$ 605$_{11}$ 681$_{17}$

በ-ሲም ፡ 711$_{5}$

ብስጣስዮስ ፡, **ንስጣስዮስ** ፡ 624$_{1-4-7-9-14}$ 625$_{3-8-15}$ 626$_{5}$ 627$_{9-16-16}$ 628$_{13-14}$ 629$_{2-4-6-9}$

ብስጣስዮስ ፡ the king 635$_{10}$ 649$_{13}$ 666$_{1}$ 703$_{5}$

ብስጣስዮስ ፡ the king = (Justinian) 689$_{10}$ 694$_{6}$ 696$_{9}$ 699$_{11}$ 709$_{13}$ 712$_{9}$

በሲጥያ ፡ 617$_{14}$

ባቢሎን ፡ 593$_{8}$

ብክታድያኖስ ፡ 709$_{6}$

ቢፋንዮስ ፡ 595$_{3}$

በግል ፡, **በዐል** ፡ 600$_{14}$ 639$_{11}$

ተ

ቶማስ ፡ the apostle 680$_{3}$

ቶማስ ፡ the elder 691$_{10}$

ታኦድራ ፡ 709$_{12}$

ታውድሮስ ፡, **ታድሮስ** ፡ an elder 674$_{16}$ 675$_{4-8-12-13}$ 676$_{1-2}$

ታውድሮስ ፡, — **ርስ** ፡ 662$_{6}$ 667$_{14}$

ታወድሪጦስ ፡ **ታኦድሪጦስ** ፡ the heretic 661$_{15}$ 662$_{2-(6)}$ (6) 667$_{14}$ 678$_{14}$

ቴዎዶስዮስ ፡ the king 699$_{13}$

ቴዮዳስ ፡ 623$_{4}$ 641$_{2}$

ታድሮስ ፡ 630$_{13}$

ታድስጦስ ፡ 630$_{13}$

ነ

ኒቅያ ፡ 607$_{1}$ 620$_{12}$ 628$_{3}$ 646$_{8}$ 650$_{6}$ 661$_{5}$ 664$_{5}$ 682$_{12}$ 704$_{10}$

ንስጡር ፡ 594$_{15}$ 616$_{4}$ 630$_{13}$ 641$_{3}$ 644$_{13}$ 645$_{7-16}$ 646$_{4-5}$ 647$_{7}$ 650$_{9}$ 661$_{15}$ 662$_{7}$ 667$_{11-13}$ 670$_{14}$ 675$_{9}$ 678$_{14-16}$ 679$_{11}$ 682$_{5-9-13}$ 699$_{14}$ 702$_{10}$ 703$_{6}$

ንስጡር ፡ 689$_{15}$

ንስጡራዊ ፡ 696$_{12}$

ኖኅ ፡ 704$_{15-16}$

ንአማን ፡ 675$_{16}$
ንዊ ፡ 667$_{6}$
ናውፋርስ ፡ 635$_{13}$

አ

እስእስክንድሮስ ፡, እስክንድሮስ ፡ 595$_{2}$ 605$_{12}$ 703$_{8}$
እስእስክንድርያ ፡ 717$_{8}$
እልዓዝር ፡ 684$_{3}$
ኤልያስ ፡ a hermit 597$_{4}$
ኤልያስ ፡ the prophet 600$_{14}$ 602$_{11}$ 609$_{6}$ 639$_{10}$ 644$_{1}$ 672$_{8-15}$ 673$_{7}$ 689$_{6}$ 690$_{9}$ 698$_{3}$
ኤልሳዕ ፡ 602$_{11}$ 644$_{1}$ 675$_{16}$ 689$_{3}$ 698$_{12}$ 715$_{7}$
አማሌቅ ፡ 692$_{15}$
አሞሬያውያን ፡ 711$_{3}$
አማኑኤል ፡ 632$_{8}$ 643$_{13}$ 648$_{8}$ 652$_{16}$
ኤርምያስ ፡ 604$_{17}$
አርዮስ ፡ 631$_{4}$ 641$_{3}$
አስቃሎን ፡ 700$_{10}$
አስቆርታቂ ፡ 641$_{3}$
እስራኤል ፡ 615$_{1-3}$ 631$_{4}$ 639$_{10}$ 641$_{9}$ 672$_{6}$ 674$_{6-10}$ 706$_{14}$
እስራኤላዊ ፡ 674$_{11}$
አስክልዮስ ፡ 670$_{14}$ 671$_{12-14}$
ኢሳይያስ ፡ the bishop 636$_{4}$
ኢሳይያስ ፡ the prophet 664$_{6}$
አቢልዮስ ፡ 616$_{14}$
አባ ፡ መቃርስ ፡ 714$_{4}$ 715$_{10}$
አብርሃም ፡ 607$_{5}$ 614$_{13-16}$ 678$_{3-8-10}$ 634$_{4}$ 718$_{2}$
አብራም ፡ 614$_{15-16}$
አብርሚድያኖስ ፡ (አብርዲሚኖስ ፡ etc.) 696$_{10-11-17}$ 697$_{5-8}$ 699$_{4-7-16}$ 700$_{2-3-8}$
አቢሮን ፡ 674$_{2}$
አቡ ፡ እልመክረም ፡ 718$_{13}$
አቡ ፡ እልበደር ፡ 718$_{13}$
አቴና ፡ 596$_{12}$ 654$_{9}$ 692$_{9}$
አትናቴዎስ ፡ an abbot 699$_{8-9}$
አትናቴዎስ ፡, አትናስዮስ ፡, አትናትዮስ ፡ the apostolic 595$_{2}$ 605$_{10}$ 699$_{10}$
አትናቴዎስ ፡ the author 591$_{5}$ 592$_{4}$ 593$_{15}$ 718$_{9}$
አትናቴዎስ ፡ the elder 592$_{9}$ 593$_{15}$
ኢትዮጵያ ፡ 629$_{7}$
አናንዮስ ፡ 630$_{14}$
አንድሪስ ፡ 630$_{13}$
አንጾኪያ ፡ 591$_{1-4}$ 594$_{14}$ 604$_{6}$ 606$_{15}$ 636$_{4}$ 682$_{13-15-17}$ 686$_{16}$ 688$_{5-6-9}$ 689$_{12}$ 692$_{2}$ 696$_{15}$ 710$_{14}$
አከውላኦ ፡ 661$_{14}$
አክዓብ ፡ an elder 706$_{5}$
አክዓብ ፡ the king 672$_{12}$
አውደክስያ ፡ 606$_{2}$
አውጢኮስ ፡ 658$_{6}$
አይሁድ ፡ 629$_{16}$ 655$_{8}$ 661$_{11}$ 664$_{4}$ 630$_{7}$ 698$_{6-10}$
ኢያሪሆ ፡ 667$_{6}$
ኢያሪሆ ፡ 715$_{7}$
ኢየሩሳሌም ፡ 622$_{16}$ 648$_{1}$ 683$_{9}$
ኢያሱ ፡ the king 594$_{3}$ 718$_{14}$
ኢያሱ ፡ son of Nun 667$_{6}$ 715$_{7}$
ኢየሱስ ፡ 622$_{16}$
ኢየሱስ ፡ ክርስቶስ ፡ 644$_{16}$ 645$_{3}$ 654$_{13}$ 656$_{16}$ 661$_{14}$ 673$_{3}$ 678$_{17}$ 709$_{12}$ 711$_{1}$ 716$_{3-17}$ 717$_{16}$ 718$_{4}$
ኢይጣሉስ ፡ 615$_{14}$
አዳም ፡ 644$_{5-6-15}$ 655$_{9}$ 659$_{4-9}$ 660$_{1}$
አድራስስ ፡ 696$_{16}$
አድራኒስ ፡ 696$_{17}$
አግናጥዮስ ፡ 595$_{2}$ 605$_{11}$ 685$_{13}$ 696$_{17}$
አፍላጦን ፡ 594$_{5}$ 677$_{5}$ 692$_{8}$
አፍራቅያ ፡ 636$_{4}$
ኤፌሶን ፡ 592$_{11}$ 608$_{12}$ 650$_{9}$ 661$_{6}$ 664$_{5}$ 699$_{13}$ 704$_{10}$

ከ

ኬልቄዶን ፡ 596$_{2-4-5}$ 605$_{13}$ 607$_{3}$ 608$_{10}$ 616$_{8}$ 626$_{16}$ 627$_{13}$ 628$_{5}$ 631$_{5}$ 632$_{6}$ 645$_{14}$ 646$_{5-9}$ 647$_{8}$ 660$_{11}$ 661$_{3-9}$ 664$_{6-7-8-12}$ 666$_{13}$ 667$_{8}$ 680$_{9}$ 682$_{5-9}$ 689$_{13}$ 693$_{14}$ 703$_{7}$ 704$_{2}$ 705$_{8}$ 706$_{3}$ 711$_{11-14}$ 716$_{13}$
ኬልቄዶናዊያን ፡ 607$_{12}$
ኬልቄዶንያ ፡ 608$_{11}$ 616$_{6}$ 620$_{3}$ 623$_{1}$ 663$_{12}$ 693$_{16}$ 704$_{11}$ 709$_{2}$
ከልብ ፡ 616$_{12}$
ከለዳውያን ፡ 631$_{15}$
ክርስቶስ ፡ 616$_{7}$ 618$_{9}$ 627$_{7}$ 629$_{16}$ 639$_{2}$ 641$_{2-14}$ 644$_{16}$ 645$_{2-3}$ 649$_{8}$ 654$_{13}$ 656$_{16}$ 658$_{7}$ 661$_{10-14}$ 662$_{8}$ 666$_{5-8-14}$ 671$_{10}$ 673$_{4}$ 674$_{5}$ 675$_{5-11}$ 676$_{4}$ 678$_{17}$ 679$_{14}$ 680$_{2-9}$ 687$_{5-14}$ 691$_{3-4}$ 694$_{2}$ 709$_{13}$ 710$_{7}$ 711$_{1}$ 712$_{2}$ 716$_{1-3-7}$ 717$_{16}$ 718$_{4}$
ክርስቲያን ፡ 593$_{7-12}$ 594$_{9}$ 596$_{13-15}$ 597$_{15\ 17}$ 598$_{10}$ 601$_{4}$ 604$_{5-7}$ 605$_{8-15}$ 607$_{5-9}$ 608$_{2}$ 616$_{13}$ 618$_{10}$ 622$_{3}$ 625$_{4-5}$ 628$_{15}$ 633$_{2-3-13}$ 634$_{4-5-9-16}$ 635$_{6-7-9-14-16}$ 636$_{15}$ 637$_{1}$ 638$_{2-9}$ 641$_{8}$ 646$_{5}$ 648$_{14}$ 649$_{13-14}$ 650$_{3}$ 660$_{12}$ 661$_{2}$ 663$_{3}$ 665$_{16}$ 666$_{4-11-13}$ 667$_{13-15}$ 668$_{1-2}$ 669$_{1}$ 670$_{1-15}$ 672$_{6-13}$ 673$_{17}$ 674$_{11}$ 676$_{17}$ 678$_{2-9}$ 681$_{3-17}$ 632$_{7-11}$ 686$_{7}$ 687$_{7}$ 692$_{11}$ 693$_{3}$ 695$_{6-9-14}$ 696$_{2}$ 697$_{1-5-6-8-11-13-15}$ 701$_{10}$ 702$_{16-17}$ 703$_{10}$ 705$_{6-16}$ 708$_{14}$ 709$_{9-10}$ 712$_{6}$ 715$_{2}$ 716$_{4}$
ክርስቲያናዊ ፡ 615$_{15}$
ክንአናውያን ፡ 632$_{4-6-8}$

ወ

ዋርስ ፡ 700$_{11}$

ዐ

ዕብራዊያን ፡ 622$_{15}$

ዘ

ዘሩባቤል ፡ 667$_{16}$
ዘብዲዎስ ፡ 701$_{2}$
ዘበጥዎ ፡ 682$_{11}$
ዘኬዎስ ፡ 687$_{4}$
ዘይኑን ፡ 616$_{1}$ 646$_{12}$ 703$_{4}$

የ

ዮልያኖስ ፡ the bishop 631$_{11}$ 633$_{13}$ 636$_{3}$ 637$_{3-6-16}$ 639$_{6}$
ዮልያኖስ ፡ the heretic 608$_{3-5}$ 612$_{1}$
ዮልያኖስ ፡ patriarch of Rome 595$_{2}$ 605$_{10}$
ዮሐንስ ፡ the evangelist 596$_{5}$ 640 $_{13}$ 696$_{5}$ 708$_{12}$
ዮሐንስ ፡ a monk 600$_{8}$ 618$_{4}$
ዮሐንስ ፡ the patriarch 606$_{1}$
ዮሐንስ ፡ son of Sa'ed 718$_{11}$
ይሕያ ፡ 718$_{12}$
ዮርዳኖስ ፡ 652$_{2}$ 690$_{10}$
የካቲት ፡ 591$_{5}$ 717$_{4}$
ያዕቆብ ፡ the apostle 677$_{7}$
ያዕቆብ ፡ the patriarch 615$_{1-2}$ 668$_{11}$
ዮዳስ ፡ 709$_{7}$

ደ

ዱርታዎስ ፡ 716$_{9}$ 717$_{4}$
ዳታን ፡ 674$_{1}$
ዳንኤል ፡ 604$_{17}$ 609$_{15-16}$ 631$_{15}$ 632$_{3-4}$ 643$_{14}$ 706$_{7}$
ዳዊት ፡ 591$_{14}$ 595$_{8-11-12-17}$ 596$_{2}$ 607$_{7}$ 603$_{4}$ 622$_{8}$ 633$_{5}$ 658$_{13}$ 659$_{2}$ 667$_{8}$ 668$_{9}$ 669$_{14}$ 672$_{6}$ 696$_{6}$
ዲዮስቆሮስ ፡ 595$_{3}$ 605$_{12}$ 606$_{2}$ 608$_{13}$ 610$_{13}$ 703$_{8-12-13}$ 704$_{11}$ 705$_{5}$
ድዮናስዮስ ፡ (ሎኖስዮስ ፡) 612$_{3-7-11-12}$ 613$_{11}$ 614$_{1}$
ዲዮግ(ቅ)ልጥያኖስ ፡ 703$_{10}$ 709$_{11}$

ገ

ገሃነም ፡ 610$_{5}$ 643$_{11}$ 665$_{11}$
ገላውድዮስ ፡ the chief praefect 672$_{13}$
ጎልያድ ፡ 672$_{6}$
ጎርጎርዮስ ፡ (of Nyssa) 605$_{9}$ 631$_{10}$
ጎርጎርዮስ ፡ the theologian 595$_{2}$ 604$_{3}$ 605$_{11}$ 660$_{7}$ 696$_{4}$
ግብጽ ፡ 712$_{3-5-14}$ 713$_{5}$
ግብጻውያን ፡ 641$_{11}$ 692$_{7}$ 712$_{15}$

ጠ

ጠማረ ፡ ልዮን ፡ 662$_{7}$
ጢሞቴዎስ ፡ 602$_{11}$
ጢሞቴዎስ ፡ the bishop of Constantinople 681$_{12}$
ጤባርያ ፡ 608$_{6}$

ጸ

ጸራቅሊጦስ ፡ (Παράκλητος) 615$_{10}$
ጳውሎስ ፡ the apostle 602$_{11}$ 644$_{3}$ 654$_{4-9-13}$ 668$_{8}$ 674$_{4}$ 688$_{13}$ 694$_{8-12}$
ጳውሎስ ፡ chief praefect 616$_{14}$ 617$_{13}$ 629$_{15}$ 636$_{4}$ 638$_{11}$ 639$_{5}$ 641$_{6}$ 646$_{10}$ 647$_{2}$ 648$_{11-16}$
ጴጥሮስ ፡ the apostle 600$_{13}$ 612$_{7}$ 640$_{13}$ 644$_{3}$ 694$_{12}$ 700$_{13}$ 701$_{2}$ 713$_{13}$
ጴጥሮስ ፡ the martyr 631$_{9}$ 700$_{11-12}$ 701$_{1-13}$

ጸ

ጸባኦት ፡ 606$_{14}$ 609$_{6}$
ጸንዓ ፡ 608$_{3}$
ጽዮን ፡ 604$_{12}$ 648$_{1}$

ፈ

ፍልስጥኤም ፡ 672$_{5}$ 682$_{16}$
ፍልስጥኤማዊ ፡ 595$_{13-14}$ 596$_{3}$ 607$_{7}$ 608$_{4}$ 633$_{5}$ 637$_{11}$ 667$_{9}$ 669$_{9}$ 672$_{6}$
ፊልጶስ ፡ 629$_{7}$
ፈርያን ፡ 705$_{17}$
ፊሮንያ ፡ 702$_{8}$ 709$_{15}$
ፊንቅያ ፡ 666$_{2}$ 710$_{12-14}$
ፊንሄስ ፡ 679$_{11}$
ፊጣሮስ ፡ 692$_{8}$

CORRIGENDA

P. 629, l. 6. Read **ለእግዚአብሔር ፡**
— l. 7. Read **ፊልጶስ ፡**

P. 648, l. 19. Read « father Severus ».

NOTE ON THE AUTHOR OF « THE CONFLICT OF SEVERUS »

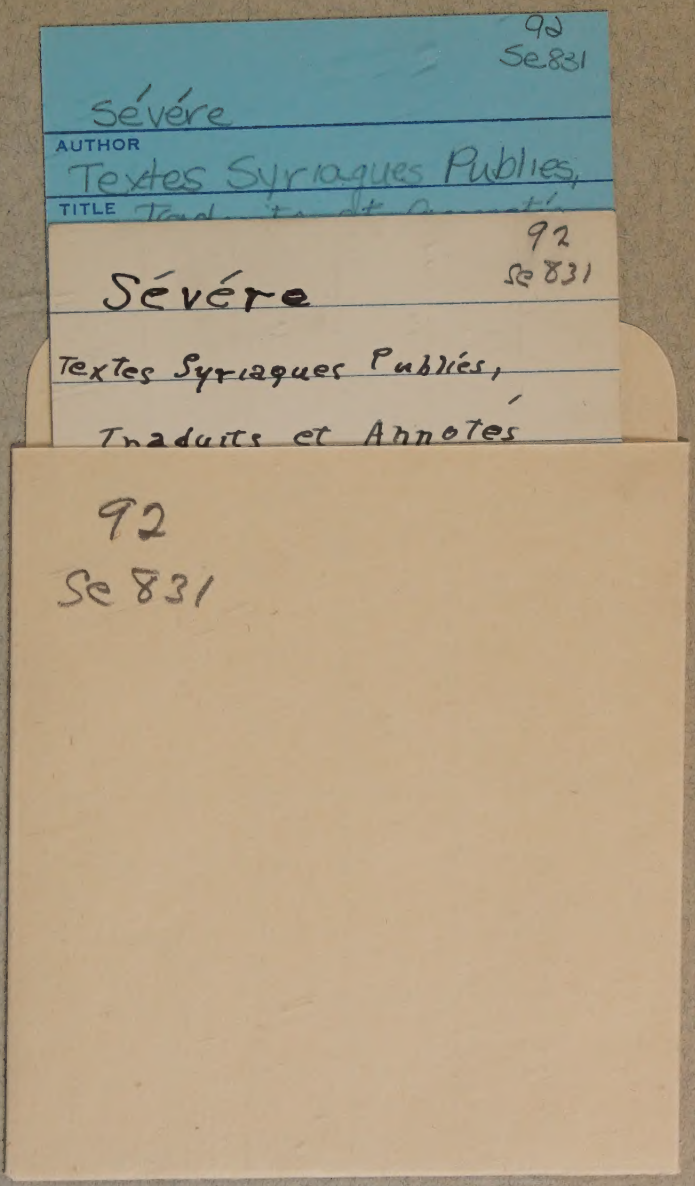
The Athanasius named by our Conflict of Severus as its author is probably that bishop Athanasius of Antioch, who, perhaps a century later, wrote a work on the patriarch, of whom he was an ardent admirer. Of this Athanasius, bishop of Antioch, « monk and priest and scholar », as he is called, the History of the Patriarchs of Alexandria says : « It was he who delivered a homily in which he spoke of the holy Severus; and every one that read it knew that the Lord Christ was with him[1]. » It is altogether probable that by this homily dealing with Severus, and evidently circulating in written form, our Life of Severus, in its original Greek form, is meant. Athanasius visited Anastasius, bishop of Alexandria, (605-616), and seems to have been bishop of Antioch at the time. His episcopate thus fell about one hundred years later than that of Severus. Yet it is by no means impossible that his father and grandfather should have known Severus and others who knew him, as our Life states. Moreover our author calls himself a « stranger » to Severus, and refers to his father and his grandfather as among his sources of information about him. With this he use of the first person in the later parts of our Life, pp. 690 ff, does not harmonize, but those parts are evidently due to quotation from some persumable sharer in Severus' wanderings, and certainly are not meant to imply that the author Athanasius participated in those experiences. On the whole, it seems probable that our Life is no other than the Homily on Severus, mentioned in the History of the Patriarchs, and referred to Athanasius, bishop of Antioch. As a Severian, and a later successor of Severus in the See of Antioch, Athanasius is very likely to have performed such a pious task; and the internal evidence of the Life is at many points strikingly in accord with the external testimony to which this note calls attention.

1. Cf. B. Evetts, *History of the patriarchs of the coptic church of Alexandria*, Patrologia Orientalis, t. I, p. 480.

DATE DUE

GAYLORD

PRINTED IN U.S.A.


92
Se.831
Sévére
AUTHOR
Textes Syriaques Publies,
TITLE
92
Se 831
Sévére
Textes Syriaques Publiés,
Traduits et Annotés
92
Se 831